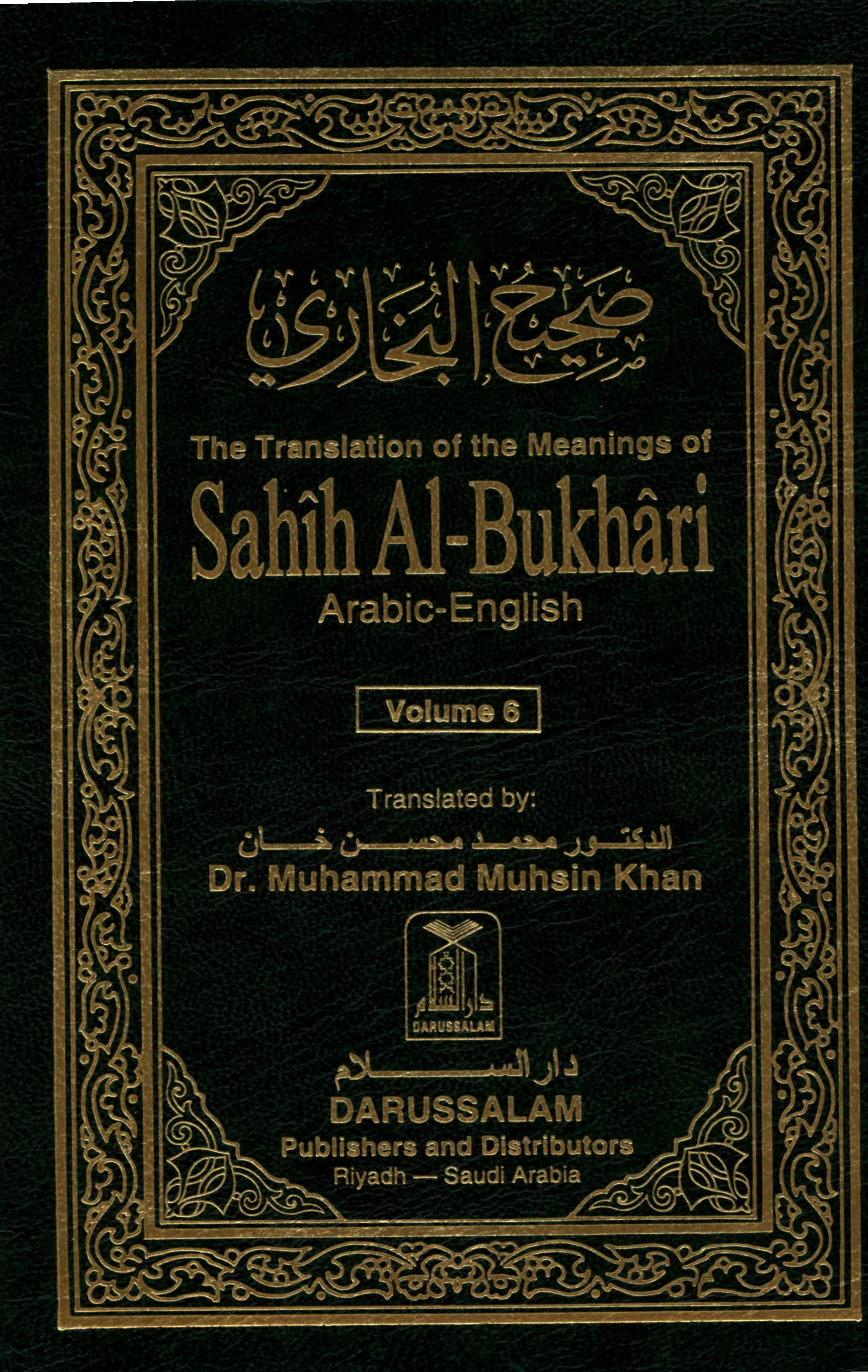

صحيح البخاري
The Translation of the Meanings of
Sahîh Al-Bukhâri
Arabic-English
Volume 6
Translated by:
الدكتور محمد محسن خان
Dr. Muhammad Muhsin Khan
دار السلام
DARUSSALAM
دار السلام
DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia

Published by:

دارالسلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.– Riyadh.

456p., 14×21cm

ISBN: 9960-717-31-3 (set)

9960-717-37-2 (v.6)

1– Al-Hadith – Six books I– Khan, Muhammad Muhsin (tr.)

II-Title

235.1 dc 0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-37-2 (V.6)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

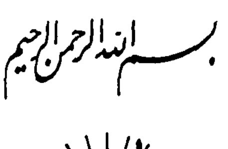
وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد

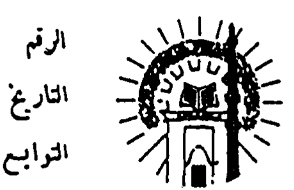


عبدالعزيز بن عبدالله بن باز

مكتب الرئيس



المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :

الدكتور محمد محسن خان :

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملئه . كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب ، وبالصفات الحميدة .

وبناء على الرغبة أعطيا هذه الشهادة ، والله ولي التوفيق .

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة

عمر محمد فلاته



CONTENTS OF VOLUME SIX

فهرس الجزء السادس

65 - THE BOOK OF COMMENTARY: (Interpretation of the Qur'ān)

٦٥ - كتاب التفسير

The words *'Ar-Raḥmān'*, *'Ar-Raḥīm'* (i.e., the Most Gracious, the Most Merciful) are two words derived from *'Ar-Rahma'* (i.e., the mercy). And the words *'Ar-Raḥīm'* and *'Ar-Rāḥim'* have one meaning as the words *'Al-Alīm'* and *'Al-'Ālim'* have one and the same meaning (i.e., the Cognizant One).

﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾: اسمَانِ مِنَ الرَّحْمَةِ. الرَّحِيْمُ والرَّاحِمُ بِمَعْنًى وَاحِدٍ، كالعَلِيمِ والعالِمِ.

(1) SŪRAT AL-FĀTIḤA[1] (The Opening)

(1) CHAPTER. What has been said about *Fātiḥa-tul-Kitāb* (i.e., the Opening of the Book).

In the Name of Allah, the Most Gracious, the Most Merciful

(١) **بابٌ** ما جاءَ في فاتحَةِ الكِتابِ،

بسم الله الرحمٰن الرحيم

It is also called *Umm-ul-Kitāb* (i.e., the Mother of the Book), because it is the first *Sūrah* that has been written in the copies of the Qur'ān, and it is also the first *Sūrah* to be recited in *Ṣalāt* (prayer).

وسُمِّيَتْ أُمَّ الكِتابِ: أنَّهُ يُبْدأُ بكتابَتِها في المَصاحِفِ. وَيُبْدأُ بقِرَاءَتِها في الصَّلاة. ﴿ٱلدِّينِ﴾: الجَزَاءُ في الخَيرِ والشَّرِّ، كما تَدِينُ تُدَانُ. وقالَ مُجاهِدٌ: ﴿بِٱلدِّينِ﴾ [الماعون: ١]: بالحِسابِ. ﴿مَدِينِينَ﴾ [الواقعة: ٨١]: مُحَاسَبِينَ.

4474. Narrated Abū Sa'īd bin Al-Mu'alla: While I was offering *Ṣalāt* (prayer) in the mosque, Allāh's Messenger ﷺ called me but I did not respond to him. Later I said, "O Allāh's Messenger! I was offering *Ṣalāt* (prayer)." He said, "Didn't Allāh say: 'Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you.'" (V.8:24) He then said to me, "I will teach

٤٤٧٤ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ، قالَ: حدَّثني خُبَيْبُ ابنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي سَعيدِ بنِ المُعَلَّىٰ قالَ: كُنْتُ أُصَلِّي في المَسْجِدِ فَدَعاني رَسُولُ اللهِ ﷺ فَلَمْ

(1) (Book: 65) First *Sūrah* in the Qur'ān.

you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, 'I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān"? He said, *"Al-ḥamdu-lillāhi Rabbil 'ālamīn* [all the praises and thanks be to Allāh, the Lord[1] of the *'Ālamīn* (mankind, jinn and all that exists)] (*Sūrat-al-Fātiḥa*) which is *As-Sab'a Al-Mathānī* (i.e., the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me."

أَجِبْهُ فَقُلْتُ: يا رَسُولَ اللهِ، إنِّي كُنْتُ أُصَلِّي فَقالَ: «أَلَمْ يَقُلِ اللهُ: ﴿ٱسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ [الأنفال: ٢٤]؟» ثُمَّ قالَ لي: «لأُعَلِّمَنَّكَ سورةً هيَ أعْظَمُ السُّوَرِ في القُرآنِ قَبْلَ أنْ تَخْرُجَ مِنَ المَسْجِدِ». ثُمَّ أخَذَ بِيَدي فَلَمّا أرادَ أنْ يَخْرُجَ قُلْتُ لَهُ: أَلَمْ تَقُلْ: «لأُعَلِّمَنَّكَ سُورَةً هيَ أعْظَمُ سُورَةٍ في القُرآنِ؟» قالَ: «﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝﴾ هيَ السَّبْعُ المَثاني والقُرآنُ العَظِيمُ الَّذي أُوتِيتُهُ». [انظر: ٤٦٤٧، ٤٧٠٣، ٥٠٠٦]

(2) CHAPTER. "...Not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)." (V.1:7)

(٢) بابٌ ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾

4475. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "When the *Imām* says: *'Ghair-il-Maghḍūbi 'alaihim walaḍ-ḍāllīn'* [i.e., not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians) (V.1:7)], then you must say, *'Āmīn'*, for if one's utterance of *Āmīn* coincides with that of the angels, then his past sins will be forgiven."

٤٤٧٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا قالَ الإمامُ: ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ فَقُولُوا: آمينَ، فَمَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٧٨٢]

(1) (H. 4474) Lord: The actual word used in the Qur'ān and in Sahih Al-Bukhāri is *Rabb*. There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ān and in Sahih Al-Bukhāri actually mean *Rabb* and should be understood as such.

(2) SŪRAT AL-BAQARAH
(The Cow)

(٢) سورة البقرة

In the Name of Allāh, the Most Gracious, the Most Merciful

بسم الله الرحمٰن الرحيم

(1) CHAPTER. The Statement of Allāh تعالى: "And He taught Adam all the names (of everything)..." (V.2:31)

4476. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allāh created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e., intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nūh (Noah), for he was the first Messenger Allāh sent to the inhabitants of the earth.' They will go to him and Nūh will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to *Khalīl Ar-Rahmān*[1] [i.e., Ibrāhīm (Abraham)].' They will go to him and he will say, 'I am not fit for this undertaking. Go to Mūsa (Moses), the slave to whom Allāh spoke (directly) and gave him the *Taurat* (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord,

(١) بَابُ قَوْلِ اللهِ تَعالى: ﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا﴾ [٣١]

٤٤٧٦ - حدَّثنا مُسْلِمٌ: حدَّثنا هِشامٌ: حدَّثنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وَقالَ لي خَلِيفَةُ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ تَعالىٰ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يَجْتَمِعُ المُؤْمِنُونَ يَوْمَ القِيامَةِ فَيَقُولُونَ: لَوِ اسْتَشْفَعْنا إِلى رَبِّنا، فَيأتونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبو النَّاسِ، خَلَقَكَ اللهُ بِيَدِهِ وأَسْجَدَ لكَ مَلائكَتَهُ وعَلَّمَكَ أَسْماءَ كُلِّ شَيْءٍ فاشْفَعْ لَنا عِنْدَ رَبِّكَ حتَّى يُرِيحَنا مِنْ مَكانِنا هٰذَا، فَيَقُولُ: لَسْتُ هُناكُمْ، وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحي، ائْتُوا نُوحاً فإنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللهُ إلى أَهْلِ الأَرْضِ. فيأتُونَهُ فَيَقُولُ: لَسْتُ هُناكُمْ، وَيَذْكُرُ سُؤالَهُ رَبَّهُ ما لَيْسَ لَهُ بِهِ عِلْمٌ فَيَسْتَحي، فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمٰنِ. فيأتُونَهُ فَيَقُولُ: لَسْتُ هُناكُم، ائْتُوا مُوسَى عَبْداً كَلَّمَهُ اللهُ وأَعْطاهُ التَّوراةَ. فيأتُونَهُ فَيَقُولُ: لَسْتُ

---

(1) (H. 4476) The intimate friend of the Most Gracious (Allāh).

and he will say, 'Go to 'Īsā (Jesus), Allāh's slave, His Messenger and Allāh's Word and a Spirit coming from Him'.[1] 'Īsā will say, 'I am not fit for this undertaking, go to Muḥammad ﷺ the slave of Allāh, whose past and future sins were forgiven by Allāh.' So, they will come to me and I will proceed till I will ask my Lord's Permission and I will be given permission. When I will see my Lord, I will fall down in prostration and He will let me remain in that state as long as He will wish and then I will be addressed: '(Muḥammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allāh with a saying (i.e., invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allāh, and when I will see my Lord, the same thing will happen to me. And then I will intercede and Allāh will fix a limit for me to intercede whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'ān has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' " (The compiler) Abū 'Abdullāh said: "But those whom the Qur'ān has imprisoned in Hell," refers to the Statement of Allāh تعالى: "To abide therein!..." (V.16:29)

هُناكُمْ، وَيَذْكُرُ قَتْلَ النَّفْسِ بغَيرِ نفْسٍ فَيَسْتَحي مِنْ رَبِّهِ فَيَقُولُ: ائْتُوا عِيسَى عَبْدَ اللهِ ورَسُولَهُ وكَلِمَةَ اللهِ وَرُوحَهُ، فَيَقُولُ: لَسْتُ هُناكُم، ائْتُوا مُحَمَّداً ﷺ عَبْداً غَفَرَ اللهُ لَهُ ما تقَدَّمَ مِنْ ذَنْبِهِ وما تأخَّرَ. فَيأتُوني فأنْطَلِقُ حتَّى أسْتأذِنَ عَلى رَبّي فَيُؤْذَنُ، فإذَا رأيْتُ رَبّي وَقَعْتُ ساجِداً فَيَدَعُني ما شاءَ ثُم يُقالُ: ارْفَعْ رَأسَكَ وسَلْ تُعْطَهْ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ. فأرْفَعُ رأسِي فأحْمَدُهُ بتَحْميدٍ يُعَلِّمُنيهِ. ثُمَّ أشْفَعُ فَيَحُدُّ لي حَدّاً فأُدْخِلُهمُ الجَنَّةَ. ثُمَّ أعُودُ إلَيْهِ فإذَا رَأيْتُ رَبّي، مِثْلَهُ، ثُمَّ أشْفَعُ فَيَحُدُّ لي حَدّاً فأُدْخِلُهُمُ الجَنَّةَ. ثُمَّ أعُودُ الثَّالِثَةَ ثُمَّ أعُودَ الرَّابِعَةَ فأقُولُ: ما بَقِيَ في النَّارِ إلَّا مَنْ حَبَسَهُ القُرآنُ ووَجَبَ عَلَيْهِ الخُلُودُ». قالَ أبو عَبْدِ اللهِ: إلَّا مَنْ حَبَسَهُ القرآن: يَعْني قَوْلَ اللهِ تَعالى: ﴿خَٰلِدِينَ فِيهَا﴾. [راجع: ٤٤]

(2) CHAPTER.

(٢) بابٌ:

Mujāhid said, " 'With their *Shayāṭīn* (devils, polytheists, hypocrites).' (V.2:14)

قال مُجاهِدٌ: ﴿إِلَىٰ شَيَٰطِينِهِمْ﴾

(1) (H. 4476) This may be misunderstood as the Spirit of Allāh, whereas infact it means 'Īsā (Jesus) which is a soul created by Allāh. It was His Word: 'Be,' and he was created like the creation of Adam. See the word *'Rūḥ-ullāh'* in the glossary for further details.

[١٤]: أصحابِهِمْ مِنَ المُنافِقينَ والمُشْرِكينَ. ﴿مُحِيطُۢ بِٱلۡكَٰفِرِينَ﴾ [١٩]: اللهُ جامِعُهُمْ. ﴿صِبۡغَةَ﴾ [١٣٨]: دينٌ. ﴿عَلَى ٱلۡخَٰشِعِينَ﴾ [٤٥]: عَلى المُؤْمِنينَ حَقّاً. قالَ مُجاهِدٌ: ﴿بِقُوَّةٖ﴾ [٦٣] يَعْمَلُ بما فِيهِ. وَقالَ أَبو العالية: ﴿مَّرَضٞ﴾ شك ﴿وَمَا خَلۡفَهَا﴾ عِبْرَةٌ لِمَن بَقِيَ ﴿لَّا شِيَةَ﴾ لَابياضَ وقالَ غيرُهُ: ﴿يَسُومُونَكُمۡ﴾: يُوَلُونَكُم ﴿ٱلۡوَلَٰيَةُ﴾ مفتوحة مصدر الولاء وهي الربوبية وَإذا كُسِرَتِ الواوُ فهي الإمَارَةُ وَقالَ بَعضُهم الحُبُوبُ التي تُؤكلُ كُلُّها فومٌ وَقالَ قَتادةُ: ﴿فَبَآءُو﴾ فَانْقَلَبُوا وَقالَ غيرُهُ: ﴿يَسۡتَفۡتِحُونَ﴾ يَسْتَنْصِرُوْنَ ﴿شَرَوۡاْ﴾ باعُوا ﴿رَٰعِنَا﴾ مِن الرُّعونةِ إذا أرادوا أن يُحَمِّقُوا إنساناً قَالُوا راعِناً ﴿لَّا تَجۡزِي﴾ لا يُغني ﴿خُطُوَٰتِ﴾ مِن الخُطو والمعنى آثاره ﴿ٱبۡتَلَىٰٓ﴾ اختبر.

means their companions from the hypocrites and *Al-Mushrikūn*."(1)

(Qur'ānic vocabulary not translated).

(٣) بابُ قَوْلِهِ تَعالى: ﴿فَلَا تَجۡعَلُواْ لِلَّهِ أَندَادٗا وَأَنتُمۡ تَعۡلَمُونَ﴾ [٢٢]

(3) CHAPTER. The Statement of Allāh تعالى: "...Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped)..." (V.2:22)

٤٤٧٧ - حدَّثَنا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ: عَنْ مَنْصُورٍ، عَنْ أبي وَائِلٍ، عَنْ عَمْرِو بنِ شُرَحْبِيلٍ، عَنْ عَبْدِ اللهِ قالَ: سألْتُ النَّبيَّ ﷺ: أيُّ الذَّنْبِ أعْظَمُ عِنْدَ اللهِ؟ قالَ: «أنْ

4477. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I asked the Prophet ﷺ, "What is the greatest sin in consideration with Allāh?" He said, "That you set up a rival unto Allāh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he

(1) (Ch. 2) *Al-Mushrikūn:* the polytheist, idolaters, pagans and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

تَجْعَلَ للهِ نِدّاً وَهُوَ خَلَقَكَ»، قُلْتُ: إِنَّ ذٰلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «وأَنْ تَقْتُلَ وَلَدَكَ تَخافُ أَنْ يَطْعَمَ مَعَكَ»، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جارِكَ». [انظر: ٤٧٦١، ٦٠٠١، ٦٨١١، ٦٨٦١، ٧٥٢٠، ٧٥٣٢]

should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour."

(٤) بابٌ ﴿وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ﴾ إلى ﴿يَظْلِمُونَ﴾ [٢٧]،

وَقالَ مُجَاهِدٌ: المَنُّ: صَمْغَةٌ. والسَّلْوَى: الطَّيْرُ.

(4) CHAPTER. "And We shaded with clouds and sent down on you *Al-Manna* and the quail,... (up to) wronged themselves." (V.2:57)

Mujāhid said, "*Al-Manna* is a kind of sweet gum, and *As-Salwā*, a kind of bird (i.e., quail)."

٤٤٧٨ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ، عَنْ عَمْرِو بنِ حُرَيْثٍ، عَنْ سَعِيدِ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «الكَمْأَةُ مِنَ المَنِّ وَماؤُها شِفاءٌ لِلْعَيْنِ». [انظر: ٤٦٣٩، ٥٧٠٨]

4478. Narrated Sa'īd bin Zaid رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The *Kam'a* (truffle — i.e., a kind of edible fungus) is like *Al-Manna* (as it is obtained without any effort) and its water is a (medicinal) cure for eye trouble."

(٥) بابٌ: ﴿وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَـٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ﴾ [٢٨] الآيَةَ ﴿رَغَدًا﴾: واسِعاً كثيراً.

(5) CHAPTER. "And (remember) when We said: Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish..." (V.2:58)

٤٤٧٩ - حدَّثَنا مُحَمَّدٌ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، عَنِ ابنِ المُبارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ﴿وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ﴾ فَدَخَلوا يَزْحَفُونَ عَلى

4479. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "It was said to the Children of Israel, 'Enter the gate (of the town), in prostration (or bowing with humility) and say: *Ḥiṭṭatun* (i.e., forgive us).' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered) and said, 'A grain in a *Sha'ra* (a spike or a hair) instead of *Hittatun*'[1]."

---

(1) (H. 4479) They said so just to ridicule Allāh's Order as they were disobedient to Him.=

أَسْتاهِهِمْ فَبَدَّلُوا وَقالُوا: حِطَّةٌ: حَبَّةٌ فِي شَعَرَةٍ». [راجع: ٣٤٠٣]

(٦) بـابٌ: ﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ﴾ [٩٧]

وقالَ عِكْرِمَةُ: جَبْرَ، ومِيكَ، وسَرَافِ: عَبْدٌ، إيل: اللهُ.

٤٤٨٠ - حدَّثَنَا عَبْدُ اللهِ بنُ مُنيرٍ: سَمِعَ عَبْدَ اللهِ بنَ بَكْرٍ، حدَّثَنا حُمَيْدٌ، عَنْ أنَسٍ قالَ: سَمِعَ عَبْدُ اللهِ بنُ سَلامٍ بقُدُومِ رَسُولِ اللهِ ﷺ وَهُوَ في أرْضٍ يَخْتَرِفُ، فأتَى النَّبِيَّ ﷺ فَقالَ: إنِّي سائِلُكَ عَنْ ثَلاثٍ لا يَعْلَمُهُنَّ إلَّا نَبِيٌّ، فَمَا أوَّلُ أشْرَاطِ السَّاعَةِ؟ وَما أوَّلُ طَعامِ أهْلِ الجَنَّةِ؟ وَما يَنْزِعُ الوَلَدُ إلى أبِيهِ أوْ إلى أُمِّهِ؟ قالَ: «أخْبَرَني بِهِنَّ جِبْرِيلُ آنِفاً»، قالَ: جِبْرِيلُ؟ قالَ: «نَعَمْ»، قالَ: ذاكَ عَدُوُّ اليَهُودِ مِنَ المَلائكَةِ. فَقَرأ هٰذِهِ الآيَةَ ﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ﴾ أمَّا أوَّلُ أشْرَاطِ السَّاعَةِ فَنارٌ تَحْشُرُ النَّاسَ مِنَ المَشْرِقِ إلى المَغْرِبِ، وَأمَّا أوَّلُ طَعامِ أهْلِ الجَنَّةِ فَزِيادَةُ كَبِدِ الحوتِ، وَإذَا سَبَقَ ماءُ الرَّجُلِ ماءَ المَرأةِ نَزَعَ الوَلَدَ، وَإذَا سَبَقَ ماءُ المَرأةِ نَزَعَتْ». قالَ: أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ، وأشْهَدُ أنَّكَ رَسُولُ

(6) CHAPTER. "Whoever is an enemy to Jibrīl (Gabriel)..." (V.2:97)

'Ikrima said, "Each of the words: *Jabra* and *Mīka* and *Sarāf* means 'slave'; and (the word) *'Īl* means Allāh."[1]

4480. Narrated Anas رضي الله عنه: 'Abdullāh bin Salām heard the news of the arrival of Allāh's Messenger ﷺ (at Al-Madīna) while he was on a farm collecting its fruits. So he came to the Prophet ﷺ and said, "I will ask you about three things which nobody knows unless he be a Prophet — What is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby resemble its father or mother?" The Prophet ﷺ said, "Just now Jibrīl (Gabriel) has informed me about that." 'Abdullāh said, "Jibrīl?" The Prophet ﷺ said, "Yes." 'Abdullāh said, "He, among the angels is the enemy of the Jews." On that the Prophet ﷺ recited this Holy Verse: '...Whoever is an enemy to Jibrīl (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart...'" (V.2:97) Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the east to west. And as for the first meal of the people of Paradise, it will be the caudate (i.e., extra lobe) of the fish liver. And if a man's discharge preceded that of the women, then the child resembles the father, and if the woman's discharge preceded that of the man, then the child resembles the mother." On hearing that,

=So, Allāh punished them severely by sending on them punishment in the form of an epidemic of plague (disease). See also Vol.4, *Hadīth* No. 3403.

(1) (Ch. 6) Thus Jibrīl (Gabriel), Mīkā'el (Michael) and 'Isrāfīl (Sarafil) each means Allāh's slave.

اللهِ. يا رَسُولَ اللهِ، إنَّ اليَهُودَ قَوْمٌ بُهْتٌ، وإنَّهُمْ إنْ يَعْلَمُوا بإسْلامي قَبْلَ أنْ تَسألَهُمْ يَبْهَتُوني. فَجاءَتِ اليَهُودُ، فَقالَ النَّبِيُّ ﷺ: «أيُّ رَجُلٍ عَبْدُ اللهِ فِيكُمْ؟» قالُوا: خَيرُنا وابنُ خَيرِنا، وَسَيِّدُنا وَابنُ سَيِّدِنا. قالَ: «أرأيْتُم إنْ أسْلَمَ عَبْدُ اللهِ بنُ سَلامٍ؟» فَقالُوا: أعاذَهُ اللهُ مِنْ ذٰلِكَ. فَخَرَجَ عَبْدُ اللهِ فَقالَ: أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ، وأنَّ مُحَمَّداً رَسُولُ اللهِ. فَقالُوا: شَرُّنا وَابْنُ شَرِّنا، وَانْتَقَصُوهُ. قالَ: فَهٰذا الّذي كُنْتُ أخافُ يا رَسُولَ اللهِ.

[راجع: ٣٣٢٩]

'Abdullāh said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that you are the Messenger of Allāh, O Allāh's Messenger; the Jews are liars, and if they should come to know that I have embraced Islām, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet ﷺ) and he asked them, "What is 'Abdullāh's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet ﷺ said, "What would you say if 'Abdullāh bin Salām embraced Islām?" They replied, "May Allāh protect him from this!" Then 'Abdullāh came out and said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad ﷺ is the Messenger of Allāh." The Jews then said, "Abdullāh is the worst of us, and the son of the worst of us," and disparaged him. On that 'Abdullāh said, "O Allāh's Messenger! This is what I was afraid of!"

(٧) بابُ قَوْلِهِ: ﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ﴾ [١٠٦]

(7) CHAPTER. His Statement: "Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it..." (V.2:106)

٤٤٨١ - حدَّثنا عَمْرُو بنُ عليٍّ: حدَّثَنا يَحْيَى: حدَّثَنا سُفْيانُ، عَنْ حَبيبٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: أقْرَؤُنا أُبيٌّ، وأقْضَانا عَليٌّ. وإنّا لَنَدَعُ مِنْ قَوْلِ أُبيٍّ وَذاكَ أنَّ أُبيّاً يَقُولُ: لا أدَعُ شَيْئاً سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. وَقَدْ قالَ اللهُ تَعالَى: ﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا﴾ [انظر: ٥٠٠٥]

4481. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar رَضِيَ اللهُ عَنْهُ said, "Our best Qur'ān reciter is Ubayy and our best judge is 'Alī; and in spite of this, we leave some of the statements of Ubayy because Ubayy says, 'I do not leave anything that I have heard from Allāh's Messenger ﷺ,' while Allāh تعالى said:

'Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it...'" (V.2:106)

(٨) بابٌ: ﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا﴾

(8) CHAPTER. "And they (pagans, Jews and Christians) say: 'Allāh has begotten a son

(children or offspring).' Glory is to Him..." (V.2:116)

﴿سُبْحَٰنَهُۥ﴾ [١١٦]

4482. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "Allāh said, 'The son of Adam tells a lie against Me, though he has no right to do so; and he abuses Me, though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have a son (children or offspring etc.). No! Glorified be Me! I am far from taking a wife or a son (or offspring).'"

٤٤٨٢ - حدَّثَنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنْ عَبْدِ اللهِ بنِ أبي حُسَينٍ: حدَّثَنا نافِعُ بنُ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النّبيِّ ﷺ قالَ: «قالَ اللهُ: كَذَّبَنِي ابنُ آدَمَ ولَمْ يَكُنْ لَهُ ذٰلكَ، وَشَتَمَني ولَمْ يَكُنْ لَهُ ذٰلكَ. فأمّا تَكْذِيبُهُ إيّايَ فَزَعَمَ أنِّي لا أقْدِرُ أنْ أُعِيدَهُ كما كانَ. وأمّا شَتْمُهُ إيّايَ فَقَوْلُهُ لي وَلَدٌ فَسُبْحاني أنْ أتَّخِذَ صاحِبَةً أوْ وَلَداً».

(9) CHAPTER. "...And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) (or the stone on which Ibrāhīm عليه السلام stood while he was building the Ka'bah) as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Ṭawāf* of Ka'bah)..." (V.2:125)

(٩) **بابٌ**: ﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [١٢٥]

﴿مَثَابَةً﴾: يَثُوبُونَ: يَرْجِعُون.

4483. Narrated Anas: 'Umar رَضِيَ الله عَنْهُ said, "I agreed with Allāh in three things," or said, "My Lord agreed with me (accepted my invocation) in three things. I said, 'O Allāh's Messenger! Would that you took the *Maqām* (place) of Ibrāhīm (Abraham) as a place of *Ṣalāt* (prayer).' I also said, 'O Allāh's Messenger! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.' So the Divine Verses of *Al-Ḥijāb* (i.e., veiling of the women) were revealed. I came to know that the Prophet ﷺ had blamed some of his wives, so, I entered upon them and said, 'You should either stop (troubling the Prophet ﷺ) or else Allāh will give His Messenger ﷺ better wives than you.' When I

٤٤٨٣ - حدَّثَنا مُسَدَّدٌ: عَنْ يَحْيَى ابنِ سَعِيدٍ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: وَافَقْتُ اللهَ في ثَلاثٍ، أوْ وَافَقَني رَبِّي في ثَلاثٍ. قُلْتُ: يا رَسُولَ اللهِ لَوِ اتَّخَذْتَ مِنْ مَقامِ إبْراهِيْمَ مُصَلًّى، وَقُلْتُ: يا رَسُولَ اللهِ يَدْخُلُ عَلَيْكَ البَرُّ والفاجِرُ فَلَوْ أمَرْتَ أُمَّهاتِ المُؤْمِنِينَ بالحِجابِ، فأنْزَلَ اللهُ آيَةَ الحِجابِ. قالَ: وَبَلَغَني مُعاتَبَةُ النّبيِّ ﷺ بَعْضَ نِسائهِ فَدَخَلْتُ عَلَيْهِنَّ

came to one of his wives, she said to me, 'O 'Umar! Does Allāh's Messenger ﷺ haven't what he could advise his wives with, that you try to advise them?' Thereupon Allāh revealed: 'It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, – Muslims (who submit to Allāh)...'" (V.66:5)

قُلْتُ: إِنِ انْتَهَيْتُنَّ أَوْ لَيُبَدِّلَنَّ اللهُ رَسُولَهُ ﷺ خَيراً مِنْكُنَّ حتَّى أَتَيْتُ إِحْدَى نِسائِهِ قالَتْ: يا عُمَرُ، أَما في رَسُولِ اللهِ ﷺ ما يَعِظُ نِساءَهُ حتَّى تَعِظَهُنَّ أَنْتَ؟ فأَنْزَلَ اللهُ ﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ﴾ [التحريم: ٥] الآيَة. [راجع: ٤٠٢]

وَقالَ ابنُ أبي مَرْيَمَ: أَخْبَرَنا يَحْيَى ابنُ أَيُّوبَ: حدَّثَني حُمَيْدٌ: سَمِعْتُ أَنَساً، عَنْ عُمَرَ.

(10) CHAPTER. "And (remember) when Ibrāhīm (Abraham) and (his son) Isma'il (Ishmael) were raising the foundations of the House (Ka'bah at Makkah) (saying): 'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower'." (V.2:127)

(١٠) **بـابٌ**: ﴿وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾﴾ [١٢٧] القَوَاعِدُ: أَساسُهُ، وَاحِدَتُها قاعِدَةٌ. ﴿وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ﴾ [النور: ٦٠]: وَاحِدُها قاعِدٌ.

4484. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said, "Don't you see that when your people built the Ka'bah, they did not built it on all Ibrāhīm's (Abraham's) foundations (i.e., the original foundations laid by Ibrāhīm)?" I said, "O Allāh's Messenger! Why don't you rebuild it on Ibrāhīm's foundations?" He said, "Were your people not so close to the period of heathenism, (i.e., the period between their being Muslims and being infidels), I would do so." The subnarrator, 'Abdullāh bin 'Umar said, "Āishah had surely heard Allāh's Messenger ﷺ saying that, for I do not think that Allāh's Messenger ﷺ left touching the two corners of the Ka'bah facing *Al-Hijr* except because

٤٤٨٤ - **حدَّثَنا** إِسْماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ مُحَمَّدِ ابنِ أبي بَكْرٍ أَخْبَرَ عَبْدَ اللهِ بنَ عُمَرَ، عَنْ عائِشَةَ رَضِيَ اللهُ تَعالى عَنْها زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قالَ: «أَلَمْ تَرَيْ أَنَّ قَوْمَكِ بَنَوُا الكَعْبَةَ وَاقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» فَقُلْتُ: يا رَسُولَ اللهِ، أَلا تَرُدُّها عَلى قَوَاعِدِ إِبْرَاهِيمَ؟ قالَ: «لَوْلا حِدْثانُ قَوْمِكِ بالكُفْرِ». فَقالَ عَبْدُ اللهِ بنُ

the Ka'bah was not built on all Abraham's foundations."

عُمَرَ: لَئِنْ كانَتْ عائشَةَ سَمِعَتْ هٰذَا مِنْ رَسُولِ اللهِ ﷺ ما أُرى رَسُولَ اللهِ ﷺ تَرَكَ اسْتِلامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيانِ الحِجْرَ إِلَّا أَنَّ البَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيْمَ. [راجع: ١٢٦]

(11) CHAPTER. "Say (O Muslims), We believe in Allāh and that which has been sent down to us..." (V.2:136)

(١١) بابٌ: ﴿قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾ [١٣٦]

4485. Narrated Abū Hurairah رضي الله عنه: The people of the Scripture (Jews) used to recite the Taurāt (Torah) in Ibrānī (Hebrew) and they used to explain it in Arabic to the Muslims. On that Allāh's Messenger ﷺ said, "Do not believe the people of the Scripture or disbelieve them, but say: - 'We believe in Allāh and that which has been sent down to us...'" (V.2:136)

٤٤٨٥ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنَا عُثمانُ بنُ عُمَرَ: أَخْبَرَنا عَلِيُّ بنُ المُبارَكِ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ أَهْلُ الكتابِ يَقْرَؤُنَ التَّوْرَاةَ بالعِبرَانيَّةِ وَيُفَسِّرُونَها بالعَرَبيَّةِ لأَهْلِ الإسْلامِ. فَقالَ رَسُولُ اللهِ ﷺ: «لا تُصَدِّقُوا أَهْلَ الكتابِ وَلا تُكَذِّبُوهُمْ وَ﴿قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾ الآيَةَ». [انظر: ٧٣٦٢، ٧٥٤٢]

(12) CHAPTER. The Statement of Allāh تعالى: "The fools (pagans, hypocrites and Jews) among the people will say, 'What has turned them (Muslims) from their *Qiblāh* [*Ṣalāt* (prayer) direction (towards Jerusalem)]...'" (V.2:142)

(١٢) باب قوله تعالَى: ﴿سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ﴾ [١٤٢] الآيَةَ

4486. Narrated Al-Barā' رضي الله عنه: The Prophet ﷺ offered *Ṣalāt* (prayer) facing *Bait-ul-Maqdis* (i.e., Jerusalem) for sixteen or seventeen months but he wished that his *Qiblāh* would be the Ka'bah (at Makkah). [So Allāh revealed (V.2:144)]. And he offered *'Aṣr* prayer (in his mosque facing Ka'bah at Makkah) and some people offered *Ṣalāt* (prayer) with him. A man from among

٤٤٨٦ - حَدَّثَنَا أبو نُعَيْم: سَمِعَ زُهَيراً، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ صَلَّى إلى بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ شَهْراً أَوْ سَبْعَةَ عَشَرَ شَهْراً. وكانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ البَيْتِ، وَإِنَّهُ صَلَّى أَوْ

those who had offered *Ṣalāt* (prayer) with him, went out and passed by some people offering *Ṣalāt* (prayer) in another mosque, and they were in the state of bowing. He said, "I (swearing by Allāh) testify that I have offered *Ṣalāt* (prayer) with the Prophet ﷺ facing Makkah." Hearing that, they turned their faces towards the direction of Ka'bah while they were still bowing. Some men had died before the *Qiblāh* was changed towards the Ka'bah. They had been killed and we did not know what to say about them (i.e., whether their *Ṣalāt* (prayer) towards Jerusalem were accepted or not). So Allāh revealed:

"... And Allāh would never make your faith (prayers) to be lost (i.e., your prayer offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind." (V.2:143)

صَلَّاها صَلاةَ العَصْرِ وَصَلَّى مَعَهُ قَوْمٌ فَخَرَجَ رَجُلٌ مِمَّنْ كانَ صَلَّى مَعَهُ فَمَرَّ عَلى أَهْلِ المَسْجِدِ وهُمْ رَاكِعونَ، قالَ: أَشْهَدُ باللهِ لَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ ﷺ قِبَلَ مَكَّةَ فَدَارُوا كَمَا هُمْ قِبَلَ البَيْتِ وكانَ الَّذي ماتَ عَلى القِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ قِبَلَ البَيْتِ رِجالٌ قُتِلُوا لَمْ نَدْرِ ما نَقولُ فِيهِمْ. فأَنْزَلَ اللهُ: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ﴾ [١٤٣].

[راجع: ٤٠]

(13) CHAPTER. The Statement of Allāh تعالى:

"Thus We have made of you [true Muslims— real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his *Sunna* (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad ﷺ) will be a witness over you..." (V.2:143)

(١٣) بابُ قَوْلِهِ تَعالى: ﴿وَكَذَٰلِكَ جَعَلْنَـٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [١٤٣]،

4487. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Nūḥ (Noah) will be called on the Day of Resurrection and he will say, '*Labbaik* and *Sa'daik* (I respond to Your Call and I am obedient to You Orders), O my Lord!' Allāh will say, 'Did you convey Our Message (of Islāmic Monotheism)?' Nūḥ will say, 'Yes.' His nation will then be asked, 'Did he convey Our Message of Islāmic Monotheism to you?' They will say, 'No warner came to us.' Then Allāh will say (to Nūḥ), 'Who will bear

٤٤٨٧ - حدَّثَنا يُوسُفُ بنُ رَاشِدٍ: حدَّثَنا جَرِيرٌ وأَبو أُسامَةَ واللَّفْظُ لِجَرِيرٍ، عَنِ الأَعْمَشِ، عَنْ أَبي صَالِحٍ. وَقالَ أَبو أُسامَةَ: حدَّثَنا أَبو صَالِحٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُدْعَى نُوحٌ يَوْمَ القِيامَةِ فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ يا رَبِّ. فَيَقُولُ: هَلْ

witness in your favour?' He will say, 'Muḥammad (ﷺ) and his followers.' So they (i.e., Muslims) will testify that he conveyed the Message. And the Messenger (Muḥammad ﷺ) will be a witness over you, and that is what is meant by the Statement of Allāh عزّ وجلّ: 'Thus We have made of you [true Muslims—real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunna* (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad ﷺ) will be a witness over you...'" (V.2:143)

بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فيُقالُ لأُمَّتِهِ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: ما أتانا مِنْ نَذِيرٍ، فَيَقُولُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وأُمَّتُهُ، فَيَشْهَدُونَ أنَّهُ قَدْ بَلَّغَ ﴿وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ فَذٰلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾» والوَسَطُ: العَدْلُ. [راجع: ٣٣٣٩]

(14) CHAPTER. The Statement of Allāh تعالى: "...And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ)..." (V.2:143)

(١٤) **بابٌ** قَوْلِ اللهِ تَعالى: ﴿وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ﴾ الآيَةَ [١٤٣].

4488. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: While some people were offering prayer in the Qubā' mosque, someone came and said, "Allāh has revealed to the Prophet ﷺ Qur'ānic instructions that you should face the Ka'bah [while offering *Ṣalāt* (prayer)], so you, too, should face it." Those people then turned towards the Ka'bah (in their prayer).

٤٤٨٨ - **حَدَّثَنا** مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ سُفْيانَ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالى عَنْهُما: بَيْنا النّاسُ يُصَلُّونَ الصُّبْحَ في مَسْجِدِ قُباءٍ إذْ جاءَ جاءٍ فَقالَ: أَنْزَلَ اللهُ عَلى النَّبِيِّ ﷺ قُرآناً أنْ يَسْتَقْبِلَ الكَعْبَةَ فاستَقْبِلُوها، فَتَوَجَّهوا إلى الكَعْبَةِ. [راجع: ٤٠٣]

(15) CHAPTER. The Statement of Allāh تعالى:
"Verily! We have seen the turning of your (Muḥammad's ﷺ) face towards the heaven..." (V.2:144)

(١٥) **بابٌ** قولِهِ تعالى: ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ﴾ الآيَةَ [١٤٤]

4489. Narrated Anas رَضِيَ اللهُ عَنْهُ: None remains of those who offered *Ṣalāt* (prayer) facing both *Qiblah* (that is, Jerusalem and

٤٤٨٩ - **حَدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا مُعْتَمِرٌ، عَنْ أبِيهِ، عَنْ

أَنَسٍ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: لَمْ يَبْقَ مِمَّنْ صَلَّى القِبْلَتَيْنِ غَيْرِي.

Makkah) except myself.

(١٦) **بابٌ** ﴿وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ﴾ الآيَة [١٤٥].

(16) CHAPTER. The Statement of Allāh تعالى: "And even if you were to bring to the people of the Scripture (Jews and Christians), all the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) they would not follow your *Qiblah* (prayer direction)..." (V.2:145)

٤٤٩٠ - حَدَّثَنا خالِدُ بنُ مَخْلَدٍ: حَدَّثَنا سُلَيمانُ قالَ: حَدَّثَنِي عَبْدُ اللهِ بنُ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: بَيْنَما النّاسُ في الصُّبْحِ بِقُباءٍ جاءَهُمْ رَجُلٌ فَقالَ: إنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرآنٌ وَقَدْ أُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ، ألا فاسْتَقْبِلُوها. وكانَ وَجْهُ النّاسِ إلى الشّامِ فاسْتَدارُوا بِوُجُوهِهِمْ إلى الكَعْبَةِ. [راجع: ٤٠٣]

4490. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While some people were offering morning prayer at Qubā', a man came to them and said, "Some Qur'ānic verses have been revealed to Allāh's Messenger ﷺ tonight and he has been ordered to face the Ka'bah at Makkah [in *Ṣalāt* (prayer)], so you, too, should turn your faces towards it." At that moment their faces were towards Sham (i.e., Jerusalem), so they turned towards the Ka'bah (at Makkah).

(١٧) **بابٌ**: ﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ﴾

(17) CHAPTER. "Those to whom We gave the Scripture (Jews and Christians) recognise him (Muḥammad ﷺ or the Ka'bah at Makkah) as they recognise their sons..." (V.2:146).

٤٤٩١ - حَدَّثَنا يَحْيَى بنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ قالَ: بَيْنا النّاسُ بِقُباءٍ في صَلاةِ الصُّبْحِ إذْ جاءَهُمْ آتٍ فَقالَ: إنَّ النَّبِيَّ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرآنٌ، وَقَدْ أُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ فاسْتَقْبِلُوها، وكانَتْ وُجُوهُهُمْ إلى الشّامِ فاسْتَدارُوا إلى الكَعْبَةِ.

4491. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While some people were offering morning prayer at Qubā' (mosque), someone came to them and said, "Tonight some Qur'ānic Verses have been revealed to the Prophet ﷺ, and he has been ordered to face the Ka'bah (at Makkah) [during *Ṣalāt* (prayers)], so you, too, should turn your faces towards it." At that time their faces were towards Sham (Jerusalem), so they turned towards the Ka'bah (at Makkah).

(18) CHAPTER. "For every nation there is a direction to which they face (in their prayers)..." (V.2:148)

(١٨) **بابٌ**: ﴿وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا﴾ الآية [١٤٨]

4492. Narrated Al-Bara' رَضِيَ اللهُ عَنْهُ: We offered *Ṣalāt* (prayer) along with the Prophet ﷺ facing *Bait-ul-Maqdis* (Jerusalem) for sixteen or seventeen months. Then Allāh ordered him to turn his face towards the *Qiblah* (at Makkah).

٤٤٩٢ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ: حدَّثَنِي أبُو إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: صَلَّيْنا مَعَ النَّبيِّ ﷺ نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ أوْ سَبْعَةَ عَشَرَ شَهْراً، ثُمَّ صَرَفَهُ نَحْوَ القِبْلَةِ». [راجع: ٤٠]

(19) CHAPTER. "And from wheresoever you start forth (for prayers) turn your face in the direction of *Al-Masjid-al-Ḥarām* (at Makkah)..." (V.2:149)

(١٩) **بابٌ**: ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [١٤٩] الآيَة. شَطْرُهُ: تِلْقاؤُهُ.

4493. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While some people were at Qubā' (offering) morning prayer, a man came to them and said, "Last night Qurā'nic Verses have been revealed whereby the Prophet ﷺ has been ordered to face the Ka'bah (at Makkah), so you, too, should face it." So they, keeping their postures, turned towards the Ka'bah. Formerly the people were facing Sham (Jerusalem).

٤٤٩٣ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ ابنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ تَعالى عَنْهُما يَقُولُ: بَيْنَما النّاسُ في الصُّبْحِ بِقُباءٍ إذْ جاءهُم رَجُلٌ فَقالَ: أُنْزِلَ اللَّيْلَةَ قُرآنٌ فأُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ فاسْتَقْبِلوها، واسْتَدَارُوا كَهَيْئَتِهِمْ فَتَوَجَّهوا إلى الكَعْبَةِ وكانَ وَجْهُ النّاسِ إلى الشّام. [راجع: ٤٠٣]

(20) CHAPTER. "And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Ḥarām* (at Makkah), and wheresoever you are, turn your face towards it [when you pray)]..." (V.2:150)

(٢٠) **بابٌ**: ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُۥ﴾ [١٥٠].

4494. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While some people were offering the

٤٤٩٤ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ:

morning prayer at Qubā' someone came to them and said, "Some Qur'ānic Verses have been revealed to Allāh's Messenger ﷺ tonight, and he has been ordered to face the Ka'bah (at Makkah) so you, too, should turn your faces towards it." Their faces were then towards Sham (Jerusalem), so they turned towards the *Qiblah* (i.e., Ka'bah at Makkah).

عَنْ مالكٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ قالَ: بَيْنَما النّاسُ في صَلاةِ الصُّبْحِ بِقُباءٍ إذْ جاءَهُمْ آتٍ فَقالَ: إنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ وَقَدْ أُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ فاسْتَقْبِلوها وكانَتْ وَجُوهُهُمْ إلى الشّامِ، فاسْتَدارُوا إلى القِبْلَةِ.

[راجع: ٤٠٣]

(21) CHAPTER. The Statement of Allāh تعالى:
"Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh..." (V.2:158)

(٢١) **بابٌ قولِه تعالى** ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ الآية [١٥٨]

شَعائِرُ: عَلاماتٌ، وَاحِدَتُها شَعيرَةٌ. وَقالَ ابنُ عَبّاسٍ: الصَفْوَانُ: الحَجَرُ، وَيُقالُ: الحجارَةُ المُلْسُ التي لا تُنْبِتُ شَيْئاً والوَاحِدَةُ صَفْوانَةٌ بِمَعْنَى الصَّفا. والصَّفا لِلْجَميعِ.

4495. Narrated 'Urwa: I said to 'Āishah, the wife of the Prophet ﷺ, and I was at that time a young boy, "How do you interpret the Statement of Allāh تَبارك وتَعالى:

'Verily, *Aṣ-Ṣafā* and *Al-Marwa* (two mountains in Makkah) are of the Symbols of Allāh. So, it is not a sin on him who performs *Ḥajj* or *Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Ṭawāf*) between them. (Aṣ-Ṣafa and Al-Marwa).' In my opinion it is not sinful for one not to ambulate (*Ṭawāf*) between them." 'Āishah said, "Your interpretation is wrong, for as you say, the Verse should have been: "So it is not a sin on him who performs the *Ḥajj* or '*Umra* to the House, not to perform the going (*Ṭawāf*) between them.' This Verse was revealed in connection with the *Anṣār* who (during the pre-Islāmic period) used to visit *Manāt* (i.e., an idol)

٤٤٩٥ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ أنَّهُ قالَ: قُلْتُ لعائشَةَ زَوْجِ النَّبِيِّ ﷺ وأنا يَوْمَئِذٍ حَديثُ السِّنِّ: أرَأيْتِ قَوْلَ اللهِ تَبارَكَ وَتَعالى: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ فَما أُرَى عَلى أحَدٍ شَيْئاً أنْ لا يَطَّوَّفَ بِهِما، فَقالَتْ عائِشَةُ: كَلّا لَوْ كانَتْ كَما تَقُولُ كانَتْ: فَلا جُناحَ عَلَيْهِ أنْ لا يَطَّوَّفَ بِهِما، إنَّما أُنْزِلَتْ هٰذِهِ الآيَةُ في الأنْصارِ كانُوا يُهِلّونَ لِمَناةَ

وكانَتْ مَناةُ حَذْوَ قُدَيْدٍ، وكانُوا يَتَحَرَّجُونَ أنْ يَطَّوَّفُوا بَينَ الصَّفا والمَرْوَةِ. فَلَمّا جاءَ الإسْلامُ سألُوا رَسُولَ اللهِ ﷺ عَنْ ذٰلكَ فأنْزَلَ اللهُ ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾. [راجع: ١٦٤٣]

after assuming their *Iḥrām*, and it was situated near Qudaid (i.e., a place near Makkah), and they used to regard it sinful to ambulate between Aṣ-Ṣafā and Al-Marwa[1], after embracing Islām. When Islām came (i.e., after they embraced Islam), they asked Allāh's Messenger ﷺ about it, whereupon Allāh revealed:-

'Verily! As-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So, it is not a sin on him who performs *Ḥajj* or *'Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Ṭawāf*) between them (Aṣ-Ṣafā and Al-Marwa)...'" (V.2:158)

٤٤٩٦ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عاصِمِ بنِ سُلَيْمانَ قالَ: سألْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ الصَّفا والمَرْوَةِ، فقالَ: كُنّا نَرَى أنَّهُما مِنْ أمْرِ الجاهِلِيَّةِ فَلَمَّا كانَ الإسْلامُ أمْسَكْنا عَنْهُما فأنْزَلَ اللهُ تَعالى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ﴾. [راجع: ١٦٤٨]

4496. Narrated 'Āṣim bin Sulaimān: I asked Anas bin Mālik about Aṣ-Ṣafā and Al-Marwa. Anas replied, "We used to consider (going around) them a custom of the Pre-Islāmic Period of Ignorance, so when Islām came, we gave up going around them. Then Allāh revealed: 'Verily, Aṣ-Ṣafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh. So, it is not a sin on him who perform *Ḥajj* or *'Umra* (pilgrimage) of the House (the Ka'bah at Makkah)...'" (V.2:158)

(٢٢) **بابٌ** قَوْلِهِ تَعالى: ﴿وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ﴾ [١٦٥]

(22) CHAPTER. The Statement of Allāh تعالى:
"And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh..." (V.2:165)

يعني أَضْدَاداً، واحِدُها نِدٌّ.

Andād is a plural of *Nidd* and it means opponent, or rival, etc.

٤٤٩٧ - حدَّثَنا عَبْدانُ، عَنْ أبي

4497. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The

(1) (H. 4495) Because at Aṣ-Ṣafā and Al-Marwa, there were placed two idols belonging to other nations.

حَمْزَةَ، عَنِ الأعمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ النَّبِيّ ﷺ كَلِمَةً وَقُلْتُ أُخْرَى، قالَ النَّبِيُّ ﷺ: «مَنْ ماتَ وَهُوَ يَدْعُو مِنْ دُونِ اللهِ نِدّاً دَخَلَ النَّارَ»، وَقُلْتُ أنا: مَنْ ماتَ وَهُوَ لا يَدْعُو للهِ نِدّاً دَخَلَ الجَنَّةَ.

[راجع: ١٢٣٨]

Prophet ﷺ said, one statement and I said another. The Prophet ﷺ said "Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allāh, will enter Paradise."

(٢٣) بابٌ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ﴾ الآيـة [١٧٨].

﴿عُفِىَ﴾: تُرِكَ.

(23) CHAPTER. "O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you..." (V.2:178)

٤٤٩٨ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو قالَ: سَمِعْتُ مُجاهِداً قالَ: سَمِعْتُ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: كانَ في بَنِي إسْرائيلَ القِصاصُ وَلَمْ تَكُنْ فِيهِمُ الدِّيَةُ فَقالَ اللهُ تَعالى لِهٰذِهِ الأُمَّةِ: ﴿كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ۖ ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ ۚ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ﴾ فالعَفْوُ أنْ يَقْبَلَ الدِّيَةَ في العَمْدِ ﴿فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ﴾ يَتَّبِعُ بالمَعْرُوفِ وَيُؤَدِّي بِإحْسانٍ ﴿ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ﴾ مِمّا كُتِبَ عَلى مَنْ كانَ قَبْلَكُمْ ﴿فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ﴾ قَتَلَ بَعْدَ قَبُولِ الدِّيَةِ.

[انظر: ٦٨٨١]

4498. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: "*Al-Qiṣāṣ* (the Law of Equality in punishment) was prescribed for the children of Israēl, but the *Diya* (i.e., blood-money) was not ordained for them. So Allāh said to this nation (i.e., Muslims):

'O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So, after this whoever trangresses the limits (i.e., kills the killer after taking the blood-money) he shall have a painful torment." (V.2:178)

٤٤٩٩ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ: حدَّثَنا حُمَيْدٌ أنَّ أنَساً

4499. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The prescribed Law of Allāh is the equality in punishment (i.e., *Al-*

Qiṣāṣ)." (In cases of murders, etc.)

4500. Narrated Anas that his aunt, Ar-Rubai', broke an incisor tooth of a girl. My aunt's family requested the girl's relatives for forgiveness, but they refused; then they proposed a compensation, but they refused. Then they went to Allāh's Messenger ﷺ and refused everything except *Al-Qiṣāṣ* (i.e., equality in punishment). So Allāh's Messenger ﷺ passed the judgement of *Al-Qiṣāṣ*). Anas bin An-Naḍr said, "O Allāh's Messenger! Will the incisor tooth of Ar-Rubai' be broken? No, by Him Who sent you with the Truth, her incisor tooth will not be broken." Allāh's Messenger ﷺ said, "O Anas! The prescribed Law of Allāh is equality in punishment (i.e., *Al-Qiṣāṣ*.)" Thereupon those people became satisfied and forgave her. Allāh's Messenger ﷺ said, "Among Allāh's worshippers there are some who, if they took Allāh's Oath (for something), Allāh fulfils their oaths."

(24) CHAPTER. "O you who believe! Observing *Aṣ-Ṣaum* (the fasting) is prescribed for you as it was prescribed for those before you that you, may become *Al-Muttaqūn*."(1) (V.2:183).

4501. Narrated Ibn 'Umar رَضِيَ الله عَنهُما: Fasting was observed on the day of *'Āshūrā'* (i.e., 10th of Muḥarram) by the people of the Pre-Islāmic Period of Ignorance. But when (the order of observing compulsory fasting in) the month of Ramaḍān was revealed, the Prophet ﷺ said, "It is up to one to observe

حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ قالَ: «كِتابُ اللهِ: القِصاصُ». [راجع: ٢٧٠٣]

٤٥٠٠ - حدَّثني عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ عَبْدَ اللهِ بنَ بَكْرٍ السَّهْمِيَّ: حدَّثَنا حُمَيْدٌ، عَنْ أَنَسٍ: أَنَّ الرُّبَيِّعَ عَمَّتَهُ كَسَرَتْ ثَنِيَّةَ جارِيَةٍ فطَلَبُوا إلَيْها العَفْوَ فأَبَوْا، فَعَرَضوا الأَرْشَ فأَبَوْا، فأَتَوْا رَسُولَ اللهِ ﷺ وأَبَوْا إلَّا القِصاصَ، فأَمَرَ رَسُولُ اللهِ ﷺ بالقِصاصِ، فَقالَ أَنَسُ بن النَّضْرِ: يا رَسُولَ اللهِ، أَتُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ؟ لا وَالَّذي بَعَثَكَ بالحَقِّ لا تُكْسَرُ ثَنِيَّتُها، فَقالَ رَسُولُ اللهِ ﷺ: «يا أَنَسُ، كِتابُ اللهِ القِصاصُ»، فَرَضِيَ القَوْمُ فَعَفَوْا، فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ عِبادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ». [راجع: ٢٧٠٣]

(٢٤) بابٌ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [١٨٣]

٤٥٠١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: أَخبرَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ عاشُوراءُ يَصُومُهُ أَهْلُ الجاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضانُ مَنْ شاءَ

(1) (Ch. 24) *Muttaqūn* means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

fast on it (i.e., the day of *'Āshūrā'*) or not."

4502. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The people used to fast on the day of *'Āshūrā'* before the fasting in Ramaḍān was prescribed, but when (the order of observing compulsory fasting in) Ramaḍān was revealed, it was up to one to fast on it (i.e., *'Āshūrā'*) or not.

4503. Narrated 'Abdullāh that Al-Ash'ath entered upon him while he was eating. Al-Ash'ath said, "Today is *'Āshūrā*.' " I said (to him), "Fasting had been observed (on such a day) before (the order of compulsory fasting in) Ramaḍān was revealed. But when (the order of fasting in) Ramaḍān was revealed, observing fasting (on *'Āshūrā'*) was given up, so come and eat."

4504. Narrated 'Āishah رَضِيَ اللهُ عَنْها: During the Pre-Islāmic Period of Ignorance, the Quraish used to observe fasting on the day of *'Āshūrā'*, and the Prophet ﷺ himself used to observe fast on it too. But when he came to Al-Madīna, he observed fasting on that day and ordered the Muslims to observe fasting on it. When (the order of observing compulsory fasting in) Ramaḍān was revealed, fasting in Ramaḍān became an obligation, and fasting on *'Āshūrā'* was given up, and whoever wished to fast (on it) did so, and whoever did not wish to observe fast on it, did not fast.

(25) CHAPTER. The Statement of Allāh تعالى:
"[Observing *Ṣaum* (fasts)] for a fixed

صَامَهُ وَمَنْ لَمْ يَشَأْ لَمْ يَصُمْهُ. [راجع: ١٨٩٢]

٤٥٠٢ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ تَعالى عَنْها قالَتْ: كانَ عاشُوراءُ يُصامُ قَبْلَ رَمَضانَ فَلَمَّا نَزَلَ رَمضانُ «مَنْ شاءَ صامَ وَمَن شاءَ أَفْطَرَ». [راجع: ١٥٩٢]

٤٥٠٣ - حدَّثني مَحْمودٌ: أَخْبَرَنا عُبَيْدُ اللهِ، عَنْ إِسْرائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: دَخَلَ عَلَيْهِ الأَشْعَثُ وَهُوَ يَطْعَمُ فَقالَ: اليَوْمُ عاشُوراءُ، فَقالَ: كانَ يُصامُ قَبْلَ أَنْ يَنزِلَ رَمَضانُ، فَلَمَّا نَزَلَ رَمَضانُ تُرِكَ فَادْنُ فَكُلْ.

٤٥٠٤ - حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَحيَى: حدَّثنا هِشامٌ قالَ: أَخْبَرَني أَبي، عَن عائشَةَ رَضِيَ اللهُ تَعالى عَنْها قالَتْ: كانَ يَوْمُ عاشُوراءَ تَصُومُهُ قُرَيْشٌ في الجاهِلِيَّةِ وكانَ النَّبِيُّ ﷺ يَصُومُهُ فَلَمَّا قَدِمَ المَدِينَةَ صامَهُ وأَمَرَ بِصِيامِهِ، فَلَمَّا نَزَلَ رَمَضانُ كانَ رَمَضانُ الفَرِيضَةَ وَتُرِكَ عاشُوراءُ فَكانَ مَنْ شاءَ صامَهُ وَمَنْ شاءَ لَمْ يَصُمْهُ. [راجع: ١٥٩٢]

(٢٥) بابُ قَولِهِ تَعالَى: ﴿أَيَّامًا مَّعْدُودَٰتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ

﴿عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾ [١٨٤]

number of days but if any of you is ill, or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty (e.g., an old man, etc.) they have (a choice, either to fast or) to feed a *Miskīn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you, if only you know." (V.2:184)

وَقالَ عَطاءٌ: يُفْطِرُ مِنَ المَرَضِ كُلِّهِ كَما قالَ اللهُ تَعالى. وَقالَ الحَسَنُ وَإِبْرَاهِيمُ في المُرْضِعِ والحامِلِ: إذَا خافَتا عَلى أنْفُسِهِما أوْ وَلَدِهِما تُفْطِرانِ ثُمَّ تَقْضِيانِ. وأمَّا الشَّيْخُ الكَبِيرُ إذَا لَمْ يُطِقِ الصِّيامَ فَقَدْ أطْعَمَ أنَسُ بنُ مَالِكٍ بَعْدَما كَبِرَ عاماً أوْ عامَيْنِ كُلَّ يَوْمٍ مِسْكيناً خُبْزاً ولحْماً وَأفْطَرَ، قِرَاءَةُ العامَّةِ: يُطِيقُونَهُ وَهُو أكْثَرُ.

[Note: The provision of this Verse has been abrogated by the next Verse (V.2:185) with few exceptions (i.e., very old person, pregnancy, etc.]. 'Aṭā' said, "One may stop fasting if one is suffering from any kind of disease, as Allāh تعالى says concerning nursing or pregnant women." Al-Ḥasan and Ibrāhīm said, "If they are afraid of harming themselves or their babies, they can give up fasting for the time being and make up for the missed fasts later on. If an old man has no strength to observe fast (he can feed a poor person daily). When Anas bin Mālik became old, he used to provide a poor person with bread and meat everyday while he gave up fasting during the last one or two years of his life."

٤٥٠٥ - حدَّثَني إسحَاقُ: أخْبرَنا رَوْحٌ: حدَّثَنا زَكَرِيّا بنُ إسحَاقَ: حدَّثَنا عَمرُو بنُ دينارٍ، عَنْ عَطاءٍ: سَمِعَ ابنَ عَبَّاسٍ يَقُولُ: ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ قالَ ابنُ عَبَّاسٍ: لَيْسَتْ بِمَنْسُوخَةٍ، هُوَ الشَّيْخُ الكَبِيرُ والمَرْأةُ الكَبِيرَةُ لا يَسْتَطِيعانِ أنْ يَصُوما فَلْيُطْعِمانِ مَكانَ كُلِّ يَوْمٍ مِسْكيناً.

4505. Narrated 'Aṭā' that he heard Ibn 'Abbās رَضِيَ الله عَنْهُما reciting the Divine Verse:

"And for those who can fast with difficulty (e.g., an old man, etc.) they have (a choice either to fast, or) to feed a *Miskīn* (poor person) (for every day)." (V.2:184) Ibn 'Abbās رَضِيَ الله عَنْهُما said, "This Verse is not abrogated, but it is meant for old men and old women who do not have strength to fast, so they should feed one poor person for each day of fasting (instead of fasting)."

(٢٦) **بابٌ**: ﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾ [١٨٥].

(26) CHAPTER. "So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe *Ṣaum* (fast) that month..." (V.2:185)

٤٥٠٦ - حدَّثنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثنا عَبْدُ الأعْلَى: حدَّثنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ قَرأَ ﴿فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ قالَ: هِيَ مَنْسوخَةٌ. [راجع: ١٩٤٩]

4506. Narrated Nāfi': Ibn 'Umar recited, "They have (a choice, either to fast or) to feed a *Miskīn* (poor person) for every day..." and added, "This Verse is abrogated." (See H. 4505 and its Chap. 25)

٤٥٠٧ - حدَّثنا قُتَيْبَةُ: حدَّثنا بَكْرُ بن مُضَرَ، عَنْ عَمْرِو بنِ الحارِثِ، عَنْ بُكَيرِ ابنِ عَبْدِ اللهِ، عَنْ يَزيدَ مَوْلى سَلَمَةَ بنِ الأكْوَعِ، عَنْ سَلَمَةَ قالَ: لَمّا نَزَلَتْ ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ كانَ مَنْ أرادَ أنْ يُفْطِرَ وَيَفْتَدِيَ حتَّى نَزَلَتِ الآيَةُ التي بَعْدَها فَنَسَخَتْها.

قالَ أبو عَبْدِ اللهِ: ماتَ بُكَيْرٌ قَبْلَ يَزيدَ.

4507. Narrated Salama: When the Divine Revelation: "For those who can fast, with difficulty (e.g., an old man etc.) they have (a choice either to fast, or) to feed a poor for every day..." (V.2:184) was revealed, it was permissible for one to give a ransom and give up fasting, till the Verse succeeding it was revealed and abrogated it. (See H. 4505 and its Chap. 25)

(٢٧) **بابٌ**: ﴿أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ﴾ إلى قَوْلِهِ: ﴿وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ﴾ [١٨٧].

(27) CHAPTER. "It is made lawful for you to have sexual relation with your wives on the night of *Aṣ-Ṣaum* (the fasts) ... (till) ... and seek that which Allāh has ordained for you (offspring)..." (V.2:187)

٤٥٠٨ - حدَّثنا عُبَيْدُ اللهِ، عن إسْرائيلَ، عَنْ أبي إسحاقَ، عَنِ البَراءِ. وَحدَّثنا أحمَدُ بنُ عُثمانَ: حدَّثنا شُرَيْحُ ابنُ مَسْلَمَةَ قالَ: حدَّثنا

4508. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the order of compulsory fasting of Ramaḍān was revealed, the people did not have sexual relations with their wives for the whole month of Ramaḍān, but some men cheated themselves (by violating that restriction). So

إبْرَاهِيمُ بنُ يُوسُفَ، عَنْ أبيهِ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ تعالى عَنْهُ: لَمَّا نَزَلَ صَوْمُ رَمَضَانَ كانُوا لا يَقْرَبُونَ النِّساءَ رَمَضَانَ كُلَّهُ وكانَ رِجالٌ يَخُونُونَ أنْفُسَهُمْ، فأنْزَلَ اللهُ تعالى: ﴿عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ﴾ الآية. [راجع: ١٩١٥]

Allāh تَعالى revealed: "...Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you..." (V.2:187)

(٢٨) بابٌ: ﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾ الآيَـةَ [١٨٧]. ﴿ٱلْعَـٰكِفُ﴾ [الحج: ٢٥]: المُقِيمُ.

(28) CHAPTER. "...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of the night)..." (V.2:187)

٤٥٠٩ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوَانَةَ، عَنْ حُصَينٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيٍّ قالَ: أخذَ عَدِيٌّ عِقالاً أبْيَضَ وَعِقالاً أسْوَدَ، حتَّى كانَ بَعْضُ اللَّيْلِ نَظَرَ فَلَمْ يَسْتَبِينا فَلَمّا أصْبَحَ قالَ: يا رَسُولَ اللهِ، جَعَلْتُ تَحْتَ وِسادَتي، قالَ: «إنَّ وِسادَكَ إذاً لَعَرِيضٌ أنْ كانَ الخَيْطُ الأبْيَضُ والأسْوَدُ تَحْتَ وِسادَتِكَ». [راجع: ١٩١٦]

4509. Narrated Ash-Sha'bī: 'Adi took a white rope (or thread) and a black one, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said, "O Allāh's Messenger! I put (a white thread and a black thread) underneath my pillow." The Prophet ﷺ said, "Then your pillow is too wide if the white thread (light of dawn) and the black thread (darkness of the night) are underneath your pillow!"[1]

٤٥١٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ ابنِ حاتِمٍ رَضِيَ اللهُ تَعالَى عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، ما الخَيْطُ الأبْيَضُ مِنَ الخَيْطِ

4510. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! What is the meaning of the 'white thread distinct from the black thread?' Are these two threads?" He said, "You have too wide back of your neck (i.e., are not intelligent) if you watch the two threads." He then added, "No, it is

(1) (H. 4509) The man thought that actual white and black threads were meant; he did not realize that it was the whiteness of the dawn and the darkness of the night.

the darkness of the night and the whiteness of the day."

4511. Narrated Sahl bin Sa'd: The Verse: "...And eat and drink until the white thread appears to you distinct from the black thread..." was revealed, but 'of dawn' was not revealed (along with it). So some men, when intending to observe *Saum* (fast), used to tie their legs, one with white thread and the other with black thread and would keep on eating till they could distinguish one thread from the other. Then Allāh revealed'... of dawn,' whereupon they understood that it meant the night and the day.

(29) CHAPTER. "...It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allāh." (V.2:189)

4512. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: In the Pre-Islāmic Period of Ignorance, when the people assumed *Ihram*, they would enter their houses from the back. So Allāh revealed:

"...And it is not *Al-Birr* (piety, righteousness) that you enter houses from the back, but *Al-Birr* (is quality of the one) who fears Allāh. So enter houses through their proper doors..." (V.2:189)

(30) CHAPTER. Allāh's Statement: "And fight them until there is no more *Fitnah* (disbelief and worshipping of others along

الأَسْوَدِ؟ أَهُما الخَيْطانِ؟ قالَ: «إِنَّكَ لَعَرِيضُ القَفا إِنْ أَبْصَرْتَ الخَيْطَينِ». ثُمَّ قال: «لا، بَلْ هُوَ سَوَادُ اللَّيْلِ وَبَياضُ النَّهارِ». [راجع: ١٩١٦]

٤٥١١ - حدَّثَنا ابنُ أبي مَرْيَمَ: حدَّثَنا أبو غَسّانَ مُحَمَّدُ بنُ مُطَرِّفٍ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: أُنْزِلَتْ ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ ولَمْ يُنزِلْ ﴿مِنَ الْفَجْرِ﴾ وكانَ رِجالٌ إِذَا أَرَادُوا الصَّوْمَ رَبَطَ أَحَدُهُمْ في رِجْلَيهِ الخَيْطَ الأَبْيَضَ والخَيْطَ الأَسْوَدَ وَلا يَزَالُ يأكُلُ حتَّى يَتَبَيَّنَ لَهُ رُؤْيَتُهُما. فأَنْزَلَ اللهُ بَعْدُ ﴿مِنَ الْفَجْرِ﴾ فَعَلِمُوا أَنَّما يَعْنِي اللَّيْلَ مِنَ النَّهارِ.

(٢٩) بابٌ ﴿وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ﴾ الآيَةِ [١٨٩]

٤٥١٢ - حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبي إِسحَاقَ، عَنِ البَرَاءِ قالَ: كانُوا إِذَا أَحْرَمُوا في الجاهِلِيَّةِ أَتَوُا البَيْتَ مِنْ ظَهْرِهِ، فأَنْزَلَ اللهُ تَعالَى ﴿وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾. [راجع: ١٨٠٣]

(٣٠) بابٌ قولِهِ: ﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انتَهَوْا فَلَا

with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against *Az-Zālimūn* (the polytheists and wrong-doers)." (V.2:193)

عُدْوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ﴿١٩٣﴾ [١٩٣]،

4513. Narrated Nāfi': During the *Fitnah* (trial and affliction) of Ibn Az-Zubair, two men came to Ibn 'Umar and said, "The people are lost, and you are the son of 'Umar, and the Companion of the Prophet ﷺ, so what forbids you from coming out?" He said, "What forbids me is that Allāh has prohibited the shedding of my brother's blood." They both said, "Didn't Allāh say, 'And fight them until there is no more *Fitnah*?'" He said, "We fought until there was no more *Fitnah* and the worship became for Allāh (Alone), while you want to fight until there is *Fitnah*, and until the worship becomes for other than Allāh."

٤٥١٣ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا عَبْدُ الوَهّابِ: حدَّثنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أتاهُ رَجُلانِ في فِتْنَةِ ابنِ الزُّبَيرِ فَقالا: إنَّ النّاسَ قَدْ ضُيِّعُوا وأنْتَ ابنُ عُمَرَ وَصاحِبُ النَّبِيِّ ﷺ فَما يَمْنَعُكَ أنْ تَخْرُجَ؟ فَقالَ: يَمْنَعُني أنَّ اللهَ حَرَّمَ دَمَ أخي، قالا: ألَمْ يَقُلِ اللهُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾؟ فَقالَ: قاتَلْنا حتَّى لَمْ تَكُنْ فِتْنَةٌ وكانَ الدِّينُ للهِ، وأنْتُمْ تُرِيدُونَ أنْ تُقاتِلوا حتَّى تَكونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِغَيرِ اللهِ. [راجع: ٣١٣٠]

4514. Narrated Nāfi' (through another group of subnarrators): A man came to Ibn 'Umar and said, "O Abū 'Abdur-Raḥmān! What made you perform *Ḥajj* in one year and *'Umra* in another year and leave the *Jihād* for Allāh's Cause, though you know how much Allāh recommends it?" Ibn 'Umar replied, "O son of my brother! Islām is founded on five principles (and they are): (1) To believe in Allāh and His Messenger ﷺ, (2) To offer the five compulsory *Ṣalāt* (prayers), (3) To observe fasts in the month of Ramaḍān, (4) To pay the *Zakāt*, (5) to perform the *Ḥajj* [pilgrimage to the House (of Allāh)]." The man said, "O Abū 'Abdur-Raḥmān! Won't you listen to what Allāh has mentioned in His Book: 'And if two parties (or groups) among

٤٥١٤ - وَزادَ عُثْمانُ بنُ صالِحٍ، عَنِ ابنِ وَهْبٍ قالَ: أخْبَرَني فُلانٌ وَحَيْوَةُ ابنُ شُرَيْحٍ، عَنْ بَكْرِ بنِ عَمْرٍو المَعافِرِيِّ: أنَّ بُكَيْرَ بنَ عَبْدِ اللهِ حَدَّثَهُ عَنْ نافِعٍ: أنَّ رَجُلاً أتَى ابنَ عُمَرَ فَقالَ: يا أبا عَبْدِ الرَّحْمٰنِ، ما حَمَلَكَ عَلى أنْ تَحُجَّ عاماً وَتَعْتَمِرَ عاماً وَتَتْرُكَ الجِهادَ في سَبِيلِ اللهِ عزَّ وجَلَّ قَدْ عَلِمْتَ ما رَغَّبَ اللهُ فِيهِ؟ قالَ: يا ابنَ أخي، بُنِيَ الإسْلامُ عَلى خَمْسٍ: إيمانٍ باللهِ ورَسُولِهِ،

والصَّلَواتِ الخَمْسِ، وَصِيامِ رَمَضانَ، وأداءِ الزَّكاةِ، وَحَجِّ البَيْتِ. قالَ: يا أبا عَبْدِ الرَّحْمٰنِ، ألا تَسْمَعُ ما ذَكَرَ اللهُ في كِتابِهِ ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ﴾ ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾ قالَ: فَعَلْنا عَلى عَهْدِ رَسُولِ اللهِ ﷺ وكانَ الإسْلامُ قَلِيلاً، فَكانَ الرَّجُلُ يُفْتَنُ في دِينِهِ إمّا قَتَلُوه وإمّا يُعَذِّبوهُ حَتَّى كَثُرَ الإسْلامُ فَلَمْ تَكُنْ فِتْنَةٌ. [راجع: ٣١٣٠]

the believers fall to fighting, then make peace between them both, but if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allāh.' (V.49:9) 'And fight them till there is no more *Fitnah*,'" Ibn 'Umar said, "We did it during the lifetime of Allāh's Messenger ﷺ when Islām had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more *Fitnah* (trial, affliction or oppression).

٤٥١٥ - قالَ: فَمَا قَوْلُكَ في عَلِيٍّ وعُثمانَ؟ قالَ: أمّا عُثمانُ فَكأنَّ اللهَ عَفَا عَنْهُ، وأمّا أنْتُمْ فَكَرِهْتُمْ أنْ يَعْفُو عَنْه. وأمّا عَلِيٌّ فابنُ عَمِّ رَسُولِ اللهِ ﷺ وَخَتَنُهُ، وأشارَ بِيَدِهِ فَقالَ: هٰذَا بَيْتُهُ حَيْثُ تَرَوْنَ. [راجع: ٨]

4515. The man said, "What is your opinion about 'U<u>th</u>mān and 'Alī?" Ibn 'Umar said, "As for 'U<u>th</u>mān, it seems that Allāh has forgiven him, but you people dislike that he should be forgiven. And as for 'Alī, he is the cousin of Allāh's Messenger ﷺ and his son-in-law." Then he pointed with his hand and said, "That is his house which you see."[1]

(٣١) **بابٌ** قوله: ﴿وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ۛ وَأَحْسِنُوٓا۟ ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾﴾ [١٩٥] التَّهْلُكَةُ وَالهَلاكُ وَاحِدٌ

(31) CHAPTER. Allāh's Statement: "And spend in the Cause of Allāh (i.e., *Jihād* of all kinds), and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves *Al-Muhsinūn* (the good-doers)." (V.2:195)

٤٥١٦ - حدَّثني إسحاقُ: حدَّثَنا النَّضرُ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ قالَ: سَمِعْتُ أبا وائِلٍ: عَنْ حُذَيْفَةَ: ﴿وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى

4516. Narrated Abū Wā'il: Ḥu<u>dh</u>aifa said, "The Verse:

'And spend in the Cause of Allāh (i.e., *Jihād* of all kinds) and do not throw yourselves into destruction...' (V.2:195) was revealed concerning spending in

(1) (H. 4515) i.e., among the houses of the Prophet ﷺ.

Allāh's Cause (i.e., *Jihād*)."(1)

﴿التَّهْلُكَةِ﴾ قال: نَزَلَتْ في النَّفَقَةِ.

(32) CHAPTER. The Statement of Allāh تعالى:
"And whosoever of you is ill or has an ailment in his scalp..." (V.2:196)

(٣٢) بابٌ قَوْلِهِ تَعالَى: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ﴾ [١٩٦].

4517. Narrated 'Abdullāh bin Ma'quil: I sat with Ka'b bin 'Ujra in this mosque, i.e., Kūfa mosque, and asked him about the meaning of: "...Pay a *Fidya* (ransom) of either observing *Ṣaum* (fast) (three days) or giving *Sadaqa* (charity — feeding six poor persons) or offering sacrifice (one sheep)..." (V.2:196)

He said, "I was taken to the Prophet ﷺ while lice were falling on my face. The Prophet ﷺ said, 'I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep (as a ransom for shaving your head)?' I said, 'No.' He said, 'Then observe fast for three days, or feed six poor persons by giving half a *Ṣā'* of food for each and shave your head.' So, the above Verse was revealed especially for me and generally for all of you."

٤٥١٧ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ الأَصْبَهانِيِّ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ مَعْقِلٍ قالَ: قَعَدْتُ إلى كَعْبِ بنِ عُجْرَةَ في هٰذَا المَسْجِدِ، يَعْني مَسْجِدَ الكُوفَةِ، فَسأَلْتُهُ عَنْ: فِدْيَةٌ مِنْ صِيامٍ فَقالَ: حُمِلْتُ إلى النَّبيِّ ﷺ والقَمْلُ يَتَناثَرُ عَلى وَجْهِي فَقالَ: «ما كُنْتُ أُرَى أنَّ الجَهْدَ قَدْ بَلَغَ بِكَ هٰذَا، أما تَجِدُ شاةً؟» قُلْتُ: لا، قالَ: «صُمْ ثَلاثَةَ أيّامٍ، أوْ أطْعِمْ سِتَّةَ مَساكِينَ لِكُلِّ مِسْكِينٍ نِصْفُ صاعٍ مِنْ طَعامٍ، وَاحْلِقْ رَأْسَكَ». فَنَزَلَتْ فِيَّ خاصَّةً وَهيَ لَكُمْ عامَّةً. [راجع: ١٨١٤]

(33) CHAPTER. "...And whosoever performs the *'Umra* in the months of *Ḥajj* before (performing) the *Ḥajj* (i.e., *Ḥajj At-Tamattu'* and *Al-Qirān*)." (V.2:196)

(٣٣) بابٌ: ﴿فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ﴾ [١٩٦]

4518. Narrated 'Imrān bin Ḥuṣain رَضِيَ الله عَنْهُ: The Verse of *Ḥajj-at-Tamattu'* was revealed in Allāh's Book, so we performed it with Allāh's Messenger ﷺ and nothing was revealed in the Qur'ān to make it illegal, nor did the Prophet ﷺ prohibit it till he died. But the man (who regarded it illegal) just expressed what his own mind suggested.

٤٥١٨ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عِمْرَانَ أبي بَكْرٍ: حدَّثَنا أبو رَجاءٍ، عَنْ عِمْرَانَ بنِ حُصَينٍ رَضِيَ اللهُ تعالى عَنْهُ قالَ: نَزَلَتْ آيَةُ المُتْعَةِ في كِتابِ اللهِ فَفَعَلْناها مَعَ رَسُولِ اللهِ ﷺ ولَمْ يُنزَلْ قُرآنٌ يُحَرِّمُهُ

(1) (H. 4516) To cease spending in Allāh's Cause (i.e., *Jihād*) means to destroy oneself.

ولم يَنْهَ عَنْها حتّى ماتَ، قالَ رَجُلٌ برأيِهِ ما شاءَ. قَالَ مُحمدٌ يُقَال: إنَّهُ عُمَر. [راجع: ١٥٧١]

(٣٤) بابٌ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾ [١٩٨]

(34) CHAPTER. "There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)..." (V.2:198)

٤٥١٩ - حدَّثني مُحَمَّدٌ قالَ: أَخْبَرَنَا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما قالَ: كانَتْ عُكاظُ ومَجَنَّةُ وَذُو المَجازِ أَسْوَاقاً في الجاهِلِيّةِ فَتأَثَّموا أَنْ يَتَّجِرُوا في المَوَاسِمِ فَنزَلَتْ ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾ في مَواسِمِ الحَجِّ. [راجع: ١٧٧٠]

4519. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Ukāẓ, Majanna and Dhūl-Majāz were markets during the Pre-Islāmic Period of Ignorance. They (i.e., Muslims) considered it a sin to trade there during the *Ḥajj* time (i.e., season), so this Verse was revealed: "...There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)..." (V.2:198)

(٣٥) بابٌ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [١٩٩]

(35) CHAPTER. "Then depart from the place whence all the people depart..." (V.2:199)

٤٥٢٠ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا مُحَمَّدُ بنُ حازِمٍ: حدَّثنا هِشامٌ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ تَعالى عَنْها قَالَتْ: كانَتْ قُرَيْشٌ وَمَنْ دانَ دينَها يَقِفونَ بالمُزْدَلِفَةِ وكانُوا يُسَمَّوْنَ الحُمْسَ، وكانَ سائرُ العَرَبِ يَقِفونَ بعَرَفاتٍ، فَلَمّا جاءَ الإسْلامُ أَمَرَ اللهُ نَبيَّهُ ﷺ أنْ يأتِيَ عَرَفاتٍ ثُمَّ يَقِفَ بِها ثُمَّ يُفِيضَ مِنْها، فَذٰلِكَ قَوْلُهُ تَعالى: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾. [راجع: ١٦٦٥]

4520. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves *Al-Ḥums*, while the rest of the Arabs used to stay at 'Arafāt. When Islām came, Allāh ordered His Prophet ﷺ to go to 'Arafāt and stay at it, and then pass on from there, and that is what is meant by the Statement of Allāh تعالى:

"Then depart from the place whence all the people depart..." (V.2:199)

4521. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man can perform the *Ṭawāf* around the Ka'bah as long as he is not in the state of *Iḥrām* till he assumes the *Iḥrām* for *Ḥajj*. Then, if he rides and proceeds to 'Arafāt, he should take a *Hady* (animal for sacrifice), either a camel, a cow or a sheep, whatever he can afford; but if he cannot afford it, he should observe fast for three days during the *Ḥajj* before the day of *'Arafah,* but if the third day of his fasting happens to be the day of *'Arafah* (i.e., 9th of Dhūl-Ḥijja), then it is no sin on him (to observe fast on it). Then he should proceed to 'Arafāt and stay there from the time of the *'Asr* prayer till darkness falls (sunset). Then they (the pilgrims) should proceed from 'Arafāt, and when they have departed from it, they reach *Jam'* (i.e., Al-Muzdalifa) where they ask Allāh to help them to be righteous and dutiful to Him, and there they remember Allāh much and say *Takbīr* [i.e., *Allāhu Akbar* (Allāh is the Most Great)] and *Tahlīl* (i.e., *Lā ilāha illallah* (none has the right to be worshipped but Allāh)] repeatedly before dawn breaks. Then, after offering the morning *(Fajr)* prayer you should depart and proceed on (to Mina) for the people used to depart (from there at that time), and Allāh تعالى said:

"Then depart from the place whence all the people depart. And ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful." (V.2:199) Then you should go on doing so till you throw pebbles at the *Jamrat* (*Al-'Aqaba*).

٤٥٢١ - حدَّثني مُحَمَّدُ بنُ أبي بَكرٍ: حدَّثنا فُضَيْلُ بنُ سُلَيْمانَ: حدَّثنا مُوسَى بنُ عُقْبَةَ: أخبرَني كُرَيْبٌ، عَنِ ابنِ عَبّاسٍ قالَ: يَطُوفُ الرَّجُلُ بالبَيْتِ ما كانَ حَلالاً حتَّى يُهِلَّ بالحَجِّ، فإذَا رَكِبَ إلى عَرَفَةَ فَمَنْ تَيَسَّرَ لَهُ هَدِيَّةٌ مِنَ الإبِلِ أوِ البَقَرِ أوِ الغَنمِ ما تَيَسَّرَ لَهُ مِنْ ذٰلكَ أيَّ ذٰلكَ شاءَ غيرَ إنْ لَمْ يَتَيَسَّرْ لَهُ فَعلَيْهِ ثَلاثَةُ أيّامٍ في الحَجِّ وَذٰلكَ قبلَ يَوْمِ عَرَفَةَ، فإنْ كانَ آخِرُ يَوْمٍ مِنَ الأيّامِ الثَّلاثَةِ يَوْمَ عَرَفَةَ فَلا جُناحَ عَلَيْهِ، ثُمَّ لِيَنْطَلِقْ حتَّى يَقِفَ بعَرَفاتٍ مِنْ صَلاةِ العَصْرِ إلى أنْ يَكونَ الظَّلامُ ثُمَّ لِيَدْفَعُوا مِنْ عَرَفاتٍ فإذَا أفاضُوا مِنْها حتَّى يَبْلُغُوا جَمْعاً الّذي يُتَبرَّرُ فِيهِ، ثُمَّ لِيَذْكُرُوا اللهَ كَثِيراً وَ أكْثِرُوا التَّكْبيرَ والتَّهْلِيلَ قَبلَ أنْ تُصْبِحُوا ثُمَّ أفِيضُوا فإنَّ النّاسَ كانُوا يُفِيضُونَ. وَقالَ اللهُ تَعالى: ﴿ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾ حتَّى تَرمُوا الجَمْرَةَ.

(36) CHAPTER. "And of them there are some who say: 'Our Lord! Give us in this world that which is good and in the Hereafter that which is good...' " (V.2:201)

(٣٦) بابٌ ﴿وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ حَسَنَةً﴾ الآيَة [٢٠١]

4522. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to say, "O Allāh! Our Lord!

٤٥٢٢ - حدَّثنا أبو مَعْمَرٍ: حدَّثنا

عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: «اللّهُمَّ رَبَّنا آتِنا في الدُّنْيا حَسَنَةً وفي الآخِرَةِ حَسَنَةً وَقِنا عَذابَ النّارِ». [انظر: ٦٣٨٩]

Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire." (V.2:201)

(٣٧) **بابٌ**: ﴿وَهُوَ أَلَدُّ ٱلْخِصَامِ﴾ [٢٠٤].

وقالَ عَطاءٌ: النَّسْلُ: الحَيَوانُ.

(37) CHAPTER. "...Yet he is the most quarrelsome of the opponents." (V.2:204)

٤٥٢٣ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ ابنِ جُرَيْجٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عائشَةَ تَرْفَعُهُ قالَ: «أَبْغَضُ الرِّجالِ إلى اللهِ الأَلَدُّ الخَصِمُ».

وَقالَ عَبْدُ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَني ابنُ جُرَيْجٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عائشَةَ رَضِيَ اللهُ تَعالى عَنْها عَنِ النَّبِيِّ ﷺ. [راجع: ٢٤٥٧]

4523. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "The most hated man (person) to Allāh is the one who is the most quarrelsome of the opponents."

(٣٨) **بابٌ**: ﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم﴾ الآية [٢١٤]

(38) CHAPTER. "Or think you that you will enter Paradise without such (trials) as came to those who passed away before you?" (V.2:214)

٤٥٢٤ - **حدَّثَني** إبْراهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ قالَ: سَمِعْتُ ابنَ أبي مُلَيْكَةَ يَقُولُ: قالَ ابنُ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: ﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾ خَفِيفَةً ذَهَبَ بِها هُناكَ. وَتَلا ﴿حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ أَلَآ إِنَّ

4524. Narrated Ibn Abū Mulaika: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما recited: "(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people)." (12:110) reading '*Kudhibū*' without doubling the sound '*dh*', and that was what he understood of the Verse. Then he went on reciting: "... even the Messenger and those who believed along with him said, 'When (will come) the Help of Allāh?' Yes! Certainly, the Help of Allāh is near." (V.2:214)

﴿نَصْرَ اللَّهِ قَرِيبٌ﴾ فَلَقِيتُ عُرْوَةَ ابنَ الزُّبَيرِ فَذَكَرْتُ لَهُ ذٰلِكَ.

Then I met 'Urwa bin Az-Zubair and I mentioned that to him.

٤٥٢٥ - فقالَ: قالَتْ عائِشَةُ: مَعاذَ اللهِ، وَاللهِ ما وَعَدَ اللهُ رَسولَهُ مِنْ شَيءٍ قَطُّ إلَّا عَلِمَ أنَّهُ كائِنٌ قَبْلَ أنْ يَموتَ، وَلٰكِنْ لَمْ يَزَلِ البَلاءُ بالرُّسُلِ حتَّى خافُوا أنْ يَكونَ مَنْ مَعَهُمْ يُكَذِّبونَهُمْ فَكانَتْ تَقْرَؤُها: ﴿وَظَنُّوٓاْ أَنَّهُمْ قَدْ كُذِّبُواْ﴾ مُثَقَّلَةً. [راجع: ٣٣٨٩]

4525. He said: Āishah said, "Allāh forbid! By Allāh, Allāh never promised His Messenger ﷺ anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Messengers till they were afraid that their followers would accuse them of telling lies. So I used to recite:

'And thought that they were denied (by their people)...' (V.12:110) reading '*Kudhdhibū*' with double '*dh*."

(٣٩) بابٌ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُواْ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [٢٢٣]

(39) CHAPTER. "Your wives are a tilth for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..." (V.2:223)

٤٥٢٦ - حدَّثَني إسحاقُ: أخْبَرَنا النَّضْرُ بنُ شُمَيْلٍ: أخْبَرَنا ابنُ عَوْنٍ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إذَا قَرأَ القُرآنَ لَمْ يَتَكَلَّمْ حتَّى يَفْرُغَ مِنْهُ. فأخَذْتُ عَلَيْهِ يَوْماً فَقَرأَ سُورَةَ البَقَرَةِ حتَّى انْتَهى إلى مَكانٍ قالَ: تَدْري فِيمَ أُنْزِلَتْ؟ قُلْتُ: لا، قالَ: أُنْزِلَتْ في كَذَا وكَذا ثُمَّ مَضَى. [انظر: ٤٥٢٧]

4526. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُ recited the Qur'ān, he would not speak to anyone till he had finished his recitation. Once I held the Qur'ān and he recited *Sūrat Al-Baqarah* from his memory and then stopped at a certain Verse and said, "Do you know in what connection this Verse was revealed?" I replied, "No." He said, "It was revealed in such and such connection."

٤٥٢٧ - وَعَنْ عَبْدِ الصَّمَدِ: حدَّثَني أبي: حدَّثَني أيُّوبُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ ﴿فَأْتُواْ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ قالَ: يأتِيها في.

رَواهُ مُحَمَّدُ بنُ يَحْيَى بنِ سَعِيدٍ،

4527. Ibn 'Umar then resumed his recitation. Nāfi' added regarding the Verse:

"...So go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..."

Ibn 'Umar said, "It means one should

approach his wife in....[1]

عَنْ أبيهِ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ. [راجع: ٤٥٢٦]

4528. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Jews used to say, "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed:

"Your wives are a tilth for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..." (V.2:223)

٤٥٢٨ - **حدَّثَنا** أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنِ ابنِ المُنْكَدِرِ: سَمِعْتُ جابراً رَضِيَ اللهُ عَنْهُ قالَ: كانَتِ اليَهُودُ تَقُولُ: إذَا جامَعَها مِنْ وَرائِها جاءَ الوَلَدُ أحْوَلَ، فَنزَلَتْ ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾.

(40) CHAPTER. "And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands..." (V.2:232)

(٤٠) **بابٌ**: ﴿وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ﴾ [٢٣٢]

4529. Narrated Al-Ḥasan: The sister of Ma'quil bin Yasār was divorced by her husband who left her till she had fulfilled her term of *'Idda* (i.e., the period which should elapse before she can remarry) and then he wanted to remarry her but Ma'quil refused, so this Verse was revealed, "Do not prevent them from marrying their (former) husbands..." (V.2:232)

٤٥٢٩ - **حدَّثَنا** عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا أبو عامِرٍ العَقَدِيُّ: حدَّثَنا عَبّادُ بنُ رَاشِدٍ: حدَّثَنا الحَسَنُ قالَ: حدَّثَنِي مَعْقِلُ بنُ يَسارٍ قالَ: كانَتْ لِي أُخْتٌ تُخْطَبُ إلَيَّ. وَقالَ إبْراهِيمُ، عَنْ يُونُسَ، عَنِ الحَسَنِ: حدَّثَنِي مَعْقِلُ بنُ يَسارٍ حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا يُونُسُ، عَنِ الحَسَنِ: أنَّ أُخْتَ مَعْقِلِ بنِ يَسارٍ طَلَّقَها زَوْجُها فَتَرَكَها حَتَّى انْقَضَتْ عِدَّتُها فَخَطَبَها فأبَى مَعْقِلٌ فَنَزَلَتْ ﴿فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ﴾. [انظر: ٥١٣٠، ٥٣٣٠، ٥٣٣١]

(1) (H. 4527) Al-Bukhārī left a blank space here because he was not sure of what Ibn 'Umar had said.

(41) CHAPTER. "And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days. Then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e., they can marry). And Allāh is Well-Acquainted with what you do." (V.2:234)

(٤١) **بابٌ**: ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾﴾ [٢٣٤]

﴿يَعْفُونَ﴾ [٢٣٧]: يَهَبْنَ.

4530. Narrated Ibn Az-Zubair: I said to 'Uthmān bin 'Affān (while he was collecting the Qur'ān) regarding the Verse:

"And those of you who die and leave behind wives ...' (V.2:240) — "This Verse was abrogated by another Verse. So why should you write it? (Or leave it in the Qur'ān)?" 'Uthmān said, "O son of my brother! I will not shift anything of it from its place."

٤٥٣٠ - حَدَّثَني أُمَيَّةُ بنُ بِسْطامٍ: حَدَّثَنا يَزيدُ بنُ زُرَيْعٍ، عَنْ حَبيبٍ، عَنِ ابنِ أبي مُلَيْكَةَ: قالَ ابنُ الزُّبَيْرِ: قُلْتُ لِعُثْمانَ بنِ عَفّانَ ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا﴾ قالَ: قَدْ نَسَخَتْها الآيَةُ الأُخْرى فَلِمَ تَكْتُبُها أوْ تَدَعُها؟ قالَ: يا ابنَ أخي، لا أُغَيِّرُ شَيْئاً مِنْهُ مِنْ مَكانِهِ. [انظر: ٤٥٣٦]

4531. Narrated Mujāhid (regarding the Verse):

"And those of you who die and leave wives behind them..." (V.2:234)

The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allāh revealed:

"And those of you who die and leave behind wives (i.e., widows) should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do with themselves, provided it is honourable (e.g. lawful marriage)..." (V.2:240)

So Allāh تعلى entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according

٤٥٣١ - حَدَّثَني إسْحاقُ: حَدَّثَنا رَوْحٌ: حَدَّثَنا شِبْلٌ، عَنِ ابنِ أبي نَجيحٍ، عَنْ مُجاهِدٍ ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا﴾ قالَ: كانَتْ هٰذِهِ العِدَّةُ تَعْتَدُّ عِنْدَ أَهْلِ زَوْجِها واجِبٌ، فأنْزَلَ اللهُ ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ﴾ قالَ: جَعَلَ اللهُ لَها تَمامَ السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرينَ لَيْلَةً وَصِيَّةً، إنْ شاءَتْ سَكَنَتْ في وَصِيَّتِها، وَإنْ شاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللهِ تَعالى: ﴿غَيْرَ

to the will, and she could leave it if she wished, as Allāh says:

"...Without turning them out, but if they (wives) leave, there is no sin on you..."

So the *'Idda* (i.e., four months ten days as it) is obligatory for her.

'Aṭā said: Ibn 'Abbās said, "This Verse, i.e., the Statement of Allāh تعالى:

'...Without turning them out...' cancelled the obligation of staying for the waiting period in her dead husband's house, and she can complete this period wherever she likes." 'Aṭā' said, "If she wished, she could complete her *'Idda* by staying in her dead husband's residence according to the will or leave it according to Allāh's Statement:

'...There is no sin on you for that which they do with themselves...'" 'Aṭā' added, "Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband's house), so she could complete the *'Idda* wherever she likes. And it was no longer necessary to provide her with a residence. Ibn 'Abbās said, "This Verse abrogated her (i.e., widow's) dwelling in her dead husband's house and she could complete the *'Idda* (i.e., four months and ten days) wherever she liked, as Allāh's Statement says:

'... Without turning them out...'"

4532. Narrated Muḥammad bin Sīrīn: I sat in a gathering in which the chiefs of the *Anṣār* were present, and 'Abdur-Raḥmān bin Abū Lailā was amongst them. I mentioned the narration of 'Abdullāh bin 'Utba regarding the question of Subai'a bint Al-Ḥārith. 'Abdur-Raḥmān said, "But 'Abdullāh's uncle used not to say so." I said, "I am too brave if I tell a lie concerning a person who is now in Al-Kūfa," I raised my voice. Then I went out and met Mālik bin

إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾ فَالعِدَّةُ كَمَا هِيَ وَاجِبٌ عَلَيْهَا، زَعَمَ ذٰلِكَ عَنْ مُجَاهِدٍ. وَقَالَ عَطَاءٌ: قَالَ ابنُ عَبَّاسٍ: نَسَخَتْ هٰذِهِ الآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهَا فَتَعْتَدُّ حَيْثُ شَاءَتْ وَهُوَ قَوْلُ اللهِ تَعَالَى: ﴿غَيْرَ إِخْرَاجٍ﴾. قَالَ عَطَاءٌ: إِنْ شَاءَتِ اعْتَدَّتْ عِنْدَ أَهْلِهِ وَسَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ لِقَوْلِ اللهِ تَعَالَى: ﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ﴾. قَالَ عَطَاءٌ: ثُمَّ جَاءَ المِيرَاثُ فَنَسَخَ السُّكْنَى فَتَعْتَدُّ حَيْثُ شَاءَتْ وَلَا سُكْنَى لَهَا.

وَعَنْ مُحَمَّدِ بنِ يُوسُفَ: حَدَّثَنَا وَرْقَاءُ، عَنِ ابنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ بِهٰذَا.

وَعَنِ ابنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنِ ابنِ عَبَّاسٍ قَالَ: نَسَخَتْ هٰذِهِ الآيَةُ عِدَّتَهَا فِي أَهْلِهَا فَتَعْتَدُّ حَيْثُ شَاءَتْ لِقَوْلِ اللهِ تَعَالَى: ﴿غَيْرَ إِخْرَاجٍ﴾ نَحْوَهُ. [انظر: ٥٣٤٤]

٤٥٣٢ - حَدَّثَنِي حِبَّانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا عَبْدُ اللهِ بنُ عَوْنٍ، عَنْ مُحَمَّدِ بنِ سِيرِينَ قَالَ: جَلَسْتُ إِلَى مَجْلِسٍ فِيهِ عُظْمٌ مِنَ الأَنْصَارِ وَفِيهِم عَبْدُ الرَّحْمٰنِ بنُ أَبِي لَيْلَى. فَذَكَرْتُ حَدِيثَ عَبْدِ اللهِ بنِ عُتْبَةَ فِي شَأْنِ سُبَيْعَةَ بِنْتِ الحَارِثِ فَقَالَ عَبْدُ

'Āmir or Mālik bin 'Aūf, and said, "What was the verdict of Ibn Mas'ūd about the pregnant widow whose husband had died?" He replied, "Ibn Mas'ūd said, 'Why do you impose on her the hard order and don't let her make use of the leave? The shorter *Sūrah* of women (i.e *Sūrat Aṭ-Ṭalāq*) was revealed after the longer *Sūrah* (i.e., *Sūrat Al-Baqarah*).'" (i.e., her *'Idda* is up till she delivers.)

الرَّحْمٰنِ: وَلٰكِنَّ عَمَّهُ كانَ لا يَقُولُ ذٰلِكَ. فَقُلْتُ: إنِّي لَجَرِيءٌ إنْ كَذَبْتُ عَلى رَجُلٍ في جانِبِ الكُوفَةِ، وَرَفَعَ صَوْتَهُ قالَ: ثُمَّ خَرَجْتُ فَلَقيتُ مالكَ بنَ عامِرٍ، أوْ مالكَ بنَ عَوْفٍ، قُلْتُ: كَيْفَ كانَ قَوْلُ ابنِ مَسعُودٍ في المُتَوفَّى عَنها زَوْجُها وَهيَ حامِلٌ؟ فَقالَ: قالَ ابنُ مَسْعُودٍ: أتَجْعَلُونَ عَلَيْها التَّغْلِيظَ وَلا تَجْعَلُونَ لَها الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النِّساءِ القُصْرَى بَعْدَ الطُّولى. [انظر: ٤٩١٠]

وَقالَ أيُّوبُ، عَنْ مُحَمَّدٍ: لَقِيتُ أبا عَطِيَّةَ مالكَ بنَ عامِرٍ.

(42) CHAPTER. "Guard strictly the (five obligatory) *Aṣ-Ṣalawāt* (the prayers), especially the middle *Ṣalāt* (i.e., the best prayer — *'Aṣr*)..." (V.2:238)

(٤٢) بابٌ: ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [٢٣٨]

4533. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: On the day of *Al-Khandaq* (the battle of the Trench). The Prophet ﷺ said, "They (i.e., *Mushrikūn* prevented us from offering the middle *Salāt* (the best — *'Aṣr* prayer) till the sun had set. May Allāh fill their graves, their houses (or their bellies) with fire."

٤٥٣٣ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا يَزِيدُ: أخبَرنا هِشامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَليٍّ رَضِيَ اللهُ تعالى عَنْهُ: قالَ النَّبيُّ ﷺ.

وَحدَّثَني عَبْدُ الرَّحْمٰنِ: حدَّثَنا يَحْيَى ابنُ سَعِيدٍ: قالَ هِشامٌ: حدَّثَنا مُحَمَّدٌ، عَنْ عَبِيدَةَ، عَنْ عَليٍّ رَضِيَ اللهُ تعالى عَنْهُ أنَّ النَّبيَّ ﷺ قالَ يَوْمَ الخَنْدَقِ: «حَبَسُونا عَنْ صَلاةِ الوُسْطَى حَتَّى غابَتِ الشَّمْسُ، مَلأَ اللهُ قُبُورَهُمْ وَبُيُوتَهُمْ، أو: أجْوافَهُمْ ناراً» شَكَّ يَحْيَى. [راجع: ٢٩٣١]

(43) CHAPTER. "...And stand before Allāh with obedience [and do not speak to others during the *Ṣalāt* (prayers)]."(1) (V.2:238)

4534. Narrated Zaid bin Arqam: We used to speak while in *Ṣalāt* (prayer). One of us used to speak to his brother (while in *Ṣalāt*) about his need, till the Verse was revealed:

"Guard strictly the (five obligatory) *Aṣ-Salawāt* (the prayers), especially the middle *Ṣalāt* (i.e., the best – *'Aṣr*). And stand before Allāh with obedience [and not speak to others during the *Ṣalāt* (prayers)]." (V.2:238)

Then we were ordered not to speak in the *Ṣalāt*.

(٤٣) بـابٌ: ﴿وَقُومُوا لِلَّهِ قَـٰنِتِينَ﴾ [٢٣٨] أي مُطِيعينَ

٤٥٣٤ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ إسْماعِيلَ بنِ أبي خالِدٍ، عَنِ الحارِثِ ابنِ شُبَيْلٍ، عَنْ أبي عَمْرٍو الشَّيْبانِيِّ، عَنْ زَيْدِ بنِ أرْقَمَ قالَ: كُنَّا نَتَكَلَّمُ في الصَّلاةِ، يُكَلِّمُ أحَدُنا أخاهُ في حاجَتِهِ حتَّى نَزَلَتْ هٰذِهِ الآيَةُ ﴿حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَـٰنِتِينَ﴿٢٣٨﴾﴾ فأُمِرْنا بالسُّكُوتِ.

[راجع: ١٢٠٠]

(44) CHAPTER. Allāh's Statement: "If you fear (an enemy), perform *Ṣalāt* (prayer) on foot or riding. And when you are in safety..." (V.2:239)

(٤٤) بابٌ قَوْلِه: ﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَآ أَمِنتُمْ﴾ [٢٣٩] الآيَةَ.

وَقالَ ابنُ جُبَيرٍ: ﴿كُرْسِيُّهُ﴾ [٢٥٥]: عِلْمُهُ، يُقالُ: ﴿بَسْطَةً﴾ [٢٤٧]: زِيادَةً وَفَضلاً. ﴿أَفْرِغْ﴾ [٢٥٠]: أنْزِلْ. ﴿وَلَا يَـُٔودُهُۥ﴾ [٢٥٥]: لا يُثْقِلُهُ، آدَنِي: أثْقَلَنِي، والآدُ والأيْدُ: القُوَّةُ. السِّنَةُ: النُّعاسُ، ﴿لَمْ يَتَسَنَّهْ﴾ [٢٥٩]: لَمْ يَتَغَيَّرْ. ﴿فَبُهِتَ﴾ [٢٥٨]: ذَهَبَتْ حُجَّتُهُ. ﴿خَاوِيَةٌ﴾ [٢٥٩]: لا أنِيسَ فِيها. ﴿عُرُوشِهَا﴾: أبْنِيَتُها. ﴿نُنشِزُهَا﴾ [٢٥٩]: نُخْرِجُها. ﴿إِعْصَارٌ﴾ [٢٦٦]: رِيحٌ عاصِفٌ تَهُبُّ مِنَ الأرْضِ إلى السَّماءِ كَعَمودٍ فيه نارٌ. وَقالَ ابنُ عَبّاسٍ: ﴿صَلْدًا﴾ [٢٦٤]:

(1) (Ch. 42) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

لَيْسَ عَلَيْهِ شَيْءٌ. وَقَالَ عِكْرِمَةُ: ﴿وَابِلٌ﴾ [٢٦٤]: مَطَرٌ شَدِيدٌ. الطَّلُّ: النَّدَى. وَهٰذَا مَثَلُ عَمَلِ المُؤمِنِ. ﴿يَتَسَنَّهْ﴾ [٢٥٩]: يَتَغَيَّرْ.

٤٥٣٥ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مالكٌ، عَنْ نافِعٍ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ تعالى عَنْهُما كانَ إذَا سُئِلَ عَنْ صَلاةِ الخَوْفِ قالَ: يَتَقدَّمُ الإمامُ وَطائِفَةٌ مِنَ النَّاسِ فَيُصَلِّي بِهِمُ الإمامُ رَكْعَةً وَتَكُونُ طائفَةٌ مِنْهُمْ بَيْنَهمْ وَبينَ العَدُوِّ لَمْ يُصَلُّوا، فإذَا صَلَّوا الَّذِينَ مَعَهُ رَكْعَةً اسْتأخَرُوا مَكانَ الَّذِينَ لَمْ يُصَلُّوا وَلا يُسَلِّمونَ. وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّونَ مَعَهُ رَكْعَةً ثُمَّ يَنْصَرِفُ الإمامُ وَقَدْ صَلَّى رَكْعَتَيْنِ، فَيَقومُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتينِ فَيُصَلُّونَ لأَنْفُسِهِمْ رَكْعَةً بَعْدَ أنْ يَنْصَرِفَ الإمامُ، فَيَكونُ كلُّ وَاحِدٍ مِنَ الطَّائِفَتَينِ قَدْ صَلَّى رَكْعَتَينِ. فإنْ كانَ خَوْفٌ هوَ أشَدَّ مِنْ ذٰلِكَ صَلَّوْا رِجالاً قِياماً عَلى أقْدَامِهِمْ أَوْ رُكباناً مُسْتَقْبلي القِبْلَةِ أَوْ غَيرَ مُسْتَقْبِلِيها.

قالَ مالكٌ: قالَ نافِعٌ: لا أُرَى عَبْدَ اللهِ بنَ عُمَرَ ذَكَرَ ذَلِكَ إلَّا عَنْ رَسُولِ اللهِ ﷺ. [راجع: ٩٤٢]

4535. Narrated Nāfi': Whenever 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما was asked about *Ṣalāt-al-Khauf* (i.e., Fear Prayer) he said, "The *Imām* comes forward with a group of people and leads them in a one *Rak'a Ṣalāt* (prayer) while another group from them who has not offered *Ṣalāt* (prayer) yet, stay between the offering *Ṣalāt* (prayer) group and the enemy. When those who are with the *Imām* have finished their one-*Rak'a*, they retreat and take the positions of those who have not offered *Ṣalāt* (prayer) but they will not finish their *Ṣalāt* (prayer) with *Taslīm*. Those who have not offered *Ṣalāt*, (prayer) come forward to offer a *Rak'a* with the *Imām* (while the first group covers them from the enemy). Then the *Imām*, having offered two *Rak'a*, finishes his *Ṣalāt* (prayer). Then each member of the two groups offer the second *Rak'a* alone after the *Imām* has finished his *Ṣalāt* (prayer). Thus each one of the two groups will have offered two *Rak'a*. But if the fear is too great, they can offer *Ṣalāt* (prayer) standing on their feet or riding on their mounts, facing the *Qiblah* or not."

Nāfi' added: I do not think that 'Abdullāh bin 'Umar narrated this except from Allāh's Messenger ﷺ.

[See Vol. 5, *Ḥadīth* No. 4129 and 4131 for details about *Ṣalāt-al-Khauf*]

(٤٥) بابٌ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ [٢٤٠]،

(45) CHAPTER. "And those of you who die and leave behind wives..." (V.2:240)

4536. Narrated Ibn Az-Zubair: I said to 'Uthmān, "This Verse which is in *Sūrat Al-Baqarah*:

"And those of you who die and leave behind wives... (up to)... without turning them out..." has been abrogated by another Verse. Why then do you write it (in the Qur'ān)?" 'Uthmān said, "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e., the Qur'ān) from its original position."

٤٥٣٦ - حدَّثني عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثنا حُمَيْدُ بنُ الأسْوَدِ وَيَزِيدُ ابنُ زُرَيْعٍ قالا: حدَّثنا حَبيبُ بنُ الشَّهِيدِ، عَنِ ابنِ أبي مُلَيْكَةَ قالَ: قالَ ابنُ الزُّبَيرِ: قُلْتُ لعُثمانَ: هٰذِهِ الآيَةُ التي في البَقَرَةِ ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا﴾ إلى قَوْلِهِ: ﴿غَيْرَ إِخْرَاجٍ﴾ قَدْ نَسَخَتْها الآيَةُ الأُخْرَى فَلِمَ تَكْتُبُها؟ قالَ: تَدَعُها يا ابنَ أخي، لا أُغَيِّرُ شَيْئاً مِنْهُ مِنْ مَكانِهِ.

قالَ حُمَيْدٌ: أوْ نَحوَ هٰذا. [راجع: ٤٥٣٠]

(46) CHAPTER. "And (remember) when Ibrāhīm (Abraham) said: My Lord! Show me how You give life to the dead..." (V.2:260)

(٤٦) **بابٌ**: ﴿وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ﴾ [٢٦٠] ﴿فَصُرْهُنَّ﴾: قَطِّعْهُنَّ.

4537. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We have more right to be in doubt than Ibrāhīm (Abraham) when he said, 'My Lord! Show me how You give life to the dead.' He (Allāh) said, 'Do you not believe?' He (Ibrāhīm) said, 'Yes (I believe), but to be stronger in Faith.'" (V.2:260)

٤٥٣٧ - حدَّثنا أحمدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرَني يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ وسَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «نَحْنُ أحَقُّ بالشَّكِّ مِنْ إبْرَاهِيمَ إذْ قالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ، قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾ [٢٦٠]» [راجع: ٣٣٧٢]

(47) CHAPTER. Allāh's Statement: "Would any of you wish to have a garden with date-palms and vines ... (till) ... that you may give thought." (V.2:266)

(٤٧) **بابٌ قَوْلِهِ**: ﴿أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ﴾ إلى قَوْلِهِ: ﴿لَعَلَّكُمْ تَتَفَكَّرُونَ﴾ [٢٦٠].

4538. Narrated 'Ubaid bin 'Umair: Once 'Umar (bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ) said to the Companions of the Prophet, "What do you think about this Verse:

'Would any of you wish to have a garden?'"

They replied, "Allāh knows better." 'Umar became angry and said, "Either say that you know or say that you do not know!" On that Ibn 'Abbās said, "O chief of the believers! I have something in my mind to say about it." 'Umar said, "O son of my brother! Say, and do not underestimate yourself." Ibn 'Abbās said, "In this Verse there has been put forward an example for deeds." 'Umar said, "What kind of deeds? Ibn 'Abbās said, "For deeds." 'Umar said, "This is an example for a rich man who does good deeds out of obedience to Allāh and then Allāh sends him Satan whereupon he commits sins till all his good deeds are lost."

٤٥٣٨ - حدَّثنا إبراهيمُ: أخْبَرَنا هشامٌ، عَنِ ابنِ جُرَيْجٍ: سَمِعْتُ عَبْدَ اللهِ ابنَ أبي مُلَيْكَةَ يُحَدِّثُ عَنِ ابنِ عَبّاسٍ قالَ: وسَمِعْتُ أخاهُ أبا بَكْرِ بنَ أبي مُلَيْكَةَ يُحَدِّثُ عَن عُبَيْدِ بنِ عُمَيْرٍ قال: قالَ عُمَرُ رَضِيَ اللهُ تَعالى عَنْهُ يَوْماً لأصحابِ النَّبيِّ ﷺ: فيمَ تَرَوْنَ هٰذِهِ الآيَةَ نَزَلَتْ؟ ﴿أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ﴾ قالُوا: اللهُ أعْلَمُ. فَغَضِبَ عُمَرُ، فَقالَ: قُولُوا: نَعْلَمُ، أوْ لا نَعْلَمُ. فَقالَ ابنُ عَبّاسٍ: في نَفْسِي مِنْها شَيْءٌ يا أميرَ المُؤمنينَ، قالَ عُمَرُ: يا ابنَ أخي، قُلْ وَلا تَحْقِرْ نَفْسَكَ. قالَ ابنُ عباسٍ: ضُرِبَتْ مَثَلاً لِعَمَلٍ قالَ عُمَرُ: أيُّ عَمَلٍ؟ قالَ ابنُ عَبّاسٍ: لِعَمَلٍ. قالَ عُمَرُ: لِرَجُلٍ غَنِيٍّ يَعْمَلُ بطاعَةِ اللهِ عَزَّ وَجَلَّ ثُمَّ بَعَثَ اللهُ لَهُ الشَّيْطانَ فعَمِلَ بالمَعاصِي حتَّى أغْرَقَ أعمالَهُ.

﴿فَصُرْهُنَّ﴾ قَطِّعْهُنَّ.

(48) CHAPTER. "...They do not beg of people at all..." (V.2:273)

(٤٨) **بابٌ** ﴿لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾ [٢٧٣].

يُقالُ: ألْحَفَ عَلَيَّ وألَحَّ عَلَيَّ وأحْفاني بالمَسألَةِ.

4539. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The poor person is not the one for whom a date-fruit or two, or a morsel or two (of food) is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his

٤٥٣٩ - حدَّثنا ابنُ أبي مَرْيَمَ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: حدَّثني شُرَيْكُ بنُ أبي نَمِرٍ: أنَّ عَطاءَ بنَ يَسارٍ وَعَبْدَ الرَّحْمٰنِ بنَ أبي عَمْرَةَ

poverty at all. Recite if you wish, (Allāh's Statement):
'...They do not beg of people at all...'" (V. 2:273)

الأنْصارِيَّ قالا: سَمِعْنا أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «لَيْسَ المِسْكِينُ الذي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتانِ ولا اللُّقْمَةُ وَلا اللُّقْمَتانِ. إنَّما المِسْكِينُ الذي يَتَعَفَّفُ، اقرَؤُا إنْ شِئْتُمْ»، يَعْني قَوْلَهُ تَعالَى: ﴿لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾. [راجع: ١٤٧٦]

(49) CHAPTER. "...Whereas Allāh has permitted trading and forbidden *Ribā* (usury).[1] (V.2:275)

(٤٩) بابٌ: ﴿وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟﴾ [٢٧٥] ﴿ٱلْمَسِّ﴾: الجُنُونُ

4540. Narrated 'Āishah رَضِيَ الله عَنْها: When the Verses of *Sūrat Al-Baqarah* regarding *Ribā* (usury), were revealed, Allāh's Messenger ﷺ recited them before the people and then he prohibited the trade of alcoholic liquors.

٤٥٤٠ - حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمّا نَزَلَتِ الآياتُ مِنْ آخِرِ سُورَةِ البَقَرَةِ في الرِّبا فَقَرأها رَسُولُ اللهِ ﷺ عَلى النّاسِ. ثُمَّ حَرَّمَ التِّجارَةَ في الخَمْرِ. [راجع: ٤٥٩]

(50) CHAPTER. "Allāh will destory *Ribā* (usury)." (V.2:276)

(٥٠) بابٌ: ﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟﴾ [٢٧٦] يُذْهِبُهُ

4541. Narrated 'Āishah رَضِيَ الله عَنْها: When the last Verses of *Sūrat Al-Baqarah* were revealed, Allāh's Messenger ﷺ went out and recited them in the mosque and prohibited the trade of alcoholic liquors.

٤٥٤١ - حدَّثَنا بِشْرُ بنُ خالِدٍ: أخْبرَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ الأعْمَشِ: سَمِعْتُ أبا الضُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عائشَةَ أنَّها قالَتْ: لَمّا أُنْزِلَتِ الآياتُ الأواخِرُ مِنْ سُورَةِ البَقَرَةِ،

---

(1) (Ch. 49) *Ribā*: See the glossary.

خَرَجَ رَسُولُ اللهِ ﷺ فَتَلاهُنَّ في المَسْجِدِ، فَحَرَّمَ التِّجارَةَ في الخَمْرِ.

[راجع: ٤٥٩]

(51) CHAPTER. "...Then take a notice of war from Allāh and His Messenger..." (V.2:279)

(٥١) بابٌ: ﴿فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ﴾ [٢٧٩] فاعْلَمُوا

4542. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the last Verses of *Sūrat Al-Baqarah* were revealed, the Prophet ﷺ read them in the mosque and prohibited the trade of alcoholic liquors.

٤٥٤٢ - **حدَّثني** مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ، قالَتْ: لَمّا أُنْزِلَتِ الآياتُ مِنْ آخِرِ سُورَةِ البَقَرَةِ قَرَأَهُنَّ النَّبِيُّ ﷺ في المَسْجِدِ وَحَرَّمَ التِّجارَةَ في الخَمْرِ.

(52) CHAPTER. "And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay..." (V.2:280)

(٥٢) بابٌ: ﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾ [٢٨٠] الآية.

4543. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the last Verses of *Sūrat Al-Baqarah* were revealed, Allāh's Messenger ﷺ stood up and recited them before us and then prohibited the trade of alcoholic liquors.

٤٥٤٣ - وَقالَ مُحَمَّدُ بنُ يوسُفَ، عَنْ سُفْيانَ، عَنْ مَنْصُورٍ وَالأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: لَمّا أُنْزِلَتِ الآياتُ مِنْ آخِرِ سُورَةِ البَقَرةِ قامَ رَسُولُ اللهِ ﷺ فَقَرَأَهُنَّ عَلَيْنا ثُمَّ حَرَّمَ التِّجارَةَ في الخَمْرِ. [راجع: ٤٥٩]

(53) CHAPTER. "And be afraid of the Day when you shall be brought back to Allāh..." (V.2:281)

(٥٣) بابٌ: ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾ [٢٨١].

4544. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The last Verse (in the Qur'ān) revealed to the Prophet ﷺ was the Verse dealing with *Ribā* (usury).

٤٥٤٤ - **حدَّثَنا** قَبِيصَةُ بنُ عُقْبَةَ: حدَّثَنا سُفْيانُ، عَنْ عاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ

عَنْهُما قالَ: آخِرُ آيَةٍ نَزَلَتْ عَلى النَّبِيِّ ﷺ آيَةُ الرِّبا.

(٥٤) بابٌ: ﴿وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ﴾ الآيَة [٢٨٤].

(54) CHAPTER. "And whether you disclose what is in your ownselves or conceal it..." (V.2:284)

٤٥٤٥ - حدَّثَنا مُحَمَّدٌ: حدَّثَنا النُّفَيْلِيُّ: حدَّثَنا مِسْكِينٌ: حَدَّثَنا شُعْبَةُ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ مَرْوانَ الأصْغَرِ، عَنْ رَجُلٍ مِنْ أصحابِ النَّبِيِّ ﷺ وَهُوَ ابنُ عُمَرَ أَنَّها قَدْ نُسِخَتْ: ﴿وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ﴾ الآيَة. [انظر: ٤٥٤٦]

4545. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: This Verse:

"And whether you disclose what is in your ownselves or conceal it..." (V.2:284) was abrogated.

(٥٥) بابٌ ﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ﴾ [٢٨٥]

وَقالَ ابنُ عَبّاسٍ: ﴿إِصْرًا﴾ [٢٨٦]: عَهْداً. وَيُقالُ: ﴿غُفْرَانَكَ﴾ [٢٨٥]: مَغْفِرَتَكَ، ﴿فَاغْفِرْ لَنَا﴾ [٢٨٦].

(55) CHAPTER. "The Messenger (Muḥammad ﷺ) believes in what has been sent down to him from his Lord..." (V.2:285)

٤٥٤٦ - حدَّثَني إسحاقُ بنُ مَنْصُورٍ: أخْبرَنا رَوْحٌ: أخْبرَنا شُعْبَةُ، عَنْ خالِدٍ الحَذّاءِ، عَنْ مَرْوانَ الأصْغَرِ، عَنْ رَجُلٍ مِنْ أصحابِ رَسُولِ اللهِ ﷺ، قالَ: أحْسبُهُ ابنَ عُمَرَ ﴿وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ﴾ قالَ: نَسَخَتْها الآيَةُ الَّتي بَعْدَها. [راجع: ٤٥٤٥]

4546. Narrated Marwān Al-Aṣghar: A man from the Companions of Allāh's Messenger ﷺ, who I think was Ibn 'Umar said, "The Verse:

'And whether you disclose what is in your ownselves or conceal it....' was abrogated by the Verse following it."

(3) *SŪRAT ĀL-'IMRĀN* (The Family of 'Imrān)

(٣) سورة آل عمران

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(Explanation of some Arabic words not translated)

﴿تُقَىٰةً﴾ وَتَقِيَّةٌ وَاحِدَةٌ. ﴿صِرٌّ﴾ [١١٧]: بَرْدٌ. ﴿شَفَا حُفْرَةٍ﴾ [١٠٣]: مِثْلُ شَفا الرَّكِيَّةِ وَهُوَ حَرْفُها. ﴿تُبَوِّئُ﴾ [١٢١]: تَتَّخِذُ مُعَسْكَراً. ﴿رِبِّيُّونَ﴾ [١٤٦]: الجُموع، وَاحِدها رِبِّيٌّ. ﴿تَحُسُّونَهُم﴾ [١٥٢]: تَسْتأصِلونَهمْ قَتْلاً. (غُزًّا): وَاحِدُها غازٍ. ﴿سَنَكْتُبُ مَا قَالُوا﴾: سنَحْفَظُ. ﴿نُزُلًا﴾ [١٩٨]: ثَواباً: ويَجُوزُ ومُنْزَلٌ مِنْ عِنْدِ اللهِ كَقَوْلِكَ: أَنْزَلْتُهُ. ﴿وَالْخَيْلِ الْمُسَوَّمَةِ﴾: المُسَوَّمُ الذي لَهُ سِيماءُ بِعَلامَةٍ أَوْ بِصُوفَةٍ أَوْ بِمَا كانَ.

وقَالَ مُجاهِدٌ: ﴿وَالْخَيْلِ الْمُسَوَّمَةِ﴾ [١٤]: المُطَهَّمَةِ الحِسانِ. وَقالَ سَعيدُ بنُ جُبَيرٍ وَعَبْدُ اللهِ بنُ عَبْدِ الرَّحْمٰن بنِ أَبْزَى: المُسَوَّمَةُ الرَّاعِيَةُ. وَقالَ سَعِيدُ بنُ جُبَيرٍ: ﴿وَحَصُورًا﴾ [٣٩]: لا يأتِي النِّساءَ. وَقالَ عِكْرِمَةُ ﴿مِّن فَوْرِهِمْ﴾ [١٢٥]: غَضَبِهِمْ يَوْمَ بَدْرٍ. وَقالَ مُجاهِدٌ: ﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ﴾: النُّطْفَةَ تَخْرُجُ مَيْتَةً، وَيُخْرِجُ مِنْها الحَيَّ. ﴿وَالْإِبْكَارِ﴾ [٤١]: أَوَّلُ الفَجْرِ. ﴿وَالْعَشِيِّ﴾ [٤١]: مَيْلُ الشَّمْسِ إلى أَنْ تَغْرُبَ.

(1) CHAPTER. "In it are Verses that are entirely clear." (3:7)

(١) **بـابٌ:** ﴿مِنْهُ ءَايَٰتٌ﴾ [٧] قال مُجاهِدٌ: الحَلالُ والحَرامُ ﴿وَأُخَرُ مُتَشَٰبِهَٰتٌ﴾، يُصَدِّقُ بَعْضُها بَعْضاً كَقَوْلِهِ تَعالى: ﴿وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ﴾ [البقرة: ٢٦] وكَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ﴾ [يونس: ١٠٠] وكقولِهِ تَعالى: ﴿وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾﴾ [محمد: ١٧] ﴿زَيْغٌ﴾: شكٌّ ﴿فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ﴾ المشتبهات ﴿وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ﴾ يَعْلَمونَ تأويلَهُ وَ﴿يَقُولُونَ ءَامَنَّا بِهِۦ﴾ الآية [٤١].

4547. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ recited the Verse:

"It is He Who has sent down to you (Muḥammad ﷺ) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundation of the Book [and those are the Verses of *Al-Aḥkām* (commandments), *Al-Farā'id* (obligatory duties) and *Al-Hudūd* (laws for the punishment of thieves, adulterers etc.)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials) and seeking for its hidden meanings; but none knows its hidden meanings save Allāh. And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear Verses) are from our Lord.' And none receive admonition except men of understanding." (V.3:7)

Then Allāh's Messenger ﷺ said, "If you see those who follow thereof that is not

٤٥٤٧ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا يَزيدُ بنُ إبْراهيمَ التُّسْتَرِيُّ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: تَلا رَسُولُ اللهِ ﷺ هٰذِهِ الآيَةَ ﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾﴾ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «فإذَا رَأَيْتَ الَّذينَ يَتَّبِعونَ ما تَشابَهَ مِنْهُ فأُولٰئِكَ الَّذينَ سَمَّى اللهُ فاحْذَرُوهُمْ».

entirely clear, then they are those whom Allāh has named [as having deviation (from the truth)] So beware of them."

(2) CHAPTER. "...And I seek refuge with You (Allāh) for her and her offspring from *Shaitān* (Satan), the outcast." (V.3:36)

4548. Narrated Sa'īd bin Al-Mūsaiyab: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ said, 'No child is born but that, *Shaitān* (Satan) touches it when it is born, whereupon it starts crying loudly because of being touched by *Shaitān*, except Mary and her son.'" Abū Hurairah then said, "Recite, if you wish:

'...And I seek refuge with You (Allāh) for her and her offspring from *Shaitān*, the outcast.'" (V.3:36)

(٢) **بابٌ** ﴿وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ﴾ [٣٦].

٤٥٤٨ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ: «ما مِنْ مَوْلُودٍ يُولَدُ إلَّا وَالشَّيْطانُ يَمَسُّهُ حِينَ يُولَدُ فَيَسْتَهِلُّ صارِخاً مِنْ مَسِّ الشَّيْطانِ إيَّاهُ إلَّا مَرْيَمَ وَابْنَها»، ثُمَّ يَقُولُ أبو هُرَيْرَةَ: وَاقْرَؤُوا إنْ شِئْتُمْ ﴿وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ﴾. [راجع: ٣٢٨٦]

(3) CHAPTER. "Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise)... (till) ... and they shall have a painful torment." (V.3:77)

4549, 4550. Narrated Abū Wā'il: 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ said, 'Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allāh, Who will be angry with him.' So Allāh revealed in confirmation of this statement:

'Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter...'" (V.3:77)

(٣) **بابٌ**: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِي ٱلْأٓخِرَةِ﴾: لا خَيرَ ﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [٧٧] مُؤْلِمٌ مُوْجِعٌ مِنَ الألَمِ وَهُوَ في مَوْضِعِ مُفْعِلٍ.

٤٥٤٩، ٤٥٥٠ - حدَّثَنا حَجّاجُ بنُ مِنْهالٍ: حدَّثَنا أبو عَوانَةَ، عَنِ الأعْمَشِ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ يَمِينَ صَبْرٍ لِيَقْتَطِعَ بِها مالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبانُ». فأنْزَلَ اللهُ تَصْدِيقَ ذٰلِكَ ﴿إِنَّ ٱلَّذِينَ

The narrator added: Then Al-Ash'ath bin Qais came and said, "What is Abū 'Abdur-Raḥmān narrating to you?" We replied, "Such and such." Al-Ash'ath said, "This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my possessing it). On that the Prophet ﷺ told me, 'Either you bring forward a proof or he (i.e., your cousin) takes an oath (to confirm his claim).' I said, 'I am sure he would take a (false) oath, O Allāh's Messenger.' He said, 'If somebody takes an oath when asked to do so through which he may deprive a Muslim of his property unlawfully and he is a liar in his oath, he will meet Allāh Who will be angry with him.'"

يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَـٰٓئِكَ لَا خَلَـٰقَ لَهُمْ فِى ٱلْـَٔاخِرَةِ﴾ إلى آخرِ الآيةِ، قالَ: فَدَخَلَ الأشْعَثُ بنُ قَيْسٍ وَقالَ: ما يُحَدِّثُكُمْ أبو عَبْدِ الرَّحْمٰنِ؟ قُلْنا: كَذا وكَذا، قالَ: فِيَّ أُنزِلَتْ، كانَتْ لي بئْرٌ في أرْضِ ابنِ عَمٍّ لي، قالَ النَّبيُّ ﷺ: «بَيِّنَتُكَ أوْ يَمِينُهُ»، فَقُلْتُ: إذاً يَحْلِفَ يا رَسُولَ اللهِ. فَقالَ النَّبيُّ ﷺ: «مَنْ حَلَفَ عَلى يَمِينِ صَبْرٍ يَقْتَطِعُ بِها مالَ امْرِئٍ مُسْلِمٍ وَهُوَ فِيها فاجِرٌ لَقِيَ اللهَ وَهُوَ عليهِ غَضْبانُ». [راجع: ٢٣٥٦، ٢٣٥٧]

4551. Narrated 'Abdullāh bin Abū Aūfa رَضِيَ اللهُ عَنْهُما: A man displayed some merchandise in the market and in order to cheat a man from the Muslims, took an oath that he had been offered a certain price for it, while in fact he had not. So, then was revealed:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant..." (V.3:77)

٤٥٥١ - حدَّثَنا عَلِيٌّ هُوَ ابنُ أبي هاشِمٍ: سَمِعَ هُشَيْماً: أخبَرَنا العَوَّامُ بن حَوشَبٍ، عَنْ إبْراهِيمَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بنِ أبي أوْفى رَضِيَ اللهُ تَعالى عَنْهُما: أنَّ رَجُلاً أقامَ سِلْعَةً في السُّوقِ فحَلَفَ فِيها لَقَدْ أَعْطى بِها ما لَمْ يُعْطَهُ لِيُوقِعَ فِيها رَجُلاً مِنَ المُسْلِمينَ، فنَزَلَتْ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إلى آخرِ الآيةِ. [راجع: ٢٠٨٨]

4552. Narrated Ibn Abū Mulaika: Two women were stitching shoes in a house or a room. Then one of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn 'Abbās. Ibn 'Abbās said, "Allāh's Messenger ﷺ said, 'If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.'

٤٥٥٢ - حدَّثَنا نَصْرُ بنُ عَلِيِّ بنِ نَصْرٍ: حدَّثَنا عَبْدُ اللهِ بنُ داوُدَ، عَنِ ابنِ جُرَيْجٍ، عَنِ ابنِ أبي مُلَيْكَةَ: أنَّ امْرأتَينِ كانَتا تَخْرِزانِ في بَيْتٍ أو في الحُجْرَةِ فَخَرَجَتْ إحْداهُما وقَدْ أُنْفِذَ بإشفًى في كَفِّها فادَّعَتْ عَلى الأُخْرَى

فَرُفِعَ إلى ابنِ عَبّاسٍ فَقالَ ابنُ عَبّاسٍ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ يُعْطَى النّاسُ بدَعْوَاهُمْ لَذَهَبَ دِماءُ قَوْمٍ وأمْوَالُهُمْ، ذَكِّرُوها باللهِ وَاقْرَؤُوا عَلَيْها ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ﴾» فَذَكَّرُوها فاعْتَرَفَتْ.

فَقالَ ابنُ عَبّاسٍ: قالَ النَّبِيُّ ﷺ: «اليَمِينُ عَلى المُدَّعَى عَلَيْهِ».

[راجع: ٢٥١٤]

Will you remind her (i.e., the defendant), of Allāh and recite before her:

'Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths...' (V.3:77)

So, they reminded her and she confessed. Ibn 'Abbās then said, "The Prophet ﷺ said, 'The oath is to be taken by the defendant (in the absence of any proof against him).'"

(٤) **باب** ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ﴾ [٦٤] سَوَاءٌ: قَصْداً.

(4) CHAPTER. "Say (O Muhammad ﷺ), 'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh...'" (V.3:64)

٤٥٥٣ - حَدَّثَني إبْرَاهِيمُ بنُ مُوسى، عَنْ هِشامٍ، عَنْ مَعْمَرٍ. وَحدَّثَني عَبْدُ اللهِ ابنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أخْبرَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ ابنِ عُتْبَةَ: حدَّثَني ابنُ عَبّاسٍ: حدَّثَني أبو سُفْيانَ مِنْ فِيهِ إلى فِيَّ قالَ: انْطَلَقْتُ في المُدَّةِ التي كانَتْ بَيْني وَبينَ رَسُولِ اللهِ ﷺ قالَ: فَبَيْنا أنا بالشَّامِ إذْ جيءَ بكِتابٍ مِنَ النَّبِيِّ ﷺ إلى هِرَقْلَ، قالَ: وكانَ دِحْيَةُ الكَلْبِيُّ جاءَ بِهِ فَدَفَعَهُ إلى عَظِيمِ بُصْرَى، فَدَفَعَهُ عَظِيمُ بُصْرَى إلى هِرَقْلَ. قالَ: فَقالَ هِرَقْلُ: هَلْ هاهُنا أحَدٌ مِنْ قَوْمِ هٰذا الرَّجُلِ الَّذي يَزْعُمُ

4553. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Abū Sufyān narrated to me personally, saying, "I set out during the truce that had been concluded between me and Allāh's Messenger ﷺ. While I was in Sham, a letter sent by the Prophet ﷺ was brought to Heraclius. Diḥya Al-Kalbī had brought and given it to the governor of Baṣrāh, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes.' So, I along with some of Quraishī men, were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is closely related to the man who claims to be a Prophet?' I replied, 'I am the nearest relative to him.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e., Abū Sufyān's companions) that I am going to ask him (i.e., Abū Sufyān) regarding that man who claims

to be a Prophet. So, if he tell me a lie, they should contradict him (instantly)'. By Allāh! Had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e., the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said? 'I said, 'No'. He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e., Islām) after embracing it, being displeased with it?' I said, 'No.' He said, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of the battles?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said 'No, but now we are away from him in this truce and we do not know what he will do in it.'" Abū Sufyān added, "By Allāh, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claimed the same (i.e., Islām) before him?' I said, 'No.' Then Heraclius told his translator to tell me (i.e., Abū Sufyān), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought

أنَّهُ نَبِيٌّ؟ فقالُوا: نَعَمْ، قالَ: فَدُعِيتُ في نَفَرٍ مِنْ قُرَيْشٍ فَدَخَلْنا عَلى هِرَقْلَ فأُجْلِسْنا بَينَ يَدَيْهِ فقالَ: أيُّكُمْ أقْرَبُ نَسَباً مِنْ هذا الرَّجُلِ الذي يَزْعَمُ أنَّهُ نَبِيٌّ؟ فَقالَ أبو سُفْيانَ: فَقُلْتُ: أنا، فأجْلَسوني بَينَ يَدَيْهِ وأجْلَسُوا أصحَابي خَلْفِي. ثُمَّ دَعا بتَرجُمانِهِ فَقَالَ: قُلْ لَهُمْ: إنِّي سائِلٌ هذا عَنْ هٰذا الرَّجُلِ الّذي يَزْعُمُ أنَّهُ نَبِيٌّ، فإنْ كَذَبَني فَكَذِّبوهُ. قالَ أبو سُفْيانَ: وَايْمُ اللهِ لَوْلا أنْ يُؤْثَرَ عَلَيَّ الكَذِبَ لَكَذَبْتُ. ثُمَّ قالَ لِتَرْجُمانِهِ: سَلْهُ: كَيْفَ حَسَبُهُ فِيكُمْ؟ قالَ: قُلْتُ: هُوَ فِينا ذُو حَسَبٍ. قالَ: فَهَلْ كانَ مِنْ آبائِهِ مَلِكٌ؟ قالَ: قُلْتُ: لا، قالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بالكَذِبِ قَبْلَ أنْ يَقُولَ ما قالَ؟ قُلْتُ: لا، قالَ: أيَتَّبِعُهُ أشْرَافُ النّاسِ أمْ ضُعَفاؤُهُمْ؟ قالَ: قُلْتُ: بَلْ ضُعَفاؤُهُمْ. قالَ: يَزِيدُونَ أمْ يَنْقُصُونَ؟ قالَ: قُلْتُ: لا بَلْ يَزِيدُونَ، قالَ: هَلْ يَرْتَدُّ أحَدٌ مِنْهُمْ عَنْ دينِهِ بَعْدَ أنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ؟ قالَ: قُلْتُ: لا، قالَ: فَهَلْ قاتَلْتُمُوهُ؟ قالَ: قُلْتُ: نَعَمْ. قالَ: فَكَيْفَ كانَ قِتالُكُمْ إيّاهُ؟ قالَ: قُلْتُ: تَكونُ الحَرْبُ بَيْنَنا وَبَيْنَهُ سِجالاً يُصِيبُ مِنّا ونُصِيبُ مِنْهُ، قالَ: فَهَلْ يَغْدِرُ، قالَ: قُلْتُ: لا، وَنَحْنُ مِنْهُ في هٰذِهِ المُدَّةِ

لا نَدْرِي ما هُوَ صَانِعٌ فِيها. قالَ: وَاللهِ ما أَمْكَنَنِي مِنْ كَلِمَةٍ أُدْخِلُ فِيها شَيْئاً غيرَ هٰذِهِ، قالَ: فَهَلْ قالَ هٰذَا القَوْلَ أَحَدٌ قَبْلَهُ؟ قُلْتُ: لا، ثُمَّ قالَ لِتَرجُمانِهِ: قُلْ لَهُ: إِنِّي سأَلْتُكَ عَنْ حَسَبِهِ فِيكُمْ فَزَعَمتَ أَنَّهُ فِيكُمْ ذو حَسَبٍ، وكذلكَ الرُّسُلُ تُبْعَثُ في أَحْسابِ قَوْمِها. وَسأَلْتُكَ هَلْ كانَ في آبائِهِ مَلِكٌ فَزَعَمْتَ أَنْ لا. فَقُلْتُ لَوْ كانَ مِنْ آبائِهِ مَلِكٌ، قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ. وَسأَلْتُكَ عَنْ أَتْباعِهِ أَضُعَفاؤُهُمْ أَمْ أَشْرَافُهُمْ. فَقُلْتَ: بَلْ ضُعَفاؤُهُمْ، وَهُمْ أَتْباعُ الرُّسُلِ. وَسأَلْتُكَ هَلْ كُنْتُم تَتَّهِمُونَهُ بالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ، فَزَعَمْتَ أَنْ لا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الكَذِبَ عَلَى النّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلَى اللهِ. وَسأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ، فَزَعَمْتَ أَنْ لا، وكَذٰلكَ الإيمانُ إِذَا خالَطَ بَشاشَةَ القُلُوبِ. وَسَأَلْتُكَ: هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ وكَذٰلكَ الإيمانُ حَتَّى يَتِمَّ. وسأَلْتُكَ هَلْ قاتَلْتُمُوهُ، فَزَعَمْتَ أَنَّكُمْ قاتَلْتُمُوهُ فَتَكونُ الحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجالاً، يَنالُ مِنكُمْ وَتَنالُونَ مِنهُ، وكَذٰلكَ الرُّسُلُ تُبْتَلى ثُمَّ تكونُ لَهُمُ العاقِبَةُ. وسأَلْتُكَ: هَلْ يَغْدِرُ فَزَعَمْتَ

that had one of his ancestors been a king, I would have said that he (i.e., Muḥammad ﷺ) was seeking to rule the kingdom of his ancestors. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took, for granted that a man who did not tell a lie about others, could never tell a lie about Allāh. Then I asked you whether anyone of his followers had renounced his religion (i.e., Islām) after embracing it, being displeased with it, and you denied that. And such is Faith, when its delight enters the hearts and mixes with them completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of True Faith till it is complete in all respects. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you, and you inflicted casualties upon them. Such is the case with the Messengers; they are put to trials and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.'" Abū Safyān said, "Heraclius then asked me, 'What does he

أنَّهُ لا يَغْدِرُ، وكَذٰلِكَ الرُّسُلُ لا تَغْدِرُ. وَسَأَلْتُكَ هَلْ قالَ أَحَدٌ هٰذَا القَوْلَ قَبْلَهُ فَزَعَمْتَ أَنْ لا. فَقُلْتُ: لَوْ كانَ قالَ هٰذَا القَوْلَ أَحَدٌ قَبْلَهُ، قُلْتُ: رَجُلٌ ائْتَمَّ بقَوْلٍ قِيلَ قَبْلَهُ. قالَ: ثُمَّ قالَ: بِمَ يأمُرُكُمْ؟ قالَ: قُلْتُ: يأمُرُنا بالصَّلاةِ والزَّكاةِ والصِّلَةِ والعَفافِ، قالَ: إنْ يَكُ ما تَقُولُ فِيهِ حَقّاً فإنَّهُ نَبِيٌّ وَقَدْ كُنْتُ أعْلَمُ أنَّهُ خارِجٌ ولَمْ أكُ أظُنُّهُ مِنكُمْ، وَلَوْ أنِّي أَعْلَمُ أنِّي أَخْلُصُ إلَيْهِ لأحْبَبْتُ لقاءَهُ. وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ. وَلَيَبْلُغَنَّ مُلْكُهُ ما تَحْتَ قَدَمَيَّ. قالَ: ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ ﷺ فَقَرَأَهُ فإذَا فِيهِ:

«بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللهِ إلى هِرَقْلَ عَظِيمِ الرُّومِ: سَلامٌ عَلى مَنِ اتَّبَعَ الهُدَى. أمَّا بَعْدُ: فإنِّي أدْعُوكَ بِدِعايَةِ الإسْلامِ، أسْلِمْ تَسْلَمْ، وأسْلِمْ يُؤْتِكَ اللهُ أجْرَكَ مَرَّتَيْنِ. فإنْ تَوَلَّيْتَ فإنَّ عَلَيْكَ إثْمَ الأرِيسِيِّينَ. وَ﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ﴾ إلى قولِهِ: ﴿ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾». فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الكِتابِ ارْتَفَعَتِ الأصْواتُ عِنْدَهُ وكَثُرَ اللَّغَطُ، وأُمِرَ بِنا فأُخْرِجْنا، قالَ: فَقُلْتُ لأصْحابي

order you to do?' I said, 'He orders us (to offer) *Ṣalāt* (prayers) and (to pay) *Zakāt* and to keep good relationship with the kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said is true, he is really a Prophet, and I knew that he (i.e., the Prophet ﷺ) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allāh's Messenger ﷺ and read it wherein was written:

In the Name of Allāh, the Most Gracious, the Most Merciful. (This letter is) from Muḥammad ﷺ the Messenger of Allāh, to Heraclius, the ruler of Byzantine. Peace be upon him, who follows the Right Path. Then after, I invite you to Islām, and if you embrace Islām you will be safe (will be saved from Allāh's punishment); embrace Islām, and Allāh will double your reward, but if you reject this invitation of Islām, you will be committing a sin (by misguiding your) *Arisiyīn* (peasants). And (I recite to you Allāh's Statement):

'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh... (till) ... bear witness that we are Muslims.' (V.3:64) When Heraclius finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abū Sufyān added, "While coming out, I said to my companions, 'The matter of Ibn Abū Ḳabsha[1] (i.e., Muḥammad ﷺ) has become so prominent that even the king of

(1) (H. 4553) Abū Kabsha was not the father of the Prophet ﷺ but it was a mockery done by Abū Sufyān out of hostility against the Prophet ﷺ.

Banu Al-Aṣfar is afraid of him.' So I continued to believe that Allāh's Messenger ﷺ would be victorious, till Allāh made me embrace Islām." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantine and got them assembled in his house and said, 'O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him."

[See Vol. 1, *Ḥadīth* No. 7.]

حِينَ خَرَجْنا: لَقَدْ أَمِرَ أَمْرُ ابنِ أَبي كَبْشَةَ، إنَّهُ لَيَخافُهُ مَلِكُ بَنِي الأصْفَرِ. فَمَا زِلْتُ مُوقِناً بأَمْرِ رَسُولِ اللهِ ﷺ أنهُ سَيَظْهَرُ حتى أَدْخَلَ اللهُ عَلَيَّ الإسْلاَمَ.

قالَ الزُّهْرِيُّ: فَدَعا هِرَقْلُ عُظَماءَ الرُّومِ فجَمَعَهُمْ في دارٍ لَهُ فَقالَ: يا مَعْشَرَ الرُّومِ، هَلْ لَكُمْ في الفَلاحِ والرَّشَدِ آخِرَ الأَبَدِ وأنْ يَثْبُتَ لَكمْ مُلْكُكمْ؟ قالَ: فَحاصُوا حَيْصَةَ حُمُرِ الوَحْشِ إلى الأبْوابِ فَوَجَدوها قَدْ غُلِّقَتْ، فَقالَ: عَلَيَّ بِهِمْ، فَدَعا بِهِمْ فَقالَ: إنِّي إنَّما اخْتَبَرْتُ شِدَّتَكمْ عَلى دِينِكُمْ فَقَد رأيْتُ مِنْكمُ الَّذي أحْبَبْتُ، فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ. [راجع: ٧]

(5) CHAPTER. "By no means shall you attain *Al-Birr* (piety, righteousness; it means here Allāh's Reward, i.e., Paradise) unless you spend (in Allāh's Cause) of that which you love..." (V.3:92)

(٥) **بابٌ** ﴿لَن تَنَالُواْ ٱلْبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَ﴾ الآيَة [آل عمران: ٩٢].

4554. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Out of all the *Anṣār*, living in Al-Madīna, Abū Ṭalḥa had the largest number of (date-palm trees) gardens, and the most beloved of his property to him was Bairuḥā' garden which was facing the mosque (of the Prophet ﷺ). Allāh's Messenger ﷺ used to enter it and drink of its good water. When the Verse:

"By no means shall you attain *Al-Bīrr* (piety, righteousness); it means here Allāh's Reward i.e., Paradise), unless you spend (in Allāh's Cause) of that which you love..." (V.3:92) Abū Ṭalḥā got up and said, "O Allāh's Messenger, Allāh says:-

٤٥٥٤ - **حدَّثنَا** إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ أبو طَلْحَةَ أكْثَرَ أنْصارِيٍّ بالمَدينَةِ نَخْلاً، وكانَ أحَبَّ أمْوالِهِ إلَيْهِ بَيْرُحاءُ وكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، وكانَ رَسُولُ اللهِ ﷺ يَدْخُلُها وَيَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ، فَلَمَّا أُنْزِلَتْ ﴿لَن تَنَالُواْ ٱلْبِرَّ حَتَّىٰ

‘By no means shall you attain *Al-Birr* unless you spend (in Allāh’s Cause) of that which you love...’ (V.3:92) and the most beloved of my property to me is the Bairuḥā’ garden, so I give it as a charitable gift in Allāh’s Cause and hope to receive its reward from Allāh. O Allāh’s Messenger! Dispose it of (i.e., utilize it) in the way Allāh orders you (to dispose it of).” Allāh Messenger ﷺ said, “Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think it would be proper if you distribute that (garden) amongst your relatives.” Then Abū Talha distributed that garden amongst his relatives and his cousins. Narrated Yaḥyā bin Yaḥyā: I learnt from Mālik, “... a fruitful property.” (See H. 1461)

تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ قامَ أبو طَلْحَةَ، فَقالَ: يا رَسُولَ اللهِ إنَّ اللهَ يَقولُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ وإنَّ أحَبَّ أمْوالِي إليَّ بَيْرُحاءُ وإنَّها صَدَقَةٌ للهِ أرْجُو بِرَّها وذُخْرَها عِنْدَ اللهِ، فَضَعْها يا رَسُولَ اللهِ حَيْثُ أراكَ اللهُ. قالَ رَسُولُ اللهِ ﷺ: «بَخٍ ذٰلكَ مالٌ رَايِحٌ. ذٰلكَ مالٌ رَايِحٌ. وَقَدْ سَمِعْتُ ما قُلْتَ، وإنِّي أرَى أنْ تَجْعَلَها في الأقْرَبينَ». قالَ أبو طَلْحَةَ: أفْعَلُ يا رَسُولَ اللهِ، فَقَسَمَها أبو طَلْحَةَ في أقارِبِهِ وَبني عَمِّهِ.

قالَ عَبْدُ اللهِ بنُ يُوسُفَ وَرَوْحُ بنُ عُبادَةَ: «ذٰلكَ مالٌ رَابِحٌ».

حدَّثَني يَحْيى بنُ يَحْيى قالَ: قَرأتُ عَلى مالكٍ: «مالٌ رَايِحٌ».

[راجع: ١٤٦١]

4555. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa distributed the garden between Ḥassān and Ubayy, but he did not give me anything thereof, although I was a nearer relative to him.

٤٥٥٥ - **حدَّثنا** مُحَمَّدُ بنُ عَبْدِ اللهِ: حَدَّثَنا الأنْصارِيُّ: حدَّثَني أبي، عَنْ ثُمامَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: فَجَعَلَها لِحَسَّانَ وأُبَيٍّ وأنا أقْرَبُ إلَيْهِ وَلَمْ يَجْعَلْ لي مِنْها شَيئاً.

[راجع: ١٤٦١]

(6) CHAPTER. “Say (O Muḥammad ﷺ): Bring here the Taurāt (Torah) and recite it, if you are truthful.” (V.3:93)

(٦) بابٌ ﴿قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَـٰدِقِينَ﴾ [آل عمران: ٩٣]

4556. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُما: The Jews brought to the Prophet ﷺ a man and a woman from among them who

٤٥٥٦ - **حدَّثَني** إبْرَاهيمُ بنُ المُنْذِرِ: حدَّثَنا أبو ضَمْرَةَ: حدَّثَنا

had committed illegal sexual intercourse. The Prophet ﷺ said to them, "How do you usually punish the one amongst you who has committed illegal sexual intercourse?" They replied, "We blacken their faces with coal and beat them." He said, "Don't you find the order of *Ar-Rajm* (i.e., stoning to death) in the Taurāt (Torah)?" They replied, "We do not find anything in it." 'Abdullāh bin Salām (after hearing this conversation) said to them, "You have told a lie! Bring here the Taurāt and recite it if you are truthful." (So the Jews brought the Taurāt). And the religious teacher who was teaching it to them, put his hand over the Verse of *Ar-Rajm* and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of *Ar-Rajm*. 'Abdullāh bin Salām removed his (i.e., the teacher's) hand from the Verse of *Ar-Rajm* and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of *Ar-Rajm*." So, the Prophet ﷺ ordered that both the adulterer and the adulteress be stoned to death, and they were stoned to death near the place where biers used to be placed near the mosque. I saw her companion (i.e., the adulterer) falling over her so as to protect her from the stones.

مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللّهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ اليَهُودَ جاؤُوا إلى النَّبيِّ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرأةٍ قَدْ زَنَيا فَقالَ لَهُمْ: «كَيْفَ تَفْعَلُونَ بِمَنْ زَنى مِنْكُمْ؟» قالُوا: نُحَمِّمُهُما وَنَضْرِبُهُما، فَقالَ: «لا تَجِدُونَ في التَّوْرَاةِ الرَّجْمَ؟» فَقالُوا: لا نَجِدُ فيها شَيْئاً، فَقالَ لَهُمْ عَبْدُ اللهِ بنُ سَلامٍ: كَذَبْتُمْ فَأْتُوا بالتَّوراةِ فَاتْلُوها إنْ كُنْتُمْ صادِقِينَ. فَوَضَعَ مِدْرَاسُها الَّذي يُدَرِّسُها مِنْهُمْ كَفَّهُ عَلى آيَةِ الرَّجْمِ فَطَفِقَ يَقْرأُ ما دُونَ يَدِهِ وَما وَرَاءَها وَلا يَقْرأُ آيَةَ الرَّجْمِ، فَنَزَعَ يَدَهُ عَنْ آيَةِ الرَّجْمِ فَقالَ: ما هٰذِهِ؟ فَلَمّا رأوْا ذٰلِكَ قالُوا: هِيَ آيَةُ الرَّجْمِ فأمَرَ بِهِما فَرُجِما قَرِيباً مِنْ حَيْثُ مَوْضِعُ الجَنائِزِ عِنْدَ المَسْجِدِ. قَالَ: فَرأيْتُ صاحِبَها يَجْنأُ عَلَيْها يَقِيها الحِجارَةَ. [راجع: ١٣٢٩]

(7) CHAPTER. "You (true believers in Islāmic Monotheism, and real followers of Prophet Muḥammad ﷺ and his *Sunna*) are the best of peoples ever raised up for mankind..." (V.3:110)

(٧) بابٌ ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ [١١٠]

4557. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Verse:

"You [true believers in Islamic Monotheism, and real followers of Prophet Muḥammad ﷺ and his *Sunna* (legal ways, etc.)] are the best of people ever raised up for

٤٥٥٧ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ، عَنْ سُفْيانَ، عَنْ مَيْسَرَةَ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

قالَ: خَيْرَ النَّاسِ لِلنَّاسِ، تأتُونَ بِهِمْ فِي السَّلاسِلِ فِي أعْنَاقِهِمْ حتَّى يَدْخُلُوا فِي الإسْلامِ. [راجع: ٣٠١٠]

mankind..." means, the best for the people, as you bring them with chains on their necks till they embrace Islām (thereby save them from the eternal punishment in Hell-fire and make them enter Paradise in the Hereafter). (See H. 3010)

(٨) **بابٌ** ﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا﴾ [١٢٢]

(8) CHAPTER. "When two parties from among you were about to lose heart..." (V.3:122)

٤٥٥٨ - **حدَّثنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: فِينا نَزَلَتْ ﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا﴾ قالَ: نَحْنُ الطَّائِفَتانِ، بَنُو حارِثَةَ وَبَنُو سَلِمَةَ وَما نُحِبُّ - وَقالَ سُفْيانُ مَرَّةً: وَما يَسُرُّنِي - أَنَّها لَمْ تُنْزَلْ لِقَوْلِ اللهِ: ﴿وَٱللَّهُ وَلِيُّهُمَا﴾.

[راجع: ٤٠٥١]

4558. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Verse :-

"When two parties from among you were about to lose heart, but Allāh was their *Walī* (Supporter and Protector)..." (V.3:122) was revealed concerning us, and we were the two parties, i.e., Banū Ḥāritha and Banū Salama, and we do not wish (that it had not been revealed) or I would not have been pleased (if it had not been revealed), for Allāh says: '... Allāh was their *Walī* (Supporter and Protector).'

(٩) **بابٌ** ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ [١٢٨]

(9) CHAPTER. "Not for you (O Muḥammad ﷺ but for Allāh) is the decision..." (V.3:128)

٤٥٥٩ - **حدَّثنا** حِبّانُ بنُ مُوسَى: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي سالِمٌ عَنْ أبِيهِ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ إذا رَفَعَ رأسَهُ مِنَ الرُّكُوعِ فِي الرَّكْعَةِ الآخِرَةِ مِنَ الفَجْرِ يَقُولُ: «اللَّهُمَّ الْعَنْ فُلاناً وفُلاناً وفُلاناً» بَعْدَما يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا وَلَكَ الحَمْدُ». فأنْزَلَ اللهُ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ إلى قولِهِ: ﴿فَإِنَّهُمْ ظَٰلِمُونَ﴾.

4559. Narrated Sālim's father that he heard Allāh's Messenger ﷺ on raising his head from the bowing in the last *Rak'a* in the *Fajr* prayer, saying, "O Allāh, curse such and such person and such and such person, and such and such person," after saying, "Allāh heard those who sent praises to Him, O our Lord! All the praises are for You." So Allāh revealed: "Not for you (O Muḥammad ﷺ) (but for Allāh) is the decision... (till) ... Verily, they are *Ẓalimūn* (polytheists, disobedients, and wrong-doers.)." (V.3:128)

رَوَاهُ إِسْحَاقُ بْنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ. [راجع: ٤٠٦٩]

٤٥٦٠ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا إبراهِيمُ بنُ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ وأبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ كانَ إذَا أرَادَ أنْ يَدْعُوَ عَلى أحَدٍ أوْ يَدْعُوَ لأحَدٍ قَنَتَ بَعْدَ الرُّكُوعِ فَرُبَّما قالَ - إذَا قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» -: «اللَّهُمَّ رَبَّنا لَكَ الحَمْدُ. اللَّهُمَّ أنْجِ الْوَلِيْدَ ابْنَ الوَلِيْدِ، وَسَلَمَةَ بنَ هِشامٍ، وَعَيَّاشَ بنَ أبي رَبِيْعَةَ. اللَّهُمَّ اشْدُدْ وَطْأتَكَ عَلى مُضَرَ وَاجْعَلْها سِنِيْنَ كَسِنِي يُوسُفَ»، يَجْهَرُ بذَلِكَ، وكانَ يَقولُ في بَعْضِ صَلاتِهِ في صَلاةِ الفَجْرِ: «اللَّهُمَّ الْعَنْ فُلاناً وَفُلاناً» لأحْياءٍ مِنَ العَرَبِ حَتَّى أنْزَلَ اللهُ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ [الآية]. [راجع: ٧٩٧]

4560. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ intended to invoke evil upon somebody, or invoke good upon somebody, he used to invoke (Allāh) after bowing [in the *Ṣalāt* (prayer)]. Sometimes after saying, "Allāh heard those who sent praises to Him, O our Lord! All the praises are for You," he would say, "O Allāh! Save Al-Walīd bin Al-Walīd and Salama bin Hishām, and 'Ayyāsh bin Abū Rabi'a. O Allāh! Inflict Your severe torture on Muḍar (tribe) and strike them with (famine) years like the years of Yūsuf [(Joseph) عليه السلام]." The Prophet ﷺ used to say in a loud voice, and he also used to say in some of his *Fajr* (prayers), "O Allāh! Curse so-and-so and so-and-so." naming some of the Arab tribes till Allāh revealed:-

"Not for you (O Muḥammad ﷺ but for Allāh) is the decision..." (V.3:128)

(١٠) **بابُ** قَوْلِهِ تَعالى: ﴿وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ﴾ [١٥٣].

وَهُوَ تأنِيثُ آخِرِكُمْ. وَقالَ ابنُ عَبّاسٍ: ﴿إِحْدَى ٱلْحُسْنَيَيْنِ﴾ [التوبة: ٥٢] فَتْحاً أوْ شَهادَةً.

(10) CHAPTER. The Statement of Allāh تعالى:
"...And the Messenger (Muḥammad ﷺ) was in your rear calling you back..." (V.3:153)

Ibn 'Abbās said, " 'One of the two best things,' (V.9:52) means either victory or martyrdom."

٤٥٦١ - حدَّثنا عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيرٌ: حدَّثَنا أبو إسحَاقَ قالَ:

4561. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ appointed 'Abdullāh bin Jubair as the commander of the infantry

(or the cavalry archers) during the battle of Uhud. They returned defeated, and that is what is meant by:

"And the Messenger (Muhammad ﷺ) was in your rear calling you back." None remained with the Prophet ﷺ then, but twelve men.

سَمِعْتُ الْبَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: جَعَلَ النَّبِيُّ ﷺ عَلى الرَّجَّالَةِ يَوْمَ أُحُدٍ عَبْدَ اللهِ ابنَ جُبَيرٍ وأَقْبَلُوا مُنْهَزِمِينَ فَذَاكَ إِذْ يَدْعُوهُمُ الرَّسُولُ في أُخْرَاهُمْ. ولَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ غَيرُ اثْنَي عَشَرَ رَجُلاً. [راجع: ٣٠٣٩]

(11) CHAPTER. Allāh's Statement: "...He sent down security for you. Slumber..." (V.3:154)

(١١) بابٌ قَولِهِ: ﴿أَمَنَةً نُّعَاسًا﴾ [١٥٤]

4562. Narrated Abū Ṭalḥa: Slumber overtook us during the battle of Uhud while we were in the front files. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again.

٤٥٦٢ - حدَّثني إسحَاقُ بنُ إبْرَاهِيمَ ابنِ عَبْدِ الرَّحْمٰنِ أبو يَعْقُوبَ: حدَّثَنا حُسَينُ بنُ مُحَمَّدٍ: حدَّثَنا شَيْبانُ، عَنْ قَتادَةَ قالَ: حدَّثَنا أنَسٌ: أنَّ أبا طَلْحَةَ قالَ: غَشِيَنا النُّعاسُ ونَحْنُ في مَصَافِّنا يَوْمَ أُحُدٍ، قالَ: فَجَعَلَ سَيْفي يَسْقُطُ مِنْ يَدي وآخُذُهُ، وَيَسْقُطُ وآخُذُهُ. [راجع: ٤٠٦٨]

(12) CHAPTER. The Statement of Allāh تعالى:
"Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward." (V.3:172)

(١٢) بابٌ قوله تعالىٰ: ﴿ٱلَّذِينَ ٱسْتَجَابُواْ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَٱتَّقَوْاْ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾﴾ [١٧٢]

﴿ٱلْقَرْحُ﴾: الجِراحُ. ﴿ٱسْتَجَابُواْ﴾: أجابُوا، ﴿يَسْتَجِيبُ﴾: يُجيبُ.

(13) CHAPTER. His Statement:
"Those (i.e., believers) unto whom the people (hypocrites) said, 'Verily the people (*Mushrikūn*) have gathered against you (a great army), therefore, fear them...'" (V.3:173)

(١٣) بابٌ قَوْلِهِ: ﴿ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُواْ لَكُمْ فَٱخْشَوْهُمْ﴾ [١٧٣]

4563. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: "Allāh (Alone) is Sufficient for us and He is

٤٥٦٣ - حدَّثَنا أحْمَدُ بنُ يُونُسَ

أُرَاهُ قالَ: حدَّثَنا أبو بَكْرٍ، عَنْ أبي حُصَين، عَنْ أبي الضُّحَى، عَنِ ابنِ عَبّاسٍ: ﴿حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ﴾ قالَها إبْرَاهِيمُ عَلَيْهِ السَّلامُ حِينَ أُلْقِيَ في النّارِ، وَقالَها مُحَمَّدٌ ﷺ حِينَ قالُوا: ﴿إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَـٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ﴾. [انظر: ٤٥٦٤]

the Best Disposer of affairs," was said by Ibrāhīm (Abraham) عليه السلام when he was thrown into the fire; and it was said by Muḥammad ﷺ when they (i.e., hypocrites) said, "Verily, the people (*Mushrikūn*) have gathered against you (a great army) therefore, fear them." But it only increased their faith and they said: "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).' (V.3:173)

٤٥٦٤ - حدَّثَنا مالِكُ بنُ إسْماعِيلَ: حدَّثَنا إسْرَائيلُ، عَنْ أبي حَصِينٍ، عَنْ أبي الضُّحَى، عَنِ ابنِ عَبّاسٍ قالَ: كانَ آخِرَ قَوْلِ إبْرَاهِيمَ حِينَ أُلْقِيَ في النّارِ: حَسْبِيَ اللهُ وَنِعْمَ الوَكِيلُ. [راجع: ٤٥٦٣]

4564. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The last statement of Ibrāhīm (Abraham) when he was thrown into the fire was:

"Allāh (Alone) is Sufficient for me and He is the Best Disposer of (my) affairs."

(١٤) **بابٌ** ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ [١٨٠] الآيَةَ ﴿سَيُطَوَّقُونَ﴾ كَقَوْلِكَ: طَوَّقْتُهُ بِطَوْقٍ.

(14) CHAPTER. "And let not those who covetously withhold of that which Allāh has bestowed on them of His Bounty ..." (V.3:180)

٤٥٦٥ - حدَّثَني عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ أبا النَّضْرِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ هُوَ ابنُ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ أبِيهِ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ آتاهُ اللهُ مالاً فَلَمْ يُؤَدِّ زَكاتَهُ مُثِّلَ لَهُ مالُهُ شُجاعاً أَقْرَعَ لَهُ زَبِيبَتانِ يُطَوَّقُهُ يَوْمَ القِيامَةِ يأخُذُ بِلِهْزِمَتَيْهِ - يَعْني بِشِدْقَيْهِ - يَقُولُ: أنا مالُكَ، أنا

4565. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Anyone whom Allāh has given wealth but he does not pay its *Zakāt*, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands[1] in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, 'I am your wealth; I am your treasure.'" Then the Prophet ﷺ recited this (following) Divine Verse: "And let not those who covetously withhold of that which Allāh has bestowed on them of His

(1) (H. 4565) *Fatḥ Al-Bārī*, [See also *Saḥiḥ Al-Bukhārī* Vol. 2, *Ḥadīth* No. 1403.]

Bounty ..." till the end of the Verse. (V.3:180). (See H. 1403)

(15) CHAPTER. "...And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh..." (V.3:186)

4566. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ rode a donkey, equipped with *Qatifa Fadakiya* (a thick cloth-covering made in *Fadak*) and I was riding behind him. He was going to pay a visit to Sa'd bin 'Ubāda in Banū Al-Ḥārith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet ﷺ passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was present, and that was before 'Abdullāh bin Ubayy embraced Islām. Behold, in that gathering there were mix-up people of different religions: there were Muslims, *Mushrikūn*, idol-worshippers, and Jews, and in that gathering 'Abdullāh bin Rawāḥa was also present. When a cloud of dust raised by the donkey reached that gathering, 'Abdullāh bin Ubayy covered his nose with his garment and then said, "Do not cover us with dust." Then Allāh's Messenger ﷺ greeted them and stopped and dismounted and invited them to Allāh (i.e., to embrace Islām) and recited to them the Noble Qur'ān. On that, 'Abdullāh bin Ubayy bin Salūl said, "O man! There is nothing better than that what you say, if it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him." On that 'Abdullāh bin Rawāḥa said, "Yes, O Allāh's Messenger! Bring it (i.e., what you

كَنزُكَ»، ثُمَّ تَلا هٰذِهِ الآيَةَ ﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ﴾ إلى آخِرِ الآيَةِ. [راجع:١٤٠٣]

(١٥) بابٌ ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا﴾ [١٨٦]

٤٥٦٦ - حدَّثَنا أبو اليَمانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبرَنِي عُرْوَةُ بنُ الزُّبَيرِ أنَّ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما أخبَرَهُ أنَّ رَسُولَ اللهِ ﷺ رَكِبَ عَلى حِمارٍ عَلى قَطِيفَةٍ فَدَكِيَّةٍ وأرْدَفَ أُسامَةَ ابنَ زَيْدٍ وَرَاءَهُ يَعودُ سَعْدَ بنَ عُبادَةَ في بَني الحارِثِ بنِ الخَزْرَجِ قَبلَ وَقْعَةِ بَدْرٍ، قالَ: حتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بنُ أُبيٍّ بنُ سَلولَ وَذلكَ قَبْلَ أنْ يُسْلِمَ عَبْدُ اللهِ بنُ أُبيٍّ، فإذَا في المَجْلِسِ أخْلاطٌ مِنَ المُسْلِمِينَ والمُشْرِكِينَ عَبَدَةِ الأوْثانِ، وَاليَهُودِ والمُسْلِمينَ، وفي المَجْلِسِ عَبْدُ اللهِ بنُ رَوَاحَةَ. فَلَمّا غَشِيَتِ المَجْلَسَ عَجاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللهِ بنُ أُبيٍّ أنْفَهُ بِردائِهِ ثُمَّ قالَ: لا تُغَبِّرُوا عَلَيْنا، فَسَلَّمَ رَسُولُ اللهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ فَنَزَلَ فَدَعاهُمْ إلى اللهِ، وقَرأ عَلَيْهِمُ القُرآنَ. فَقالَ عَبْدُ اللهِ بنُ أُبيٍّ بنُ سَلولَ: أيُّها المَرْءُ إنَّهُ لا أحْسَنَ ممّا تَقولُ. إنْ كانَ حَقّاً

want to say) to us in our gatherings, for we love that." So, the Muslims, *Al-Mushrikūn* and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet ﷺ kept on quietening them till they became quiet, whereupon the Prophet ﷺ rode his animal (mount) and proceeded till he entered upon Sa'd bin 'Ubāda. The Prophet ﷺ said to Sa'd, "Did you not hear what 'Abū Ḥubāb said?" He meant 'Abdullāh bin Ubayy. "He said so-and-so." On that Sa'd bin 'Ubāda said, "O Allāh's Messenger! Excuse and forgive him, for by Him Who revealed the Book to you, Allāh brought the Truth which was sent to you at the time when the people of this town (i.e., Al-Madīna) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allāh opposed that (decision) through the Truth which Allāh gave to you, he (i.e., 'Abdullāh bin Ubayy) was grieved with jealously, and that caused him to do what you have seen." So, Allāh's Messenger ﷺ excused him, for the Prophet ﷺ and his Companions used to forgive *Al-Mushrikūn* and the people of Scripture as Allāh had ordered them, and they used to put up with their mischief with patience. Allāh تعالى said:

"...And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh..." (V.3:186) And Allāh also said:

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves..." (V.2:109)

So, the Prophet ﷺ used to stick to the principle of forgiveness for them as long as Allāh ordered him to do so till Allāh

فَلا تُؤذِنَا بِهِ في مَجالِسِنا. ارْجِعْ إلى رَحْلِكَ، فمَنْ جاءَكَ فاقْصُصْ عَلَيْهِ. فقالَ عَبْدُ اللهِ بنُ رَوَاحَةَ: بَلى يا رَسُولَ اللهِ فَاغْشَنَا بِهِ في مَجالِسِنا فإنّا نُحِبُّ ذٰلكَ. فاسْتَبَّ المُسْلِمُونَ والمُشْرِكونَ واليَهُودُ حتَّى كادُوا يَتَثاوَرُونَ فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ حتَّى سَكَنُوا ثُمَّ رَكِبَ النَّبِيُّ ﷺ دابَّتَهُ فَسارَ حتَّى دَخَلَ عَلى سَعْدِ بنِ عُبادَةَ، فَقالَ لَهُ النَّبِيُّ ﷺ: «أَيا سَعْدُ أَلَمْ تَسْمَعْ ما قالَ أبو حُبابٍ؟ - يُرِيدُ عَبْدَ اللهِ بنَ أُبَيٍّ - قالَ كَذا وكَذا»، قالَ سَعْدُ بنُ عُبادَةَ: يا رَسُولَ اللهِ اعْفُ عَنْهُ وَاصْفَحْ عَنْهُ، فَوَالّذي أَنْزَلَ عَلَيْكَ الكِتابَ لَقَدْ جاءَ اللهُ بالحَقِّ الّذي أُنْزِلَ عَلَيْكَ، وَلَقَدِ اصْطَلَحَ أَهْلُ هٰذِهِ البُحَيْرَةِ عَلى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُوهُ بالعِصَابَةِ فَلَمّا أَبى اللهُ ذٰلكَ بالحَقِّ الّذي أَعْطاكَ اللهُ شَرِقَ بذٰلكَ، فَذٰلكَ فَعَلَ بِهِ ما رَأَيْتَ، فَعَفا عَنْهُ رَسُولُ اللهِ ﷺ وكانَ النَّبِيُّ ﷺ وأَصحَابُهُ يَعْفُونَ عَنِ المُشْرِكينَ وأَهْلِ الكِتابِ كَمَا أَمَرَهُمُ اللهُ وَيَصْبِرُونَ عَلى الأَذَى، قالَ اللهُ تَعالَى: ﴿وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا﴾ الآية. وَقالَ اللهُ: ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَـٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ

إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم﴾ إلى آخرِ الآيَةِ. وكانَ النَّبيُّ ﷺ يَتأوَّلُ العَفْوَ ما أمَرَهُ اللهُ بِهِ حتَّى أَذِنَ اللهُ فِيهِمْ، فَلَمَّا غزا رَسُولُ اللهِ ﷺ بَدْراً فَقَتَلَ اللهُ بِهِ صَنادِيدَ كُفَّارِ قُرَيْشٍ قالَ ابنُ أُبَيٍّ بنُ سَلُولَ وَمَنْ مَعَهُ مِنَ المُشْرِكِينَ وَعَبَدَةِ الأَوْثانِ: هٰذَا أَمْرٌ قَدْ تَوَجَّهَ، فَبايَعُوا الرَّسُولَ ﷺ عَلى الإِسْلامِ فأَسْلَمُوا.

[راجع: ٢٩٨٧]

permitted fighting them. So, when Allāh's Messenger ﷺ fought the battle of Badr, and Allāh killed the nobles of Quraish infidels through him, Ibn Ubayy bin Salūl and *Al-Mushrikūn* and idolaters who were with him, said, "This matter (i.e., Islām) has appeared (i.e., became victorious)." So they gave the *Bai'a* (pledge) (for embracing Islām) to Allāh's Messenger ﷺ and became Muslims.

(١٦) **بابٌ** ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟﴾ [١٨٨]

(16) CHAPTER "Think not that those who rejoice in what they have done (or brought about)..." (V.3:188)

٤٥٦٧ - **حدَّثنا** سَعِيدُ بنُ أبي مَرْيَمَ: حَدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: حدَّثَنِي زَيْدُ ابنُ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رِجالاً مِنَ المُنافِقِينَ عَلى عَهْدِ رَسُولِ اللهِ ﷺ كانَ إِذَا خَرَجَ رَسُولُ اللهِ ﷺ إِلى الغَزْوِ تَخَلَّفُوا عَنْهُ وَفَرِحُوا بِمَقْعَدِهِمْ خِلافَ رَسُولِ اللهِ ﷺ، فإِذَا قَدِمَ رَسُولُ اللهِ ﷺ اعْتَذَرُوا إِلَيْهِ وَحَلَفُوا وأَحَبُّوا أَنْ يُحْمَدُوا بِما لَمْ يَفْعَلُوا، فَنَزَلَتْ: ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾.

4567. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: During the lifetime of Allāh's Messenger ﷺ, some men among the hypocrites used to remain behind him (i.e., did not accompany him) when he went out for a *Ghazwa* and they would be pleased to stay at home behind Allāh's Messenger ﷺ. When Allāh's Messenger ﷺ returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:

"Think not that those who rejoice in what they have done (or brought about) and love to be praised for what they have not done..." (V.3:188)

٤٥٦٨ - **حدَّثني** إِبْراهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامٌ: أَنَّ ابنَ جُرَيْجٍ أَخْبَرَهُمْ، عَنِ ابنِ أبي مُلَيْكَةَ أَنَّ

4568. Narrated 'Alqama bin Waqqāṣ: Marwān said to his gatekeeper, "Go to Ibn 'Abbās, O Rafi', and say, 'If everybody who rejoices in what he has done (or brought about) and likes to be praised for what he has

not done, will be punished, then all of us will be punished.'" Ibn 'Abbās said, "What connection have you with this case?[1] It was only that the Prophet ﷺ called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed.

Then Ibn 'Abbās recited :-

"(And remember) when Allāh took a Covenant from those who were given the Scripture ... (till) ... those who rejoice in what they have done (or brought about) and love to be praised for what they have not done." (V.3 :187,188)

Narrated Ḥumaid bin 'Abdur-Raḥmān bin 'Auf that Marwān had told him (the above narration).

عَلْقَمَةَ بنَ وَقّاصٍ أخْبرَهُ: أنَّ مَرْوَانَ قالَ لِبَوَّابِهِ: اذْهَبْ يا رَافِعُ إلى ابنِ عَبّاسٍ فَقُلْ: لَئِنْ كانَ كلُّ امْرِئٍ فَرِحَ بِما أُوتِيَ وأحَبَّ أنْ يُحْمَدَ بِما لم يَفْعَلْ مُعَذَّباً لَنُعَذَّبَنَّ أجْمَعُونَ. فَقالَ ابنُ عَبّاسٍ: ما لكمْ ولِهٰذِهِ؟ إنَّما دَعا النَّبيُّ ﷺ يَهُودَ فَسألَهُمْ عَنْ شَيْءٍ فكَتَمُوهُ إيّاهُ وأخْبَرُوهُ بغَيرِهِ فأرَوْهُ أنْ قَدِ اسْتَحْمَدُوا إليْهِ بِمَا أخْبرُوهُ عَنْهُ فِيما سألَهُمْ وَفَرِحوا بِما أتَوْا مِن كِتْمانِهِمْ. ثُمَّ قَرأ ابنُ عَبّاسٍ ﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ﴾ كَذَٰلك حتَّى قَوْلِهِ: ﴿يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾.

تابَعَهُ عَبْدُ الرَّزّاقِ، عَنِ ابنِ جُرَيْجٍ.

حدَّثَنا ابنُ مُقاتِلٍ: أخبرَنا الحَجّاجُ، عَنِ ابنِ جُرَيْجٍ: أخْبرَني ابنُ أبي مُلَيْكَةَ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ: أنّهُ أخْبرَهُ أنَّ مَرْوَانَ: بِهٰذا.

(17) CHAPTER. Allāh's Statement:
"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (V.3 :190)

(١٧) **بابٌ** قَوْله: ﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾﴾ [١٩٠]

4569. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما : I

٤٥٦٩ - **حدَّثَنا** سَعِيدُ بنُ أبي

(1) (H. 4568) According to the knowledge of understanding the meaning of the Qur'ān and *Ḥadīth*, we must consider the general meaning of the Verse and not only the cause for which the Verse was revealed.

stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ). Allāh's Messenger ﷺ talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (V.3:190) Then he stood up, performed ablution, brushed his teeth with a *Siwāk*, and then offered eleven *Rak'a* prayer. Then Bilāl pronounced the *Adhān* (i.e., call for the *Fajr* prayer). The Prophet ﷺ then offered two *Rak'a* (*Sunna*) *Ṣalāt* (prayer) and went out (to the mosque) and offered the (compulsory congregational) *Fajr* prayer.

مَرْيَم: أَخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أَخْبَرَني شَرِيكُ ابنُ عَبْدِ اللهِ بنِ أبي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بِتُّ عِنْدَ خالَتي مَيْمونَةَ فَتَحَدَّثَ رَسُولُ اللهِ ﷺ مَعَ أَهْلِهِ ساعَةً ثُمَّ رَقَدَ. فَلَمّا كانَ ثُلُثُ اللَّيْلِ الآخِرُ قَعَدَ فَنَظَرَ إلى السَّماءِ فَقالَ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾﴾ ثُمَّ قامَ فَتَوَضَّأَ وَاسْتَنَّ: فَصَلَّى إحْدَى عَشْرَةَ رَكْعَةً، ثُمَّ أَذَّنَ بِلالٌ فَصَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ١١٧]

(18) CHAPTER. "Those who remember Allāh (always and in prayers), standing, sitting, and lying down on their sides; and think deeply about the creation of the heavens and the earth...." (V.3:191)

(١٨) بابٌ ﴿ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ الآيَة [١٩١]

4570. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: (One night) I stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ), and said to myself, "I will watch the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ." My aunt placed a cushion for Allāh's Messenger ﷺ and he slept on it in its lengthwise direction and (woke up) rubbing the traces of sleep off his face, and then he recited the last ten Verses of *Sūrat Al-'Imrān* till he finished it. Then he went to a hanging water-skin and took it, performed the ablution and then stood up to offer the *Ṣalāt* (prayer). I got up and did the same as he had done, and stood beside him (by his left side). He put his hand on my head and held me by the ear and twisted it (pulled me, and made me stand by

٤٥٧٠ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، عَنْ مالِكِ ابنِ أَنَسٍ، عَنْ مَخْرَمَةَ بنِ سُلَيْمانَ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما قالَ: بِتُّ عِنْدَ خالَتي مَيْمونَةَ فَقُلْتُ لأَنْظُرَنَّ إلى صَلاةِ رَسُولِ اللهِ ﷺ فَطُرِحَتْ لِرَسُولِ اللهِ ﷺ وِسادَةٌ، فَنامَ رَسُولُ اللهِ ﷺ في طُولِها فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ. فَقَرَأَ الآياتِ العَشْرَ الأَواخِرَ مِنْ آلِ عِمْرانَ حَتّى خَتَمَ ثُمَّ أَتى سَقاءً

مُعَلَّقاً. فأخَذَهُ فَتَوَضَّأَ ثُمَّ قامَ يُصَلِّي. فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ جِئْتُ فَقُمْتُ إلى جَنْبِهِ. فَوَضَعَ يَدَهُ عَلى رأسِي ثُمَّ أخَذَ بأُذُني فَجَعَلَ يَفْتِلُها. ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ أوْتَرَ. [راجع: ١١٧]

his right side). He offered two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a* and finally the *Witr* (i.e., one *Rak'a*) *Ṣalāt* (prayer).

(١٩) **باب** ﴿رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾﴾ [١٩٢]

(19) CHAPTER. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him and never will the *Zalimūn* (polyheists and wrong-doers) find any helpers." (V.3:192)

٤٥٧١ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا مَعْنُ بنُ عيسَى، عَنْ مالِكٍ، عَنْ مَخْرَمَةَ ابنِ سُلَيْمانَ، عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللهِ بنِ عَبّاسٍ: أنَّ عَبْدَ اللهِ بنَ عَبّاسٍ أخْبَرَهُ أنَّهُ باتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خالَتُهُ. قالَ: فاضْطَجَعْتُ في عَرْضِ الوِسادَةِ، وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وأهْلُهُ في طُولِها. فَنامَ رَسُولُ اللهِ ﷺ حتَّى انْتَصَفَ اللَّيْلُ أوْ قَبْلَهُ بقَليلٍ أوْ بَعْدَهُ بقَليلٍ ثُمَّ اسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدَيْهِ ثُمَّ قَرأَ العَشْرَ الآياتِ الخَواتِمَ مِنْ سُورَةِ آلِ عِمْرانَ. ثُمَّ قامَ إلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْها فأحْسَنَ وضُوءَهُ، ثُمَّ قامَ يُصَلِّي فَصَنَعْتُ مِثْلَ ما صَنَعَ.

4571. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما that once he stayed overnight (in the house) of his aunt Maimūna, the wife of the Prophet ﷺ. He added: I lay on the cushion transversally in its breadthwise direction and Allāh's Messenger ﷺ lay along with his wife in its lengthwise direction. Allāh's Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands; and then he recited the last ten Verses of *Sūrat Āl-Imrān*, got up and went to a hanging water-skin. He then performed the ablution from it, and it was a perfect ablution, and then stood up to offer the *Ṣalāt* (prayer). I, too, did the same as he had done, and then went to stand beside him (on his left side)." Allāh's Messenger ﷺ put his right hand on my head and held and twisted my right ear, (pulled me, and made me to stand by his right side)." He then offered two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, and finally one *Rak'ā*, of *Witr*. Then he lay

ثُمَّ ذَهَبْتُ فَقُمْتُ إلى جَنْبِهِ فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ اليُمْنَى عَلى رأسِي وأخَذَ بأُذُنِي اليُمْنَى يَفْتِلُها. فَصَلّى رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ أوْتَرَ، ثُمَّ اضْطَجَعَ حتَّى جاءَهُ المُؤَذِّنُ. فقامَ فَصَلّى رَكْعَتَينِ خَفيفَتَينِ ثُمَّ خَرَجَ فَصَلّى الصُّبْحَ. [راجع: ١١٧]

down again till the *Mu'adhdhin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two *Rak'a Ṣalāt* (prayer), and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

(٢٠) **باب** ﴿رَبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيٗا يُنَادِي لِلۡإِيمَٰنِ﴾ الآيَة [١٩٣]

(20) CHAPTER. "Our Lord! Verily, we have heard the call of one (i.e., Muḥammad ﷺ) calling to Faith..." (V.3:193)

٤٥٧٢ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ، عَنْ مالكٍ، عَنْ مَخْرَمَةَ بنِ سُلَيْمانَ، عَنْ كُرَيْبٍ مَولَى ابنِ عَبّاسٍ: أنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ أنَّهُ باتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبيِّ ﷺ وَهِيَ خالَتُهُ، قالَ: فاضْطَجَعْتُ في عَرْضِ الوِسادَةِ وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وَأهْلُهُ في طُولِها. فَنامَ رَسُولُ اللهِ ﷺ حتَّى إذا انْتَصَفَ اللَّيْلُ أوْ قَبْلَهُ بِقَليلٍ أوْ بَعْدَهُ بِقَليلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَجَعَلَ يَمْسَحُ النَّوْمَ عَن وَجْهِهِ بِيَدِهِ، ثُمَّ قَرأ العَشْرَ الآياتِ الخَواتِمَ مِنْ سُورَةِ آلِ عِمْرانَ. ثُمَّ قامَ إلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأ مِنْها فأحْسَنَ وُضوءَهُ، ثُمَّ قامَ يُصَلِّي. قالَ ابنُ عَبّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إلى جَنْبِهِ فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ اليُمْنَى عَلى رأسِي وأخَذَ

4572. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that once he stayed overnight in the house of his aunt Maimūna, the wife of the Prophet ﷺ. He added: I lay on the cushion transversally in its breadthwise direction while Allāh's Messenger ﷺ lay along with his wife in its lengthwise direction. Allāh's Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of *Sūrat Āl-'Imrān*. Then he got up and went to a hanging water-skin, performed ablution from it — and performed it perfectly. Then he stood up to perform the *Ṣalāt* (prayer). I also did the same as he had done; and then went to stand beside him (on his left side). Allāh's Messenger ﷺ put his right hand on my head and held and twisted my right ear (pulled me and made me to stand by his right side). He then offered two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, and finally, one *Rak'a* of *Witr*. Then he lay down again till the *Mu'adhdhin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two *Rak'a Ṣalāt* (prayer),

بأُذُنِي اليُمْنَى يَفْتِلُها . فَصَلَّى رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أوْتَرَ، ثُمَّ اضْطَجَعَ حتَّى جاءَهُ المُؤَذِّنُ فَقامَ فَصَلَّى رَكْعَتَينِ خَفِيفَتَينِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ . [راجع: ١١٧]

and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

(٤) سورة النساء

(4) SŪRAT AN-NISĀ
(The Women)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ ابنُ عبَّاسٍ: ﴿يَسْتَنكِفَ﴾ [١٧٢]: يَسْتَكْبِرُ، قِوَاماً: قِوامُكُمْ، مِنْ مَعايِشِكُمْ. ﴿لَهُنَّ سَبِيلًا﴾ [١٥]: يَعْني الرَّجْمَ للثَّيِّبِ والجَلْدَ للْبِكْرِ. وَقالَ غَيرُهُ: ﴿مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾ [٣]، يَعْني اثْنَتَينِ وَثَلاثاً وأَرْبَعاً. وَلا تُجاوِزُ العرَبُ رُباعَ.

(١) بابٌ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَٰمَىٰ﴾ [٣].

(1) CHAPTER. "And if you fear that you shall not be able to deal justly with the orphan girls..." (V.4:3)

٤٥٧٣ - حدَّثَني إبْرَاهِيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ قالَ: أخْبرَني هِشامُ ابنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْهَا: أنَّ رَجُلاً كانَتْ لَهُ يَتِيمَةٌ فنَكَحَها وكانَ لَها عَذْقٌ وكانَ يُمسِكُها عَلَيْهِ وَلَمْ يَكُنْ لَها مِنْ نَفْسِهِ شَيءٌ، فَنزَلَتْ فِيهِ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَٰمَىٰ﴾ أحْسِبُهُ قالَ: كانَتْ

4573. Narrated 'Āishah رَضِيَ اللهُ عَنْها: There was an orphan (girl) under the care of a man. He married her and she owned a date-palm (garden). He married her just because of that (garden) and not because he loved her. So the Divine Verse came regarding his case:

"And if you fear that you shall not be able to deal justly with the orphan girls..." (V.4:3)

[The subnarrator added: I think he (i.e., another subnarrator) said, "That orphan girl was his partner in that date-palm (garden) and in his property."]

شَرِيكَتَهُ في ذٰلكَ العَذْقِ وفي مالِهِ.
[راجع: ٢٤٩٤]

٤٥٧٤ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحِ ابنِ كَيْسانَ، عَنِ ابنَ شِهابٍ قالَ: أخْبرَنِي عُرْوَةُ بنُ الزُّبَيرِ: أنَّهُ سألَ عائشَةَ عَنْ قَوْلِ اللهِ تَعالى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ﴾ فَقالَتْ: يا ابنَ أُخْتِي، هٰذِهِ اليَتِيمَةُ تَكونُ في حَجْرِ وَلِيِّها تُشْرِكُهُ في مالِهِ ويُعْجِبُهُ مالُهَا وَجمالُها فَيُرِيدُ وَلِيُّها أنْ يَتَزَوَّجَها بغَيرِ أنْ يُقْسِطَ في صَداقِها، فَيُعْطِيَها مِثْلَ ما يُعْطِيَها غَيرُهُ. فَنُهُوا عَنْ ذٰلِكَ إلا أنْ يُقْسِطوا لَهُنَّ وَيَبْلُغوا لَهُنَّ أعْلى سُنَّتِهِنَّ في الصَّدَاقِ، فأُمِرُوا أنْ يَنْكِحوا ما طابَ لَهُمْ مِنَ النِّساءِ سِوَاهُنَّ. قالَ عُرْوَةُ: قالَتْ عائشَةُ: وَإنَّ النَّاسَ اسْتَفتَوْا رَسُولَ اللهِ ﷺ بَعْدَ هَذِهِ الآيَةِ فأنْزَلَ اللهُ ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾. قالَتْ عائشَةُ: وَقَوْلُ اللهِ تَعالىٰ في آيَةٍ أُخْرَى: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ رَغْبَةُ أحَدِكمْ عَنْ يَتِيمَتِهِ حِينَ تَكونُ قَليلَةَ المَالِ وَالجَمَالِ، قالَت فَنُهُوا أنْ ينكِحوا عَمَّنْ رَغِبوا في مالِهِ وَجمالِهِ في يَتَامَى النِّساءِ إلاَّ بالقِسْطِ مِنْ أجْلِ رَغْبَتِهِمْ عَنْهُنَّ إذَا كُنَّ قَليلاتِ المَالِ والجَمالِ. [راجع: ٢٤٩٤]

4574. Narrated 'Urwa bin Az-Zubair that he asked 'Āishah رَضِيَ اللهُ عَنْهَا regarding the Statement of Allāh تعالى:

"And if you fear that you shall not be able to deal justly with the orphan girls..." (V.4:3)

She said, "O son of my sister! An orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just *Mahr* (bridal-money), i.e., the same *Mahr* as any other person might give her (in case he married her). So, such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest *Mahr* their peers might get. They were ordered (by Allāh) to marry women of their choice other than those orphan girls." 'Āishah added, "The people asked Allāh's Messenger's, instructions after the revelation of this Divine Verse; whereupon Allāh revealed: 'They ask your legal instruction concerning women'." (V.4:127)

Āishah further said, "And the Statement of Allāh تعالى:

'...And yet whom you desire to marry...' (V.4:127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." 'Āishah added, "So, they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty."

(2) CHAPTER. "...But if he (the guardian) is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allāh is All-Sufficient in taking account." (V.4:6)

(٢) **بابٌ** ﴿وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا﴾ [٦] ﴿وَبِدَارًا﴾ [٦]: مُبادَرَةً. ﴿أَعْتَدْنَا﴾ [١٨]: أعْدَدْنا، أفْعَلْنا مِنَ العَتادِ.

4575. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا regarding the Statement of Allāh تعالى:

"...And whoever amongst the guardian is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work)."

This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan what is just and reasonable, according to his work and the time he spends on managing it.

٤٥٧٥ - حدَّثني إسحاقُ: أخبرَنا عَبْدُ اللهِ بنُ نُميرٍ: حدَّثَنا هِشامٌ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ تَعالَى عَنْها في قَوْلِهِ تَعالى: ﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ أنَّها نَزَلَتْ في مالِ اليَتِيمِ إذَا كانَ فَقِيراً أنَّهُ يأكُلُ مِنْهُ مَكانَ قِيامِهِ عَلَيْهِ بِمَعْرُوفٍ. [راجع: ٢٢١٢]

(3) CHAPTER. "And when the relatives and the orphans and the poor are present at the time of division..." (V.4:8)

(٣) **بابٌ** ﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ﴾ [٨] الآيَةَ

4576. Narrated 'Ikrima: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said (regarding the Verse) "And when the relatives and the orphans and the poor are present at the time of division...": "This Verse and its order is valid and not abrogated."

٤٥٧٦ - حدَّثَنا أحْمَدُ بنُ حُمَيْدٍ: أخْبرَنا عُبَيْدُ اللهِ الأشْجَعيُّ، عَنْ سُفْيانَ، عَنِ الشَّيْبانيِّ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما ﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ﴾ قالَ: هيَ مُحْكَمَةٌ وَلَيْسَتْ بِمَنْسُوخَةٍ. تابَعَهُ سَعيدُ بنُ جُبيرٍ عَنِ ابنِ عَبّاسٍ. [راجع: ٢٧٥٩]

(4) CHAPTER. "Allāh commands you as regards your children's (inheritance)..." (V.4:11)

(٤) **بابٌ** ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾ [١١]

4577. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ and Abū Bakr came on foot to pay me a visit (during my illness) at Banū Salama's (dwellings). The Prophet ﷺ found me unconscious, so he asked for water and

٤٥٧٧ - حدَّثَني إبراهيمُ بنُ مُوسَى: أخْبَرَنا هِشامٌ: أنَّ ابنَ جُرَيْجٍ أخبرَهُمْ قالَ: أخبرَني ابنُ

المُنكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: عادَني النَّبيُّ ﷺ وأبو بَكرٍ في بَني سَلَمَةَ ماشِيَيْنِ فَوَجَدَني النَّبيُّ ﷺ لا أعْقِلُ فَدَعا بِماءٍ فَتَوَضَّأَ مِنْهُ ثُمَّ رَشَّ عَلَيَّ فأفَقْتُ فَقُلْتُ: ما تأمُرُني أنْ أصْنَعَ في مالي يا رَسُولَ اللهِ؟ فَنَزَلَتْ ﴿يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ﴾. [راجع: ١٩٤]

performed the ablution from it and sprinkled some water over me. I came to my senses and said, "O Allāh's Messenger! What do you order me to do as regards my wealth?" So there was revealed:

"Allāh commands you as regards your children's (inheritance)..." (V.4:11)

(٥) بابُ قَوْلِهِ: ﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ﴾ [١٢]

(5) CHAPTER. Allāh's Statement "In that which your wives leave, your share is a half..." (V.4:12)

٤٥٧٨ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ، عَنْ وَرْقاءَ، عَنِ ابنِ أبي نَجيحٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ المالُ لِلْوَلَدِ وكانَتِ الوَصِيَّةُ لِلْوالِدَيْنِ، فَنَسَخَ اللهُ مِنْ ذٰلِكَ ما أحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ وَجَعَلَ للأبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُما السُّدُسَ والثُّلُثَ، وَجَعَلَ لِلْمَرأةِ الثُّمُنَ والرُّبُعَ، ولِلزَّوْجِ الشَّطْرَ والرُّبُعَ. [راجع: ٢٧٤٧]

4578. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: (In the pre-Islāmic period) the children used to inherit all the property but the parents used to inherit only through a will. So, Allāh cancelled that which He liked to cancel and decreed that the share of a son was to be twice the share of a daughter, and for the parents one-sixth for each one of them(1) or one-third(2) for each one, and for the wife one-eighth(1) or one-fourth(2), and for the husband one half(1), or one-fourth(1).

(٦) بابٌ ﴿لَا يَحِلُّ لَكُمْ أَن تَرِثُوا ٱلنِّسَآءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ﴾ [١٩] الآيَةَ.

(6) CHAPTER. "...You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take back part of the *Mahr* (bridal-money given by the husband to his wife at the time of marriage) you have given them..." (V.4:19)

وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ: ﴿وَلَا تَعْضُلُوهُنَّ﴾: لا تَقْهَرُوهُنَّ. ﴿حُوبًا﴾: إثماً. ﴿تَعُولُوا﴾: تَميلُوا. ﴿نِحْلَةً﴾: فالنِّحْلَةُ المَهْرُ.

(1) (H. 4578) If the deceased had a child.
(2) (H. 4578) If the deceased had no child.

4579. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Divine Verse :-

"O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness that you may take back part of the *Mahr* (bridal-money given by the husband to his wife at the time of marriage) you have given them..." (V.4:19)

(Before this revelation) if a man died, his relatives used to have the right to inherit his wife, and one of them could marry her if he would, or they would give her in marriage if they wished, or, if they wished, they would not give her in marriage at all, and they would be more entitled to dispose her than her own relatives. So the above Verse was revealed in this connection.

٤٥٧٩ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخبَرَنا أَسباطُ بن مُحَمَّدٍ: حدَّثنا الشَّيْبانيُّ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ، قالَ الشَّيْبانيُّ: وَذَكَرَهُ أبو الحَسَنِ السُّوائيُّ، وَلا أَظُنُّهُ ذَكَرَهُ إلَّا عَنِ ابنِ عَبّاسٍ ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ﴾ قالَ: كانُوا إذا ماتَ الرَّجُلُ كانَ أَوْلياؤُهُ أَحَقَّ بامْرأَتِهِ. إنْ شاءَ بَعْضُهُمْ تَزَوَّجَها وَإنْ شاؤُوا زَوَّجُوها، وَإنْ شاؤُوا لَمْ يُزَوِّجُوها وَهُمْ أَحَقُّ بِها مِنْ أَهْلِها، فَنَزَلَتْ هٰذِهِ الآيَةُ في ذٰلِكَ.

[انظر: ٦٩٤٨]

(7) CHAPTER. "And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those, also, with whom you have made a pledge (brotherhood), give them their due portion [by *Waṣiya* (wills)]. Truly, Allāh is Ever a Witness over all things." (V.4:33)

Ma'mar said, "*Mawālī* means the heirs. And also those with whom you have made a pledge (brotherhood) is the ally. A paternal uncle's son is called *Mawlā*, so also a manumitter of a slave, a freed slave, a king, or a religious master."

(٧) **بابٌ**: ﴿وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَـٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾﴾ [٣٣]: وَقالَ مَعْمَرٌ: ﴿مَوَٰلِىَ﴾: أَوْلياءُ وَرَثَةٌ. ﴿عَقَدَتْ أَيْمَـٰنُكُمْ﴾: هُوَ مَوْلَى اليَمينِ: وَهُوَ الحَليفُ. وَالمَوْلَى أيضاً ابنُ العَمِّ، وَالمَوْلَى المُنْعِمُ المُعْتِقُ، والمَوْلَى: المُعْتَقُ، والمَوْلَى: المَليكُ، والمَوْلَى مَوْلًى في الدِّينِ.

4580. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse: "To everyone, We have appointed heirs..." (V.4:33) '*Mawālī*' means heirs.

And regarding: "...To those also with

٤٥٨٠ - حدَّثنا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثنا أبو أُسامَةَ، عَنْ إدْريسَ، عَنْ طَلْحَةَ بنِ مُصَرِّفٍ، عَنْ

whom you have made a pledge (brotherhood)..." (he said): When the emigrants came to Al-Madīna, an emigrant used to be the heir of an *Anṣārī* with the exclusion of the latter's relatives, and that was because of the bond of brotherhood which the Prophet ﷺ had established between them (i.e., the emigrants and the *Anṣār*). So, when the Verse: 'To everyone, We have appointed heirs' was revealed, (the inheritance through bond of brotherhood) was cancelled. Ibn 'Abbās then said:

"To those also with whom you have made a pledge (brotherhood)..." is concerned with the covenant of helping and advising each other. So, allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will (*Waṣiya*).

سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ قالَ: وَرَثَةً ﴿وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ﴾ كانَ المُهاجِرُونَ لمّا قَدِمُوا المَدِينَةَ يَرِثُ المُهاجِرِيُّ الأنْصارِيَّ دُونَ ذَوي رَحِمِهِ للأُخُوَّةِ التي آخى النَّبيُّ ﷺ بَيْنَهُمْ. فَلَمّا نَزَلَتْ ﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ نُسِخَتْ، ثُمَّ قالَ: ﴿وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ﴾ مِنَ النَّصْرِ والرِّفادَةِ والنَّصِيحَةِ. وَقَدْ ذَهَبَ المِيراثُ وَيُوصِي لَهُ.

سَمِعَ أبو أُسامَةَ إدْرِيسَ، وسَمِعَ إدْرِيسُ طَلْحَةَ. [راجع: ٢٢٩٢]

(8) CHAPTER. "Surely! Allāh wrongs not even of the weight of an atom (or a small ant)..." (V.4:40)

(٨) بابُ قولِهِ: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾ [٤٠] يَعْنِي زِنَةَ ذَرَّةٍ

4581. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: During the lifetime of the Prophet ﷺ, some people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet ﷺ said, "Yes, do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet ﷺ said, "(Similarly) you will have no difficulty in seeing Allāh عَزَّ وَجَلَّ on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, 'Let every nation follow that which they used to worship.' Then none of those who used to worship anything other than Allāh, like idols

٤٥٨١ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ العَزِيزِ: أَخْبَرَنا أبو عُمَرَ حَفْصُ بنُ مَيْسَرَةَ، عَنْ زَيْدِ ابنِ أَسْلَمَ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ أُناساً في زَمَنِ النَّبيِّ ﷺ قالُوا: يا رَسُولَ اللهِ، هَلْ نَرَى رَبَّنا يَوْمَ القِيامَةِ؟ قالَ النَّبيُّ ﷺ: «نَعَمْ، هَلْ تُضارُّونَ في رُؤْيَةِ الشَّمْسِ بالظَّهِيرَةِ ضَوْءٌ لَيْسَ فِيها سَحابٌ؟» قالُوا: لا، قالَ: «وَهَلْ تُضارُّونَ في رُؤْيَةِ القَمَرِ لَيْلَةَ البَدْرِ ضَوْءٌ لَيْسَ فِيها سَحابٌ؟» قالُوا: لا، قالَ النَّبيُّ ﷺ: «ما تُضارُّونَ في رُؤْيَةِ

and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allāh, both those who were righteous pious ones, and the mischievous evil ones and some of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allāh.' It will be said to them, 'You are liars, for Allāh has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage, whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards, the Christians will be called upon and it will be said to them, 'What did you use to worship?' They will reply, 'We used to worship 'Īsā (Jesus), the son of Allāh.' It will be said to them, 'You are liars, for Allāh has never taken anyone as a wife or a son.' Then it will be said to them, 'What do you want?' They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allāh [Alone, the real Lord of *'Ālamīn* (mankind, jinn and all that exists)], whether they were righteous pious ones or mischievous evil ones. Then (Allāh) the Lord of *'Ālamīn*, will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation has followed what it used to worship. They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allāh will say, 'I

اللهِ عَزَّ وَجَلَّ يَوْمَ القِيامَةِ إلَّا كَما تُضَارُّونَ في رُؤْيَةِ أحَدِهما. إذَا كانَ يَوْمُ القِيامَةِ أذَّنَ مُؤَذِّنٌ: تَتْبَعُ كُلُّ أُمَّةٍ ما كانَتْ تَعْبُدُ. فَلا يَبْقَى مَن كانَ يَعْبُدُ غَيرَ اللهِ مِنَ الأصْنامِ والأنْصابِ إلَّا يَتَساقَطُونَ في النّارِ حتَّى إذَا لَمْ يَبْقَ إلَّا مَنْ كانَ يَعْبُدُ اللهَ بَرٌّ أوْ فاجِرٌ وَغُبَّرَاتُ أهْلِ الكِتابِ. فَيُدْعَى اليَهُودُ، فَيُقالُ لَهُمْ: مَا كُنْتُم تَعْبُدُونَ؟ قالُوا: كُنّا نَعْبُدُ عُزَيْرًا ابنَ اللهِ، فَيُقالُ لَهُمْ: كَذَبْتُمْ ما اتَّخَذَ اللهُ مِنْ صَاحِبةٍ وَلا وَلَدٍ فَماذا تَبْغُونَ؟ فَقالُوا: عَطِشْنا رَبَّنا فاسْقِنا. فَيُشارُ ألا تَرِدُونَ، فَيُحْشَرُونَ إلى النّارِ كأنَّها سَرابٌ يَحْطِمُ بَعْضُها بَعْضاً فَيَتَساقَطُون في النّارِ. ثُمَّ يُدْعَى النَّصارَى فَيُقال لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قالُوا: كُنّا نَعْبُدُ المَسيحَ ابنَ اللهِ، فَيُقالُ لَهُمْ: كَذَبْتُمْ ﴿وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ﴿٣﴾﴾ فَيُقالُ لَهُمْ: ماذَا تَبْغُونَ؟ فَكَذٰلِكَ مِثْلَ الأوَّلِ. حتَّى إذَا لَمْ يَبْقَ إلَّا مَنْ كانَ يَعْبُدُ اللهَ مِنْ بَرٍّ أوْ فاجِرٍ، أتاهُمْ رَبُّ العالَمينَ في أدْنى صُورَةٍ مِنَ التي رَأوْهُ فِيها، فَيُقالُ: ماذَا تَنْتَظِرُونَ؟ تَتْبَعُ كُلُّ أُمَّةٍ ما كانَتْ تَعْبُدُ، قالُوا: فارَقْنا النّاسَ في الدُّنْيا عَلى أفْقَرِ ما كُنّا إلَيْهِمْ وَلَمْ نُصاحِبْهُمْ وَنَحْنُ نَنْتَظِرُ رَبَّنا الّذي كُنّا نَعْبُدُ،

am your Lord.' They will say twice or thrice, 'We do not worship anything besides Allāh.'"

[See also Vol. 9, *Ḥadīth* No.7439]

(9) CHAPTER. "How (will it be) then when We bring from each nation a witness and We bring you (O Muḥammad ﷺ) as a witness against these people?" (V.4:41)

4582. Narrated 'Abdullāh (bin Mas'ūd رَضِيَ اللهُ عَنْهُ): Allāh's Messenger ﷺ said to me, "Recite (of the Qur'ān) for me." I said, "Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qur'ān) from others." So I recited *Sūrat An-Nisā'* till I reached:

"How (will it be) then, when We bring from each nation a witness, and We bring you (O Muḥammad ﷺ) as a witness against these people?" (V.4:41) Then he said, "Stop!" And behold, his eyes were overflowing with tears.

(10) CHAPTER. "...And if you are ill, or on a journey, or one of you comes after answering the call of nature..." (V.4:43)

The word '*Ṣa'īdan*' means the surface of the earth. And Jābir said, "The *Ṭawāghīt* (i.e., false deities) whom the people used to go for judgement in their disputes (were numerous). One in Juhaina, one in Aslam,

فَيَقُولُ: أنا رَبُّكُمْ، فَيَقُولُونَ: لا نُشْرِكُ باللهِ شَيْئاً»، مَرَّتَينِ أوْ ثَلاثاً.

[راجع: ٢٢]

(٩) بابٌ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾﴾ [٤١]

الـمُخْتـالُ والـخَتَّـالُ وَاحِـدٌ. ﴿نَّطْمِسَ وُجُوهًا﴾ [٤٧]: نُسَوِّيها حتَّى تَعُودَ كأَقْفائِهِمْ. طَمَسَ الكتابَ: مَحاهُ. ﴿بِجَهَنَّمَ سَعِيرًا﴾: وَقُوداً.

٤٥٨٢ - حدَّثنا صَدَقَةُ: أَخْبَرَني يحْيى، عَنْ سُفْيانَ، عَنْ سُلَيْمانَ، عَنْ إبراهيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ - قالَ يَحْيى: بَعْضُ الحَديثِ عَنْ عَمْرِو بنِ مُرَّةَ - قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «اقْرأْ عَلَيَّ». قُلْتُ: آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قالَ: «فإنِّي أُحِبُّ أنْ أسمَعَهُ مِنْ غَيري». فَقَرأْتُ عليهِ سُورَةَ النِّساءِ حتَّى بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾﴾ قالَ: «أمْسِكْ». فإذَا عَيْناهُ تَذْرِفانِ. [انظر: ٥٠٤٩، ٥٠٥٠، ٥٠٥٥، ٥٠٥٦]

(١٠) بابُ قَوْلِهِ: ﴿وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ﴾ [٤٣]

﴿صَعِيدًا﴾: وَجْهَ الأرْضِ. وَقالَ جابِرٌ: كـانَـتِ الطَّـوَاغيـتُ الـتـي

and one in every (other) tribe. Those were sooth-sayers whom *Shaitān* (Satan) used to inspire."

'Umar said, " '*Al-Jibt*' means magic, and '*Taghūt*' means *Shaitān*."

'Ikrima said, " '*Al-Jibt*' in the Ethiopian language means *Shaitān*, and '*Tāghūt*' means a foreteller."

يَتحاكَمونَ إلَيْها: في جُهَيْنَةَ وَاحِدٌ، وفي أَسْلَمَ وَاحِدٌ، وفي كلِّ حَيٍّ وَاحِدٌ. كُهّانٌ يَنزِلُ عَلَيْهِمُ الشَّيْطانُ. وَقالَ عُمَرُ: الجِبْتُ: السِّحْرُ، ﴿وَٱلطَّـٰغُوتِ﴾: الشَّيْطانُ. وَقالَ عِكْرِمَةُ: ﴿بِٱلْجِبْتِ﴾ بِلسانِ الحَبَشَةِ شَيْطانٌ. ﴿وَٱلطَّـٰغُوتِ﴾: الكاهِنُ.

4583. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The necklace of Asmā' was lost; so, the Prophet ﷺ sent some men to look for it. The time for *Aṣ-Ṣalāt* (the prayer) became due and they had not performed ablution and could not find water, so they offered *Aṣ-Ṣalāt* without ablution. Then Allāh تعالى revealed (the Verse of *Tayammum*).

٤٥٨٣ - **حدَّثني** مُحَمَّدٌ: أَخْبرَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: هَلَكَتْ قِلادَةٌ لأسماءَ فَبَعَثَ النَّبيُّ ﷺ في طَلَبِها رِجالاً فَحَضَرَتِ الصَّلاةُ وَلَيْسُوا عَلى وُضوءٍ ولَمْ يَجدوا ماءً فَصَلَّوْا وَهُمْ عَلى غَيرِ وُضوءٍ، فأَنْزَلَ اللهُ تَعالى، يَعْنِي آيَةَ التَّيَمُّمِ. [راجع: ٣٣٤]

(11) CHAPTER. "Obey Allāh and obey the Messenger (Muḥammad ﷺ) and those of you (Muslims) who are in authority..." (V.4:59)

(١١) **بابٌ**: ﴿أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ﴾ [٥٩] ذَوي الأمْرِ

4584. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Verse:

"...Obey Allāh and obey the Messenger (Muḥammad ﷺ) and those of you (Muslims) who are in authority..." (V.4:59) was revealed in connection with 'Abdullāh bin Ḥudhāfa bin Qais bin 'Adī when the Prophet ﷺ appointed him as the commander of a *Sariya* (army unit).

٤٥٨٤ - **حدَّثنا** صَدَقَةُ بنُ الفَضْلِ: أَخْبرَنا حَجّاجُ بنُ مُحَمَّدٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ يَعْلى بنِ مُسْلِمٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما ﴿أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ﴾ قالَ: نَزَلَتْ في عَبْدِ اللهِ بنِ حُذافَةَ بنِ قَيْسِ ابنِ عَدِيٍّ إذْ بَعَثَهُ النَّبيُّ ﷺ في سَرِيَّةٍ.

(12) CHAPTER. "But no, by your Lord, they can have no Faith, until they make you

(١٢) **بابٌ**: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ

﴿حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ [٦٥]

(Muhammad ﷺ) judge in all disputes between them..." (V.4:65)

٤٥٨٥ - حدَّثنا عليُّ بنُ عَبْدِ اللهِ: حدَّثنا مُحَمَّدُ بنُ جعْفَرٍ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قالَ: خاصَمَ الزُّبيرُ رَجُلاً مِنَ الأنْصارِ في شَرِيجٍ مِنَ الحَرَّةِ، فَقالَ النَّبيُّ ﷺ: «اسْقِ يا زُبيرُ ثُمَّ أرْسِلِ المَاءَ إلى جارِكَ». فَقالَ الأنْصارِيُّ: يا رَسُولَ اللهِ أنْ كانَ ابنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُهُ ثُمَّ قالَ: «اسْقِ يا زُبيرُ ثُمَّ احْبِسِ المَاءَ حتَّى يَرْجِعَ إلى الجَدْرِ، ثُمَّ أرْسِلِ المَاءَ إلى جارِكَ». وَاسْتَوعَى النَّبيُّ ﷺ للزُّبيرِ حَقَّهُ في صَرِيحِ الحُكْمِ حينَ أحْفَظَهُ الأنْصارِيُّ كانَ أشارَ عَلَيْهِما بأمْرٍ لَهُما فيهِ سعَةٌ. قالَ الزُّبيرُ: فَما أحْسِبُ هٰذِهِ الآياتِ إلَّا نَزَلَتْ في ذٰلكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾.

[راجع: ٢٣٦٠]

4585. Narrated 'Urwa: Az-Zubair quarrelled with a man from the *Anṣār* concerning of a natural mountainous stream at Al-Ḥarra. The Prophet ﷺ said, "O Zubair! Irrigate (your land) and then let the water flow to your neighbour." The *Anṣārī* said, "O Allāh's Messenger! (Is this because) he (Zubair) is your cousin?" At that, the Prophet's face became red (with anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it fills the land up to the walls, and then let it flow to your neighbour." So, the Prophet ﷺ enabled Az-Zubair to take his full right after the *Anṣārī* provoked his anger. The Prophet ﷺ had previously given an order that was in favour of both of them. Az-Zubair said, "I don't think but this Verse was revealed in this connection:

'But no, by your Lord, they can have no Faith, until they make you (Muhammad ﷺ) judge in all disputes between them.'" (V.4:65)

(١٣) بابٌ: ﴿فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ﴾ [٦٩]

(13) CHAPTER. "...Then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets..." (V.4:69)

٤٥٨٦ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ حَوْشَبٍ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ أبيهِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ تَعالى عَنْها قالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «ما مِنْ

4586. Narrated 'Āishah رَضِيَ الله عَنها: I heard Allāh's Messenger ﷺ saying, "No Prophet gets sick but he is given the choice to select either this world or the Hereafter." 'Āishah added, "During his fatal illness, his voice became very husky and I heard him saying, 'In the company of those on whom Allāh has bestowed His Grace, of the

Prophets, the *Ṣiddīqūn* (those followers of the Prophets who were first and foremost to believe in them), the martyrs and the righteous.' (V.4:69) And from this I came to know that he has been given the option."

نَبِيٍّ يَمْرَضُ إلَّا خُيِّرَ بَيْنَ الدُّنْيا والآخِرَةِ»، وكانَ في شَكْواهُ الّذي قُبِضَ فِيهِ أَخَذَتْهُ بُحَّةٌ شَدِيدَةٌ فَسَمِعْتُهُ يَقُولُ: «﴿مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ﴾»، فعَلِمْتُ أنَّهُ خُيِّرَ. [راجع: ٤٤٣٥]

(14) CHAPTER. Allāh's Statement "And what is wrong with you that you fight not in the Cause of Allāh... (till) ... whose people are oppressors..." (V.4:75)

(١٤) **بابٌ**: ﴿وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ﴾ إلى ﴿ٱلظَّالِمِ أَهْلُهَا﴾ [٧٥].

4587. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: My mother and I were among the weak and oppressed (Muslims at Makkah).

٤٥٨٧ - **حدَّثَني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ عُبَيْدِ اللهِ قالَ: سَمِعْتُ ابنَ عَبّاسٍ قالَ: كُنْتُ أنا وأُمِّي مِنَ المُسْتَضْعَفِينَ. [راجع: ١٣٥٧]

4588. Narrated Ibn Abī Mulaika: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما recited:

"Except the weak ones among men, women and children..." (V.4:98) and said, "My mother and I were among those whom Allāh had excused."

٤٥٨٨ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابنِ أبي مُلَيْكَةَ: أنَّ ابنَ عَبّاسٍ تَلا ﴿إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ﴾ قالَ: كُنْتُ أنا وأُمِّي مِمَّنْ عَذَرَ اللهُ. وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ: ﴿حَصِرَتْ﴾ [٩٠]: ضاقَتْ، ﴿تَلْوُۥٓا۟﴾ [١٣٥] أَلْسِنَتَكُمْ: بالشَّهادَةِ. وَقالَ غَيْرُهُ: المُراغَمُ: المُهاجَرُ، راغَمْتُ: هاجَرْتُ قَوْمي. ﴿مَّوْقُوتًا﴾ [١٠٣]: مُوَقَّتاً وَقْتَهُ عَلَيْهِمْ. [راجع: ١٣٥٧]

(15) CHAPTER. "Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned..." (V.4:88)

(١٥) **بابٌ**: ﴿فَمَا لَكُمْ فِي ٱلْمُنَٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟﴾ [٨٨]

قالَ ابنُ عَبّاسٍ: بَدَّدَهُمْ. فِئَةٌ: جماعَةٌ.

4589. Narrated Zaid bin Thābit رَضِيَ الله عَنْهُ: regarding the Verse – "Then what is the matter with you that you are divided into two parties about the hypocrites?" (V.4:88):

Some of the Companions of the Prophet ﷺ returned from the battle of Uhud (i.e., refused to fight) whereupon the Muslims got divided into two parties; one of them was in favour of their execution (killing) and the other was not in favour of it. So, there was revealed: 'Then what is the matter with you that you are divided into two parties about the hypocrites?' (V.4:88)

Then the Prophet ﷺ said, "It (i.e., Al-Madīna) is *Tayyibah* (good), it expels impurities as the fire expels the impurities of silver."

٤٥٨٩ - حَدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ وَعَبْدُ الرَّحْمٰنِ قالا: حَدَّثَنا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ، عَنْ زَيْدِ بنِ ثابِتٍ رَضِيَ اللهُ تَعالى عَنْهُ ﴿فَمَا لَكُمْ فِي ٱلْمُنَٰفِقِينَ فِئَتَيْنِ﴾ رَجَعَ ناسٌ مِنْ أَصْحابِ النَّبِيِّ ﷺ مِنْ أُحُدٍ وكانَ النّاسُ فِيهِمْ فِرْقَتَينِ: فَرِيقٌ يَقُولُ: اقْتُلْهُمْ، وَفَرِيقٌ يَقُولُ: لا، فَنَزَلَتْ ﴿فَمَا لَكُمْ فِي ٱلْمُنَٰفِقِينَ فِئَتَيْنِ﴾ وَقالَ: «إنَّها طَيْبَةُ تَنْفِي الخَبَثَ كَمَا تَنْفِي النّارُ خَبَثَ الفِضَّةِ».

CHAPTER.

"When there comes to them some matter touching (public) safety or fear, they make it known..." (V.4:83)

بابٌ:

﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ﴾ [٨٣] أيْ أفْشَوْه. ﴿يَسْتَنۢبِطُونَهُۥ﴾ [٨٣]: يَسْتَخْرِجُونَهُ. ﴿حَسِيبًا﴾ [٨٦]: كافِياً. ﴿إِلَّآ إِنَٰثًا﴾: يَعني المَوَاتَ حَجَراً أو مَدَراً أَوَ ما أَشْبَهَهُ. ﴿مَّرِيدًا﴾ [١١٧]: مُتَمَرِّداً. ﴿فَلَيُبَتِّكُنَّ﴾ [١١٩]: بَتَّكَهُ: قَطَعَهُ. ﴿قِيلًا﴾ [١٢٢] وَقَوْلاً واحِدٌ. ﴿طَبَعَ﴾ [١٥٦]: خُتِمَ. [راجع: ١٨٨٤]

(16) CHAPTER. "And whoever kills a believer intentionally, his recompense is Hell..." (V.4:93)

(١٦) بابٌ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ [٩٣]

4590. Narrated Sa'īd bin Jubair: The people of Kūfa disagreed (disputed) about the above Verse. So, I went to Ibn 'Abbās and asked him about it. He said, "This Verse: 'And whosoever kills a believer intentionally, his recompense is Hell...'

٤٥٩٠ - حَدَّثَنا آدَمُ بنُ أبي إياسٍ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُغِيرَةُ بنُ النُّعْمانِ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيْرٍ قالَ: آيَةٌ اخْتَلَفَ فِيها أَهْلُ الكوفَةِ

(V.4 :93) was revealed last of all (concerning premeditated murder) and nothing abrogated it."

فَرَحَلْتُ فِيها إلى ابنِ عَبّاسٍ فَسأَلْتُهُ عَنْها فقالَ: نَزَلَتْ هٰذِهِ الآيَةُ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ هيَ آخِرُ ما نَزَلَ، وَما نَسَخَها شَيْءٌ. [راجع: ٣٨٥٥]

(17) CHAPTER. "And say not to anyone who greets you (by embracing Islām), 'You are not a believer...'" (V.4 :94)

(١٧) **بابٌ** ﴿وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَـٰمَ لَسْتَ مُؤْمِنًا﴾ [٩٤]

السَّلَمُ والسَّلامُ والسِّلْمُ وَاحِدٌ.

4591. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse —

"And say not to anyone who greets you (by embracing Islam), 'You are not a believer...'" (V.4 :94):

There was a man amidst his sheep. The Muslims pursued him, and he greeted them by saying: "*As-Salāmu 'Alaikum* (peace be upon you)." But they killed him and took over his sheep. Thereupon Allāh revealed in that concern, the above Verse up to:

"... seeking the perishable goods of this worldly life..." (V.4 :94) i.e., those sheep.

٤٥٩١ - حدَّثني عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما ﴿وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَـٰمَ لَسْتَ مُؤْمِنًا﴾ قالَ: قالَ ابنُ عَبّاسٍ: كانَ رَجُلٌ في غُنَيْمَةٍ لَهُ فَلَحِقَهُ المُسْلِمونَ فَقالَ: السَّلامُ عَلَيْكُمْ. فَقَتَلُوهُ وأَخَذُوا غُنَيمَتَهُ. فأَنْزَلَ اللهُ في ذٰلِكَ إلى قَوْلِهِ: ﴿عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾ تِلكَ الغُنَيمَةُ. قالَ: قرأ ابنُ عَبّاسٍ: ﴿ٱلسَّلَـٰمَ﴾.

(18) CHAPTER. "Not equal are those of the believers who sit (at home)..." (V.4 :95)

(١٨) **بابٌ** ﴿لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ الآيَة [٩٥]

4592. Narrated Zaid bin Thābit that the Prophet ﷺ dictated to him:

"Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh..." (V.4 :95).

Zaid added: Ibn Umm Maktūm came while the Prophet ﷺ was dictating to me and said, "O Allāh's Messenger! By Allāh, if I had the power to fight (in Allāh's Cause), I would," and he was a blind man. So, Allāh revealed to His Messenger ﷺ while his thigh

٤٥٩٢ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني إبْراهِيمُ بنُ سَعْدٍ، عَنْ صَالحٍ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني سَهْلُ بنُ سَعْدٍ السّاعِدِيُّ أنَّهُ رَأى مَرْوانَ ابنَ الحَكَمِ في المَسْجِدِ فأَقْبَلْتُ حتَّى جَلَسْتُ إلى جَنْبِهِ فأَخْبَرَنا أنَّ زَيْدَ بنَ ثابتٍ أخْبَرَهُ أنَّ

was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet ﷺ was over and Allāh revealed:

"...Except those who are disabled (by injury or are blind or lame)..." (V.4:95)

النَّبِيِّ ﷺ أَمْلَىٰ عَلَيْهِ ﴿لَّا يَسْتَوِى الْقَٰعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِى الضَّرَرِ وَالْمُجَٰهِدُونَ فِى سَبِيلِ اللَّهِ﴾ فَجاءَهُ ابنُ أُمِّ مَكْتومٍ وهُوَ يُمِلُّها عَلَيَّ. قالَ: يا رَسُولَ اللهِ، وَاللهِ لَوْ أَسْتَطِيعُ الجِهادَ مَعَكَ لَجاهَدْتُ، وكانَ أَعْمَى. فأَنْزَلَ اللهُ عَلى رَسُولِهِ ﷺ وَفَخِذُهُ عَلى فَخِذِي فَثَقُلَتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تَرُضَّ فَخِذِي ثُمَّ سُرِّيَ عَنْهُ فأَنْزَلَ اللهُ ﴿غَيْرُ أُوْلِى الضَّرَرِ﴾.
[راجع: ٢٨٣٢]

4593. Narrated Al-Barā' رَضِيَ الله عَنْهُ: When the Verse:-

"Not equal are those of the believers who sit (at home)..." (4:95) was revealed, Allāh's Messenger ﷺ called for Zaid who wrote it. In the meantime Ibn Umm Maktūm came and complained of his blindness, so Allāh revealed: "...Except those who are disabled (by injury or are blind or lame)..." (V.4:95)

٤٥٩٣ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ تَعالَى عَنْهُ قالَ: لَمّا نَزَلَتْ ﴿لَّا يَسْتَوِى الْقَٰعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ دَعا رَسُولُ اللهِ ﷺ زَيْداً فكَتَبَها فَجاءَ ابنُ أُمِّ مَكْتومٍ فَشَكا ضَرارَتَهُ، فأَنْزَلَ اللهُ ﴿غَيْرُ أُوْلِى الضَّرَرِ﴾. [راجع: ٢٨٣١]

4594. Narrated Al-Barā' رَضِيَ الله عَنْهُ: When the Verse:

"Not equal are those of the believers who sit (at home)..." (V.4:95) was revealed, the Prophet ﷺ said, "Call so-and-so." That person came to him with an inkpot and a wooden board or a shoulder scapula bone. The Prophet ﷺ said (to him), "Write: 'Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh...'" Ibn Umm Maktūm who was sitting behind the Prophet ﷺ then said, "O Allāh's Messenger! I am a blind man." So, there was revealed in the place of that Verse, the Verse:

٤٥٩٤ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ، عَنْ إسْرائِيلَ، عَنْ أبي إسحاقَ، عَنِ البَرَاءِ قالَ: لَمّا نَزَلَتْ ﴿لَّا يَسْتَوِى الْقَٰعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ قالَ النَّبِيُّ ﷺ: «ادْعُوا فُلاناً»، فَجاءَهُ وَمَعَهُ الدَّوَاةُ واللَّوْحُ أوِ الكَتِفُ فَقالَ: «اكْتُبْ ﴿لَّا يَسْتَوِى الْقَٰعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِى الضَّرَرِ وَالْمُجَٰهِدُونَ فِى سَبِيلِ اللَّهِ﴾» وَخَلْفَ النَّبِيِّ ﷺ ابنُ أُمِّ مَكْتومٍ فَقالَ: يا رَسُولَ اللهِ أنا ضَرِيرٌ،

فَنَزَلَتْ مَكانَها ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ﴾. [٢٨٣١]

"Not equal are those of the believers who sit (at home), except those who are disabled (by injury, or are blind or lame) and those who strive hard and fight in the Cause of Allāh..." (V.4:95)

٤٥٩٥ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى: أخْبَرَنا هِشامٌ: أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ ح. وحدَّثَني إسحاقُ: أخْبَرَنا عَبْدُ الرَّزَّاقِ: أخبرنا ابنُ جُرَيْجٍ: أخْبرَني عبدُ الكَرِيم: أنَّ مِقْسَماً مَوْلَى عَبْدِ اللهِ بنِ الحارِثِ أخْبَرَهُ أنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ عَنْ بَدْرٍ والخارِجُونَ إلى بَدْرٍ. [راجع: ٣٩٥٤]

4595. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Not equal are those believers who sit (at home) and did not join the battle of Badr and those who joined the battle of Badr.

(١٩) **بابٌ** ﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ﴾ الآيَة [٩٧]

(19) CHAPTER. "Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): In what (condition) were you?..." (V.4:97)

٤٥٩٦ - حدَّثَنا عَبْدُ اللهِ بنُ يَزِيدَ المُقْرِئُ: حدَّثَنا حَيْوَةُ وَغَيْرُهُ قالا: حدَّثَنا مُحَمَّدُ ابن عَبْدِ الرَّحْمٰنِ أبو الأسْوَدِ قالَ: قُطِعَ عَلى أهْلِ المَدِينَةِ بَعْثٌ فاكْتُتِبْتُ فِيهِ فَلَقِيتُ عِكْرِمَةَ مَوْلَى ابنِ عَبّاسٍ فَأَخْبَرْتُه فَنَهاني عَنْ ذٰلكَ أشَدَّ النَّهْيِ ثُمَّ قالَ: أخْبَرَني ابنُ عَبّاسٍ أنَّ ناساً مِنَ المُسْلِمِينَ كانُوا مَعَ المُشْرِكِينَ يُكَثِّرُونَ سَوَادَ المُشْرِكِينَ عَلى رَسُولِ اللهِ ﷺ يأتي

4596. Narrated Muḥammad bin 'Abdur-Raḥmān Abūl-Aswad: The people of Al-Madīna were forced to prepare an army (to fight against the people of Sham during the caliphate of 'Abdullāh bin Az-Zubair at Makkah), and I was enlisted in it. Then I met 'Ikrima, the freed slave of Ibn 'Abbās, and informed him (about it), and he forbade me strongly to do so (i.e., to enlist in that army), and then said, "Ibn 'Abbās informed me that some Muslim people were with *Al-Mushrikūn*, increasing the number of *Al-Mushrikūn* against Allāh's Messenger ﷺ. An arrow used to be shot which would hit one of them (the Muslims in the company of *Al-*

Mushrikūn) and kill him, or he would be struck and killed (with a sword)." Then Allāh revealed: "Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): 'In what (condition) were you? They reply: 'We were weak and oppressed on earth'. They (angels) say: 'Was not the earth of Allāh spacious enough for you to emigrate therein?' Such men will find their abode in Hell — what an evil destination!" (V.4 :97) (See H. 7085)

السَّهْمُ فَيُرْمَى بِهِ فَيُصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ أَوْ يُضْرَبُ فَيُقْتَلُ. فأَنْزَلَ اللهُ ﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ﴾ الآيَةِ.

رَوَاهُ اللَّيْثُ، عَنْ أَبي الأَسْوَدِ.

[انظر: ٧٠٨٥]

(20) CHAPTER: "Except the weak ones among men, women..." (V.4 :98)

(٢٠) بابٌ: ﴿إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ﴾ الآيَة

4597. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما:
"Except the weak ones..." (V.4 :98) and added, "My mother was one of those whom Allāh excused."

٤٥٩٧ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمّادٌ، عَنْ أَيُّوبَ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما ﴿إِلَّا ٱلْمُسْتَضْعَفِينَ﴾ قالَ: كانَتْ أُمِّي مِمَّن عَذَرَ اللهُ. [راجع: ١٣٥٧]

(21) CHAPTER. "These are they whom Allāh is likely to forgive them..." (V.4 :99)

(٢١) بابُ قَوْلِهِ: ﴿فَأُوْلَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ﴾ [٩٩] الآيَة

4598. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:
While the Prophet ﷺ was offering the '*Ishā*' prayer, he said, "Allah heard those who sent praises to Him," and then said before falling in prostration, "O Allāh, save 'Ayyāsh bin Rabī'a. O Allāh, save Salama bin Hishām. O Allāh, save Al-Walīd bin Al-Walīd. O Allāh, save the weak ones among the believers. O Allāh, let Your punishment be severe on the tribe of Muḍar. O Allāh, inflict upon them years (of drought and famine) like the years of (Prophet) Yûsuf (Joseph)."

٤٥٩٨ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أَبي سَلَمَةَ رَضِيَ اللهُ تَعالَى عَنْهُ قالَ: بَيْنا النَّبِيُّ ﷺ يُصَلِّي العِشاءَ إِذْ قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، ثُمَّ قالَ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ نَجِّ عَيّاشَ ابنَ أَبي رَبِيعَةَ، اللَّهُمَّ نَجِّ سَلَمَةَ بنَ هِشامٍ، اللَّهُمَّ نَجِّ الوَلِيدَ بنَ الوَلِيدِ، اللَّهُمَّ نَجِّ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطأَتَكَ عَلى

مُضَرَ، اللّهُمَّ اجْعَلْها سِنينَ كَسِني يُوسُفَ». [راجع: ٧٩٧]

(22) CHAPTER. "But there is no sin on you if you put away your arms because of the inconvenience of rain..." (V.4:102)

(٢٢) بابٌ ﴿وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ﴾ [١٠٢] الآيَة

4599. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse:

"Because of the inconvenience of rain, or because you are ill..." (V.4:102)

(It was revealed in connection with) 'Abdur-Raḥmān bin 'Aūf who was wounded.

٤٥٩٩ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ: أخْبَرَنا حَجّاجٌ، عَنِ ابنِ جُرَيْجٍ قالَ: أخْبَرَني يَعْلى، عَنْ سَعيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالَى عَنْهُما ﴿إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ﴾ قالَ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ وَكانَ جَريحاً.

(23) CHAPTER. Allāh's Statement: "They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited unto you in the Book concerning orphan girls..." (V.4:127)

(٢٣) بابٌ قَوْلِهِ: ﴿وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَـٰبِ فِى يَتَـٰمَى ٱلنِّسَآءِ﴾ [١٢٧]

4600. Narrated 'Āishah رَضِيَ اللهُ عَنْها regarding the Verse —

"They ask your legal instruction concerning the women, say: Allāh instructs you about them ... (till) ... and yet whom you desire to marry..." (V.4:127):

(This Verse has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm (garden), but he dislikes to marry her, and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him; and for this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed.

٤٦٠٠ - حدَّثَنا عُبَيْدُ بنُ إسْماعيلَ: حدَّثَنا أبو أُسامَةَ قالَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ إلى قَوْلِه: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ قالَتْ عائِشَةُ: هُوَ الرَّجُلُ تَكونُ عِنْدَهُ اليَتيمَةُ هُوَ وَلِيُّها وَوارِثُها فأشْرَكَتْهُ في مالِهِ حَتَّى في العَذْقِ فَيرْغَبُ أنْ يَنْكِحَها وَيَكْرَهُ أنْ يُزَوِّجَها رَجُلاً فَيَشْرَكُهُ في مالِهِ بِما شَرِكَتْهُ فَيَعْضُلَها فَنَزَلَتْ هٰذِهِ الآيَةُ. [راجع: ٢٤٩٤]

(24) CHAPTER: "If a woman fears cruelty or desertion on her husband's part..." (V.4:128)

(٢٤) **بابٌ**: ﴿وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ إِعۡرَاضًا﴾ [١٢٨].

قالَ ابنُ عَبَّاسٍ: ﴿شِقَاقِ﴾ [٣٥]: تَفاسُدٌ ﴿وَأُحۡضِرَتِ ٱلۡأَنفُسُ ٱلشُّحَّۚ﴾ [١٢٨] قالَ: هَوَاهُ في الشَّيْءِ يَحْرِصُ عَلَيْهِ ﴿كَٱلۡمُعَلَّقَةِۚ﴾ [١٢٩] لا هيَ أيِّمٌ وَلا ذاتُ زَوْجٍ. ﴿نُشُوزًا﴾: بُغْضاً.

4601. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا regarding the Verse —

"If a woman fears cruelty or desertion on her husband's part..." (V.4:128):

It is about a man who has a woman (wife) and he does not like her and wants to divorce her but she says to him, "I make you free as regards myself." So, this Verse was revealed in this connection.

٤٦٠١ - **حدَّثنا** مُحَمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها ﴿وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ إِعۡرَاضًا﴾ قالَتْ: الرَّجُلُ تَكونُ عِنْدَهُ المَرأةُ لَيْسَ بِمُسْتَكْثِرٍ مِنْها يُريدُ أنْ يُفارِقَها، فَتَقُولُ: أجْعَلُكَ مِنْ شأني في حِلٍّ. فَنزَلَتْ هٰذِهِ الآيَةُ في ذٰلكَ. [راجع: ٢٤٥٠]

(25) CHAPTER. "Verily, the hypocrites will be in the lowest depths (grade) of the Fire..." (V.4:145)

(٢٥) **بابٌ**: ﴿إِنَّ ٱلۡمُنَٰفِقِينَ فِي ٱلدَّرۡكِ ٱلۡأَسۡفَلِ مِنَ ٱلنَّارِ﴾ [١٤٥].

قالَ ابنُ عَبَّاسٍ: أسْفَلَ النَّارِ. ﴿نَفَقًا﴾ [الأنعام: ٣٥]: سَرَباً.

4602. Narrated Al-Aswad: While we were sitting in a circle in 'Abdullāh's gathering, Ḥudhaifa came and stopped before us, and greeted us and then said, "People better than you became hypocrites." Al-Aswad said, "Glory be to Allāh! Allāh says: 'Verily! The hypocrites will be in the lowest depths (grade) of the Fire...'" (V.4:145)

On that 'Abdullāh smiled and Ḥudhaifa sat somewhere in the mosque. 'Abdullāh then got up and his companions (sitting around him) dispersed. Ḥudhaifa then

٤٦٠٢ - **حدَّثنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثنا الأعْمَشُ قالَ: حدَّثَني إبْراهيمُ، عَنِ الأسْوَدِ قالَ: كُنّا في حَلْقَةِ عَبْدِ اللهِ فَجاءَ حُذَيْفَةُ حتَّى قامَ عَلَيْنا فَسلَّمَ ثُمَّ قالَ: لَقَدْ أُنْزِلَ النِّفاقُ عَلى قَوْمٍ خَيرٍ مِنْكُمْ، قالَ الأسْوَدُ: سُبْحانَ اللهِ، إنَّ اللهَ يَقُولُ: ﴿إِنَّ ٱلۡمُنَٰفِقِينَ فِي ٱلدَّرۡكِ ٱلۡأَسۡفَلِ

threw a pebble at me (to attract my attention). I went to him and he said, "I was surprised at 'Abdullāh's smile though he understood what I said. Verily, people better than you became hypocrites and then repented and Allāh forgave them."

مِنَ النَّارِ﴾ فَتَبَسَّمَ عَبْدُ اللهِ وَجَلَسَ حُذَيْفَةُ في ناحِيَةِ المَسْجِدِ. فَقامَ عَبْدُ اللهِ فَتَفَرَّقَ أصحابُهُ فَرَماني بالحَصا، فأتَيْتُهُ فقالَ حُذَيْفَةُ: عَجِبْتُ مِنْ ضَحِكِهِ وَقَدْ عَرَفَ ما قُلْتُ، لَقَدْ أُنْزِلَ النِّفَاقُ عَلى قَوْمٍ كانُوا خَيراً مِنْكُمْ ثُمَّ تابُوا فَتابَ اللهُ عَلَيْهِمْ.

(26) CHAPTER. Allāh's Statement: "Verily, We have sent revelation to you, (O Muḥammad ﷺ) ... (till) ... as We sent revelation to Nūh (Noah) and Yūnus (Jonah), Hārūn (Aaron) and Sulaimān (Solomon)..." (V.4:163)

(٢٦) **بابُ** قَوْلِهِ: ﴿إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ﴾ إلى قَوْلِهِ: ﴿وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ﴾ [١٦٣]

4603. Narrated 'Abdullāh: The Prophet ﷺ said, "None has the right to say that I am better than Yūnus (Jonah) bin Matta."

٤٦٠٣ - **حَدَّثَنا** مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ سُفْيانَ قالَ: حَدَّثَني الأعْمَشُ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قالَ: «ما يَنْبَغي لأحَدٍ أنْ يَقُولَ: أنا خَيْرٌ مِنْ يُونُسَ ابنِ مَتَّى». [راجع: ٣٤١٢]

4604. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever says that I am better than Yūnus (Jonah) bin Matta, is a liar."

٤٦٠٤ - **حَدَّثَنا** مُحَمَّدُ بنُ سِنانٍ: حَدَّثَنا فُلَيْحٌ: حَدَّثَنا هِلالٌ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قالَ: أنا خَيرٌ مِنْ يُونُسَ بنِ مَتَّى، فَقَدْ كَذَبَ». [راجع: ٣٤١٥]

(27) CHAPTER. "They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalāla* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman who left no child, her brother takes her inheritance...'" (V.4:176)

(٢٧) **بابٌ**: ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ﴾ [١٧٦]

Al-Kalāla is the one who has neither a father (ascendants) nor any son (descendants) to be his heir.

والكَلالَةُ مَنْ لَمْ يَرِثْهُ أَبٌ أَوِ ابنٌ، وَهُوَ مَصْدَرٌ مِنْ تَكَلَّلَهُ النَّسَبُ.

4605. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The last *Sūrah* that was revealed was *Barā'a*, (No.9) and the last Verse that was revealed was, "They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalāla* (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176)

٤٦٠٥ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ أبي إسحَاقَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: آخِرُ سورَةٍ نَزَلَتْ بَراءَةٌ، وآخِرُ آيَةٍ نَزَلَتْ ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾. [راجع: ٤٣٦٤]

(5) *SŪRAT AL-MĀ'IDAH* (The Table spread with Food)

(٥) سورة المائدة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. "[Game (also) being unlawful] when you assume *Ihrām* for *Hajj* or *Umra* (pilgrimage)"... (V.5:1)

"So, because of their breach of their covenant"... (V.5:13)

Sufyān said: There is no Verse harder on me in the entire Qur'ān than this Verse: "(Say: O Muhammad ﷺ) O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurāt (Torah), the Injeel (Gospel), and what has been sent down to you from your Lord (the Qur'ān)...'" (V.5:68)

(١) **بابٌ**: ﴿وَأَنتُمْ حُرُمٌ﴾ [١] وَاحِدُها حَرَامٌ ﴿فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ﴾ [١٣] بِنَقْضِهِمْ ﴿ٱلَّتِى كَتَبَ ٱللَّهُ﴾ [١]: جَعَلَ الله. ﴿تَبُوٓأَ﴾ [٢٩]: تَحْمِلُ. ﴿دَآئِرَةٌ﴾: دَوْلَةٌ. وَقالَ غَيْرُهُ: الإِغْرَاءُ: التَّسْلِيطُ، ﴿أُجُورَهُنَّ﴾ [٥]: مُهُورَهُنَّ. المُهَيْمِنُ: الأَمِينُ. القُرآنُ أَمِينٌ عَلى كُلِّ كِتابٍ قَبْلَهُ. وَقالَ سُفْيَانُ: مَا فِي القُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ مِن ﴿لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾ ﴿مَخْمَصَةٍ﴾ مَجاعَةٌ ﴿وَمَنْ أَحْيَاهَا﴾ لِمَن مَن حَرَّم قَتْلَها إلاَّ بِحَقٍّ حَيِيَ النَّاسُ مِنْهُ جَميعاً ﴿شِرْعَةً وَمِنْهَاجًا﴾

سبيلاً وسُنَّةً ﴿فَإِنْ عُثِرَ﴾ ظهر ﴿ٱلْأَوْلَيَٰنِ﴾ واحدهنَّ أولى

(2) CHAPTER. Allāh's Statement: "This day, I have perfected your religion for you..." (V.5:3)

(٢) **بابُ قَوْلِهِ:** ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [١٣]

وَقالَ ابنُ عَبّاسٍ: ﴿مَخْمَصَةٍ﴾ [٣]: مَجاعَةٍ.

4606. Narrated Ṭāriq bin Shihāb: The Jews said to 'Umar, "You (i.e., Muslims) recite a Verse (V.5:3), and had it been revealed to us, we would have taken the day of its revelation as a Day of Festival (celebration)." 'Umar said, "I know very well when and where it was revealed, and where Allāh's Messenger ﷺ was when it was revealed. (It was revealed on) the day of 'Arafāt (*Ḥajj* Day), and by Allāh, I was at 'Arafāt." Sufyān, a subnarrator said: I am in doubt whether the Verse:

"This day I have perfected your religion for you..." was revealed on a Friday or not.

٤٦٠٦ - **حدَّثني** مُحَمَّدُ بنُ بَشّارٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ: حدَّثنا سُفْيانُ، عَنْ قَيْسٍ، عَنْ طارِقِ بنِ شِهابٍ: قالَتِ اليَهُودُ لِعُمَرَ: إنَّكُمْ تَقْرَؤُنَ آيَةً لَوْ نَزَلَتْ فِينا لاتَّخَذْناها عِيداً، فَقالَ عُمَرُ: إنِّي لأعْلَمُ حَيْثُ أُنْزِلَتْ، وأيْنَ أُنْزِلَتْ. وأينَ رَسُولُ اللهِ ﷺ حيثُ أُنْزِلَتْ، يَوْمَ عَرَفَةَ وَإنّا وَاللهِ بعَرَفَةَ.

قالَ سُفْيانُ: وأشُكُّ كانَ يَوْمَ الجُمُعَةِ أمْ لا؟ ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾. [راجع: ٤٥]

(3) CHAPTER. Allāh's Statement: "...And you find no water, then perform *Tayammum* with clean earth..." (V.5:6)

(٣) **بابُ قَوْلِهِ:** ﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [٦]

﴿تَيَمَّمُوا﴾: تَعَمَّدوا، ﴿ءَآمِّينَ﴾ [٢] عامِدينَ. أمَّمْتُ وتَيَمَّمْتُ وَاحِدٌ.

وَقالَ ابنُ عَبّاسٍ: ﴿لَٰمَسْتُمُ﴾ [النساء: ٤٣]، وَ﴿تَمَسُّوهُنَّ﴾ [البقرة: ٢٣٦]، و﴿ٱلَّٰتِى دَخَلْتُم بِهِنَّ﴾ [النساء: ٢٣]. والإفْضَاءُ: النِّكاحُ.

4607. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: We set out with Allāh's Messenger ﷺ on one of his journeys,

٤٦٠٧ - **حدَّثنا** إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ

and when we were at Baidā' or at Dhāt-al-Jaish, a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. Neither were they at a place of water, nor did they have any water with them. So the people went to Abū Bakr Aṣ-Ṣiddīq and said, "Don't you see what 'Āishah has done? She has made Allāh's Messenger ﷺ and the people stay where there is no water and they have no water with them." Abū Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh. He said (to me), "You have detained Allāh's Messenger ﷺ and the people where there is no water, and they have no water with them." So he admonished me and said what Allāh wished him to say, and he hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger ﷺ on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the Verse of *Tayammum*. Usaid bin Ḥuḍair said, "It is not the first blessing of yours, O the family of Abū Bakr." Then the camel on which I was riding got up from its place, and the necklace was found beneath it.

القاسِمِ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في بَعْضِ أسْفارِهِ حتى إذَا كُنَّا بالبَيْدَاءِ أوْ بِذَاتِ الجَيْشِ انْقَطَعَ عِقْدٌ لي. فأقامَ رَسُولُ اللهِ ﷺ عَلى الْتِماسِهِ وأقامَ النّاسُ مَعَهُ وَلَيْسُوا عَلى ماءٍ وَلَيْسَ مَعَهُمْ ماءٌ، فأتى النّاسُ إلى أبي بَكْرٍ الصِّدِّيقِ فَقالُوا: ألا تَرَى ما صَنَعَتْ عائشَةُ أقامَتْ بِرَسُولِ اللهِ ﷺ وَبالنّاسِ وَلَيْسُوا عَلى ماءٍ وَلَيْسَ مَعَهُمْ ماءٌ؟ فَجاءَ أبو بَكْرٍ وَرَسُولُ اللهِ ﷺ وَاضِعٌ رَأسَهُ عَلى فَخِذِي قَدْ نامَ، فَقالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ والنّاسَ وَلَيْسُوا عَلى ماءٍ وَلَيْسَ مَعَهُمْ ماءٌ. قالَتْ عائشَةُ: فعاتَبَنِي أبو بَكْرٍ وَقالَ ما شَاءَ اللهُ أنْ يَقُولَ وَجَعَلَ يَطْعُنُنِي بيدِهِ في خاصِرَتِي، وَلا يَمْنَعُنِي مِنَ التَّحَرُّكِ إلَّا مَكانُ رَسُولِ اللهِ ﷺ عَلى فَخِذي. فَقامَ رَسُولُ اللهِ ﷺ حِيْنَ أصْبَحَ عَلى غَيرِ ماءٍ فأنْزَلَ اللهُ آيَةَ التَّيمُّمِ. فَقالَ أُسَيدُ بنُ حُضَيرٍ: ما هِيَ بأوَّلِ بَرَكَتِكُمْ يا آلَ أبي بَكْرٍ. قالَتْ: فَبَعَثْنَا البَعِيرَ الّذي كُنْتُ عَلَيْهِ فإذَا العِقْدُ تَحْتَهُ. [راجع: ٣٣٤]

4608. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: A necklace of mine was lost at Al-Baidā' while we were on our way to Al-Madīna. The Prophet ﷺ made his camel kneel down and dismounted and laid his head on my lap and

٤٦٠٨ - حدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ: حدَّثَنِي ابنُ وَهْبٍ قالَ: أخْبَرَنِي عَمْرٌو أنَّ عَبْدَ الرَّحْمٰنِ بنَ القاسِمِ

slept. Abū Bakr came to me and hit me violently on the chest and said, "You detained the people because of a necklace." I kept as motionless as a dead person because of the position of Allāh's Messenger ﷺ, (on my lap) although Abū Bakr had hurt me (with the slap). Then the Prophet ﷺ woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:

"O you who believe! When you intend to offer *Aṣ-Ṣalāt* (the prayer)..." (V.5:6)

Usaid bin Ḥuḍair said, "Allāh has blessed the people for your sake, O the family of Abū Bakr. You are but a blessing for them."

حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها: سَقَطَتْ قِلادَةٌ لي بالبَيْداءِ ونَحْنُ داخِلونَ المَدينَةَ، فأناخَ النَّبِيُّ ﷺ وَنَزَلَ فَثَنى رَأْسَهُ في حَجْري راقِداً، أقْبَلَ أبو بَكْرٍ فَلَكَزَني لَكْزَةً شَديدَةً وَقالَ: حَبَسْتِ النَّاسَ في قِلادَةٍ فَبِيَ المَوْتُ لِمَكانِ رَسُولِ اللهِ ﷺ وَقَدْ أوْجَعَني، ثُمَّ إنَّ النَّبِيَّ ﷺ اسْتَيْقَظَ وَحَضَرَتِ الصُّبْحُ، فالْتُمِسَ المَاءُ فَلَمْ يُوجَدْ، فَنزلَتْ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ﴾ الآيَة، فَقالَ أُسَيْدُ بنُ حُضَيرٍ: لَقَدْ بارَكَ اللهُ للنّاسِ فِيكمْ يا آلَ أبي بَكْرٍ، ما أَنْتُمْ إلَّا بَرَكَةٌ لَهُمْ. [راجع: ٣٣٤]

(4) CHAPTER. The Statement of Allāh تعالى: "...So go you and your Lord and fight you two, we are sitting right here." (V.5:24)

(٤) بابُ قَوْلِهِ: ﴿فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ﴾ [٢٤]

4609. Narrated 'Abdullāh (bin Mas'ūd رَضِيَ اللهُ عَنْهُ): On the day (of the battle) of Badr, Al-Miqdād said, "O Allāh's Messenger! We do not say to you as the Children of Isrāel said to Mūsa (Moses): 'Go you and your Lord and fight you two; we are sitting right here...' (V.5:24) but (we say), 'Proceed, and we are with you.' That seemed to delight Allāh's Messenger ﷺ greatly."

٤٦٠٩ - حدَّثنا أبو نُعَيْمٍ: حدَّثَنا إسْرَائيلُ، عَنْ مُخارِقٍ، عَنْ طارِقِ بنِ شِهابٍ: سَمِعْتُ ابنَ مَسْعودٍ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْتُ مِنَ المِقْدَادِ ح. وَحدَّثَني حَمْدَانُ بنُ عُمَرَ: حدَّثَنا أبو النَّضْرِ: حدَّثَنا الأشْجَعُ، عَنْ سُفْيانَ، عَنْ مُخارِقٍ، عَنْ طارِقٍ، عَنْ عَبدِ اللهِ قال: قالَ المِقْدَادُ يَوْمَ بَدْرٍ: يا رَسُولَ اللهِ إنّا لا نَقُولُ لكَ كَمَا قالَتْ بَنُو إسْرَائِيلَ لِمُوسَى ﴿فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ﴾ وَلكِنِ امْضِ ونَحْنُ مَعَكَ، فَكأنَّهُ

سُرِّيَ عَنْ رَسُولِ اللهِ ﷺ.

وَرَوَاهُ وكيعٌ، عَنْ سُفْيانَ، عَنْ مُخارِقٍ، عَنْ طارِقٍ أنَّ المِقْدادَ قالَ ذٰلكَ للنَّبيِّ ﷺ. [راجع: ٣٩٥٢]

(5) CHAPTER. "The recompense of those who wage war against Allāh and His Messenger, and do mischief in the land is only that they shall be killed or crucified or their hands and feet be cut off from opposite sides..." (V.5:33)

To wage war against Allāh means to reject faith in Him.

(٥) **بـــابٌ**: ﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا﴾ [٣٣]،

المُحارَبَةُ للهِ: الكُفْرُ بِهِ.

4610. Narrated Abū Qilāba that he was sitting behind 'Umar bin 'Abdul 'Azīz and the people repeatedly mentioned (about *Al-Qasāma*) and they said (various things), and said that the caliphs had permitted it. 'Umar bin 'Abdul-'Azīz turned towards Abū Qilāba who was behind him and said. "What do you say, O 'Abdullāh bin Zaid?" or said, "What do you say, O Abū Qilāba?" Abū Qilāba said, "I do not know that killing a person is lawful in Islām except in three cases: A married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allāh and His Messenger." 'Anbasa said, "Anas narrated to us such and such." Abū Qilāba said, "Anas narrated to me in this respect, saying: Some people came to the Prophet ﷺ and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet ﷺ said, 'These are camels belonging to us, and they are to be taken out to the pasture. So, take them out and drink of their milk and urine.'[1] They took them and set out and drank of their urine and milk,

٤٦١٠ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ: حدَّثَنا ابنُ عَوْنٍ قالَ: حدَّثَني سَلْمانُ أبو رَجاءٍ مَوْلى أبي قِلابَةَ، عن أبي قِلابَةَ: أنَّهُ كانَ جالِساً خَلْفَ عُمَرَ بنِ عَبْدِ العَزيزِ فَذَكَرُوا وَذَكَرُوا، فقالُوا وَقالُوا: قَدْ أقادَتْ بِها الخُلَفاءُ. فالْتَفَتَ إلى أبي قِلابَةَ وَهُوَ خَلْفَ ظَهْرِهِ فَقالَ: ما تَقُولُ يا عَبْدَ اللهِ بنَ زَيْدٍ؟ أوْ قالَ: ما تَقُولُ يا أبا قِلابَةَ؟ قُلْتُ: ما عَلِمْتُ نَفْساً حَلَّ قَتْلُها في الإسْلامِ إلَّا رَجُلٌ زَنى بَعْدَ إحْصانٍ، أوْ قَتَلَ نَفْساً بغَيرِ نَفْسٍ، أوْ حارَبَ اللهَ وَرَسُولَهُ ﷺ. فَقالَ عَنْبَسَةُ: حدَّثَنا أنَسٌ بِكَذا وَكَذا، قُلْتُ: إيَّايَ حَدَّثَ أنَسٌ، قالَ: قَدِمَ قَوْمٌ عَلى النَّبيِّ ﷺ فكَلَّموهُ فَقالُوا:

(1) (H. 4610) As a medicine for their disease.

and having recovered, they attacked the shepherd, killed him and drove away the camels. Why should there be any delay in punishing them as they murdered (a person) and waged war against Allāh and His Messenger and frightened Allāh's Messenger ﷺ?" 'Anbasa said, "Glory be to Allāh!" Abū Qilāba said, "Do you suspect me?" 'Anbasa said, "No, Anas narrated that (*Hadīth*) to us." Then 'Anbasa added, "O the people of such and such (country), you will remain in good state as long as Allāh keeps this (man) and the like of this (man) amongst you."

قَدِ اسْتَوْخَمْنا هٰذِهِ الأرْضَ، فَقالَ: «هٰذِهِ نَعَمٌ لَنا تَخْرُجُ لِتَرْعَى فاخْرُجوا فِيها فاشْرَبوا مِنْ أَلبانِها وأبوَالِها»، فخَرَجُوا فِيها فَشَرِبوا مِنْ أبْوَالِها وألْبانِها واسْتَصَحُّوا وَمالُوا عَلى الرَّاعي فقَتَلوهُ وَاطَّرَدُوا النَّعَمَ فَما يُسْتَبْطأُ مِنْ هٰؤُلاءِ، قَتَلُوا النَّفْسَ وَحارَبُوا اللهَ وَرَسُولَهُ وَخَوَّفُوا رَسُولَ اللهِ ﷺ؟ فَقالَ: سُبْحانَ اللهِ. فَقُلْتُ: تَتَّهِمُني؟ قالَ: حدَّثَنا بِهذَا أنَسٌ قالَ: وَقالَ: يا أهْلَ كَذَا إنّكمْ لَنْ تَزَالُوا بِخَيرٍ ما أبْقَى اللهُ هٰذَا فِيكُمْ، وَمِثْلَ هٰذَا. [راجع: ٢٣٣]

(6) CHAPTER. Allāh's Statement: "...And wounds, equal for equal (*Al-Qiṣāṣ* i.e., the law of equality in punishment)..." (V.5:45)

(٦) بابُ قَوْلِهِ: ﴿وَٱلْجُرُوحَ قِصَاصٌ﴾ [٤٥]

4611. Narrated Anas (bin Mālik) رَضِيَ اللهُ عَنْهُ: Ar-Rubaī' (the paternal aunt of Anas bin Mālik) broke the incisor tooth of a young *Anṣārī* girl. Her family demanded *Al-Qiṣaṣ* and they came to the Prophet ﷺ who passed the judgement of *Al-Qiṣāṣ*. Anas bin An-Naḍr (the paternal uncle of Anas bin Mālik) said, "O Allāh's Messenger! By Allāh, her tooth will not be broken." The Prophet ﷺ said, "O Anas! (The law prescribed in) Allāh's Book is *Al-Qiṣāṣ*". So, (later on) the people (i.e., the relatives of the girl) gave up their claim and accepted blood-money. On that Allāh's Messenger ﷺ said, "Some of Allāh's worshippers are such that if they take an oath, Allāh will fulfil it for them."

٤٦١١ - حدَّثَني مَحمَّدُ بنُ سَلام: أخبرَنا الفَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: كَسَرَتِ الرُّبَيِّعُ وَهيَ عَمَّةُ أنَس بنِ مالِكٍ ثَنِيَّةَ جارِيَةٍ مِنَ الأنْصَارِ فَطَلَبَ القَوْمُ القِصَاصَ فأتَوُا النَّبِيَّ ﷺ فأمَرَ النَّبِيُّ ﷺ بالقِصَاصِ، فَقالَ أنَسُ بنُ النَّضْرِ عَمُّ أَنَسِ ابنِ مالِكٍ: لا وَاللهِ لا تُكْسَرُ سِنُّها يا رَسُولَ اللهِ، فَقالَ رَسُولُ اللهِ ﷺ: «يا أنَسُ، كِتابُ اللهِ القِصَاصُ»، فَرَضِيَ القَوْمُ وَقَبِلُوا الأرْشَ. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ

مِنْ عِبادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلى اللهِ لأَبَرَّهُ». [راجع: ٢٧٠٣]

(7) CHAPTER. "O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord..." (V.5:67)

(٧) **بابٌ**: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾ [٦٧]

4612. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whoever tells that Muḥammad ﷺ concealed part of what was revealed to him, is a liar, for Allāh says:

"O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord..." (V.5:67)

٤٦١٢ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ إسْماعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّداً ﷺ كَتمَ شَيئاً مِمَّا أُنْزِلَ عَلَيْهِ فَقَدْ كَذَبَ، وَاللهُ يَقُولُ: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾ الآيَة. [راجع: ٣٢٣٤]

(8) CHAPTER. Allāh's Statement: "Allāh will not punish you for what is unintentional in your oaths..." (V.5:89)

(٨) **بابُ قَولِهِ**: ﴿لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ﴾ [٨٩]

4613. Narrated 'Āishah: This Verse:

"Allāh will not punish you for what is unintentional in your oaths..." (V.5:89) was revealed about a man's statement (during his talk), "No, by Allāh," and "Yes, by Allāh."

٤٦١٣ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا مالِكُ بنُ سُعَيرٍ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أُنْزِلَتْ هٰذِهِ الآيَةُ ﴿لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ﴾ في قَوْلِ الرَّجُلِ: لا وَاللهِ، وَبَلى وَاللهِ. [انظر: ٦٦٦٣]

4614. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا that her father (Abū Bakr) never broke his oath till Allāh revealed the order of the legal expiation for oath. Abū Bakr said, "If I ever take an oath (to do something), and later find that to do something else is better, then I accept Allāh's Permission and do that which is better (and do the legal expiation for my oath)."

٤٦١٤ - **حدَّثَنا** أَحْمَدُ بنُ أَبي رَجاءٍ: حدَّثَنا النَّضْرُ، عَنْ هِشامٍ قالَ: أَخْبَرَني أَبي، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ أَباها كانَ لا يَحْنَثُ في يَمِينٍ حَتَّى أَنْزَلَ اللهُ كَفَّارَةَ اليَمِينِ.

قالَ أبو بَكْرٍ: لا أرَى يَمِيناً أُرَى غَيرَها خَيراً مِنْها إلَّا قَبِلْتُ رُخْصَةَ اللهِ وفَعَلْتُ الَّذي هُوَ خَيرٌ. [انظر: ٦٦٢١]

(٩) بابُ قَولِهِ تَعالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ﴾ [٨٧]

(9) CHAPTER. The Statement of Allāh تعالى: "O you who believe! Make not unlawful the *Ṭayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you..." (V.5 :87)

٤٦١٥ - حدَّثَنا عَمْرُو بنُ عَوْنٍ: حدَّثَنا خالِدٌ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ تَعالَى عَنْهُ قالَ: كُنَّا نَغْزُو مَعَ النَّبيِّ ﷺ وَلَيْسَ مَعَنا نِساءٌ فَقُلْنا: ألا نَخْتَصِي؟ فَنهانا عَنْ ذٰلِكَ فَرَخَّصَ لنا بَعْدَ ذٰلكَ أنْ نَتزَوَّجَ المَرأةَ بالثَّوْبِ ثُمَّ قَرأ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ﴾. [انظر: ٥٠٧١، ٥٠٧٥]

4615. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to participate in the holy fighting carried on by the Prophet ﷺ and we had no women (wives) with us. So we said (to the Prophet ﷺ), "Shall we castrate ourselves?" But the Prophet ﷺ forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment (as *Mahr*), and then he recited:

"'O you who believe! Make not unlawful the *Ṭayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful for you...' "[1]

(١٠) بابُ قولِهِ: ﴿إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ﴾ [٩٠]

(10) CHAPTER. Allāh's Statement: "Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Anṣāb*[2] and *Al-Azlām* (arrows for seeking luck or a decision) are an abomination of Satan's handiwork..." (V.5 :90)

وَقالَ ابنُ عَبّاسٍ: ﴿وَٱلْأَزْلَٰمُ﴾: القِدَاحُ يَقتَسِمُونَ بِها في الأمُورِ. والنُّصُبُ: أنصابٌ يَذْبَحُونَ عَلَيْها. وَقالَ غَيرُهُ: الزُّلَمُ: القِدْحُ لا رِيشَ لَهُ وَهُوَ وَاحِدُ الأزْلامِ. وَالاسْتِقْسامُ: أنْ يُجِيلَ القِدَاحَ، فإنْ نَهَتْهُ انْتَهَى،

(1) (H. 4615) Temporary marriage (*Mut'a*) was allowed in the early days of Islām, but later, at the time of the battle of Khaibar, it was prohibited.

(2) (Chap. 10) *An-Nuṣub* (pl. *Anṣāb*) were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc. during fixed period of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

وَإِنْ أَمَرْتَهُ فَعَلَ ما تأمُرُهُ بِهِ. يُجِيلُ: يُدِيرُ. وَقَدْ أَعْلَمُوا القِدَاحَ أَعْلاماً بِضُرُوبٍ يَسْتَقْسِمُونَ بِها، وَفَعَلْتُ مِنْهُ قَسَمْتُ. والقُسُومُ المَصْدَرُ.

4616. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: (The Verse of) prohibiting alcoholic drinks was revealed when there were in Al-Madīna five kinds of (alcoholic) drinks, none of which was produced from grapes.[1]

٤٦١٦ - حَدَّثَنا إِسحاقُ بنُ إِبْرَاهِيمَ: أَخبَرَنا مُحَمَّدُ بنُ بِشْرٍ: حَدَّثَنا عَبْدُ العَزِيزِ ابنُ عُمَرَ بنِ عَبْدِ العَزِيزِ قالَ: حَدَّثَنِي نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالَىٰ عَنْهُما قالَ: نَزَلَ تَحْرِيمُ الخَمْرِ وَإِنَّ في المَدِينَةِ يَوْمَئِذٍ لَخَمْسَةَ أَشْرِبَةٍ ما فِيها شَرابُ العِنَبِ. [انظر: ٥٥٧٩]

4617. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We had no alcoholic drinks except that which was produced from dates and which you call *Al-Fadīkh*. While I was standing offering drinks to Abū Talha and so-and-so and so-and-so, a man came and said, "Has the news reached you?" They said, "What is that?" He said, "Alcoholic drinks have been prohibited." They said, "Spill (the contents of) these pots, O Anas!" Then they neither asked about it (alcoholic drinks) nor returned to it after the news from that man.

٤٦١٧ - حَدَّثَنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حَدَّثَنا ابنُ عُلَيَّةَ: حَدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ قالَ: قالَ أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ تَعالَى عَنْهُ: ما كانَ لَنا خَمْرٌ غَيْرُ فَضِيخِكُمْ هٰذَا الَّذي تُسَمُّونَه الفَضِيخَ، فإِنِّي لقائِمٌ أَسْقِي أَبا طَلْحَةَ وَفُلاناً وَفُلاناً إِذْ جاءَ رَجُلٌ فَقالَ: وَهَلْ بَلَغَكُمُ الخَبَرُ؟ فَقالُوا: وَما ذاكَ؟ قالَ: حُرِّمَتِ الخَمْرُ، قالُوا: أَهْرِقْ هٰذِهِ القِلالَ يا أَنَسُ. قالَ: فَما سأَلُوا عَنْها وَلا رَاجَعُوها بَعْدَ خَبَرِ الرَّجُلِ. [راجع: ٢٤٦٤]

4618. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Some people drank alcoholic beverages in the morning (of the day) of the battle of Uhud and on the same day they were killed as martyrs, and that was before these hard

٤٦١٨ - حَدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جابِرٍ قالَ: صَبَّحَ أُناسٌ

(1) (H. 4616) Those drinks were produced from honey, dates, wheat, barley and corn.

غَدَاةَ أُحُدٍ الخَمْرَ فقُتِلوا مِنْ يَوْمِهِمْ جميعاً شُهَداءَ وَذٰلِكَ قَبْلَ تَحْرِيمِها.

[راجع: ٢٨١٥]

drinks (wine, etc.) were prohibited.

٤٦١٩ - حدَّثنا إسحاقُ بنُ إبْرَاهِيمَ: أخبَرَنا عِيسَى وَابنُ إدْرِيسَ، عَنْ أبي حَيّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عُمَرَ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ عَلى مِنْبَرِ النَّبِيِّ ﷺ يَقُولُ: أمّا بَعْدُ أيُّها النّاسُ، إنَّهُ نَزَلَ تَحْرِيمُ الخَمْرِ وَهِيَ مِنْ خَمْسَةٍ: مِنَ العِنَبِ، والتَّمْرِ، والعَسَلِ، والحِنْطَةِ، والشَّعِيرِ. والخَمْرُ: ما خامَرَ العَقْلَ.

[انظر: ٥٥٨١، ٥٥٨٨، ٥٥٨٩، ٧٣٣٧]

4619. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard 'Umar رَضِيَ اللهُ عَنْهُ while he was on the pulpit of the Prophet ﷺ, saying, "Now then, O people! The revelation about the prohibition of alcoholic drinks has been revealed; and alcoholic drinks are extracted from five things: grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupefies the mind."

(١١) - **بابٌ** ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟﴾ [٩٣] الآية

(11) CHAPTER. "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." (V.5:93)

٤٦٢٠ - حدَّثنا أبو النُّعْمانِ: حدَّثنا حَمّادُ بنُ زَيْدٍ: حدَّثنا ثابتٌ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: إنَّ الخَمْرَ التي هُرِيقَتِ الفَضِيخُ. وَزَادَنِي مُحَمَّدٌ البِيكَنْدِي، عَنْ أبي النُّعْمانِ قالَ: كُنْتُ ساقِيَ القَوْمِ في مَنْزِلِ أبي طَلْحَةَ فَنزَلَ تَحْرِيمُ الخَمْرِ فأمَرَ مُنادِياً فَنادَى، فَقالَ أبو طَلْحَةَ: اخْرُجْ فانْظُرْ ما هٰذَا الصَّوْتُ. قالَ: فَخَرَجْتُ فَقُلْتُ هٰذَا مُنادٍ يُنادي: ألا إنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقالَ لي: اذْهَبْ فأهْرِقْها، قالَ: فَجَرَتْ في سِكَكِ

4620. Narrated Anas رَضِيَ اللهُ عَنْهُ: The alcoholic drink which was spilled was *Al-Fadīkh*. I used to offer alcoholic drinks to the people at the residence of Abū Ṭalḥa. Then the order of prohibition of alcoholic drinks was revealed, and the Prophet ﷺ ordered somebody to announce that. Abū Ṭalḥa said to me, "Go out and see what this voice (this announcement) is." I went out and (on coming back) said, "This is somebody announcing that alcoholic beverages have been prohibited." Abū Ṭalḥa said to me, "Go and spill it (i.e., the wine)." Then it (alcoholic drinks) was seen flowing through the streets of Al-Madīna. At that time, the wine was *Al-Fadīkh*. Some people said, "Few persons (Muslims) were killed (during the battle of Uḥud) while wine was in their

stomachs." So Allāh revealed:

"Those who believe and do righteous good deeds there is no sin on them for what they ate (in the past)..." (V.5:93)

المَدينَةِ. قالَ: وكانَتْ خَمْرُهُم يَوْمَئِذٍ الفَضِيخَ، فَقالَ بَعْضُ القَوْمِ: قُتِلَ قَوْمٌ وَهيَ في بُطونِهِمْ، قالَ: فأنْزَلَ اللهُ ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟﴾. [راجع: ٢٤٦٤]

(12) CHAPTER. Allāh's Statement: "...Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101)

(١٢) بابُ قولِهِ: ﴿لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [١٠١]

4621. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered a *Khutba* (religious talk) the like of which I had never heard before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the Companions of the Prophet ﷺ covered their faces and the sound of their weeping was heard. A man asked, "Who is my father?" The Prophet ﷺ said, "So-and-so." So, this Verse was revealed:

"...(O you who believe!) Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101)

٤٦٢١ - حدَّثَنا مُنْذِرُ بنُ الوَليدِ بنِ عَبْدِ الرَّحْمٰنِ الجارُودِيُّ: حدَّثَنا أبي: حدَّثَنا شُعْبَةُ، عَنْ موسَى بنِ أنَسٍ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَ النَّبِيُّ ﷺ خُطْبَةً ما سَمِعْتُ مِثْلَها قَطُّ، قالَ: «لَوْ تَعْلَمونَ ما أعْلَمُ لَضَحِكْتُمْ قَليلاً وَلَبَكَيْتُمْ كَثيراً»، قالَ: فَغَطَّى أصْحابُ رَسولِ اللهِ ﷺ وُجُوهَهُمْ لَهُمْ حَنينٌ، فَقالَ رَجُلٌ: مَنْ أبي؟ قالَ: «أبوكَ فُلانٌ»، فَنَزَلَتْ هٰذِهِ الآيَةُ ﴿لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾. رَواهُ النَّضْرُ وَرَوْحُ بنُ عُبادَةَ، عَنْ شُعْبَةَ. [راجع: ٩٣]

4622. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Some people were asking Allāh's Messenger ﷺ questions mockingly. A man would say, "Who is my father?" Another man whose she-camel had been lost would say, "Where is my she-camel?" So, Allāh revealed this Verse in this connection:

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101), and he recited the whole Verse.

٤٦٢٢ - حدَّثَني الفَضْلُ بنُ سَهْلٍ قالَ: حدَّثَنا أبو النَّضْرِ: حدَّثَنا أبو خَيْثَمَةَ: حدَّثَنا أبو الجُوَيْرِيَةِ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ قَوْمٌ يَسألونَ رَسولَ اللهِ ﷺ اسْتِهْزاءً فَيَقولُ الرَّجُلُ: مَنْ أبي؟ وَيَقولُ الرَّجُلُ تَضِلُّ ناقَتُهُ: أينَ ناقَتي؟ فأنْزَلَ

اللهُ فِيهِمْ هٰذِهِ الآيَةَ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ حتَّى فَرَغَ مِنَ الآيَةِ كُلِّها.

(13) CHAPTER. 'Allāh has not instituted things like *Bahīrah* or a *Sā'ibah*, or a *Waṣīlah* or a *Ḥām*..."[1] (V.5:103)

(١٣) **بابٌ** ﴿مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ﴾ [١٠٣] ﴿وَإِذْ قَالَ ٱللَّهُ﴾ [١١٦] يَقُولُ: قالَ اللهُ، وَإِذْ هاهُنا صِلَةٌ. المَائِدَةُ أَصْلُها مَفْعولَةٌ، كَعِيشَةٍ رَاضِيَةٍ، وَتَطْلِيقَةٍ بائِنَةٍ. والمَعْنَى مِيدَ بِها صَاحِبُها مِنْ خَيرٍ، يُقالُ: مادَنِي يَمِيدُني. وَقالَ ابنُ عَبّاسٍ: ﴿مُتَوَفِّيكَ﴾ [آل عمران: ١٥٥]: مُمِيتُكَ.

4623. Narrated Sa'īd bin Al-Mūsaiyab: '*Bahīra*' was a she-camel whose milk used to be spared for the idols and nobody was allowed to milk it; '*Sā'iba*' was a she-camel which they (i.e., infidels) let loose for free pasture for their false gods (i.e., idols etc.) and nothing was allowed to be carried on it. Abū Hurairah said: Allāh's Messenger ﷺ said, "I saw 'Amr bin 'Āmir Al-Khuzā'ī (in a dream) dragging his intestines in the Fire, and he was the person who established the tradition of setting freed animals (for the sake of their false deities)". '*Waṣīla*' was a she-camel set free for idols because it has given birth to a she-camel at its first delivery, and then again gave birth to a she-camel as its second delivery. People (in the Pre-Islāmic Period of Ignorance) used to let that she-camel loose for their idols if it gave birth to two she-camels successively without giving birth to a male camel in between. '*Ḥām*' was a stallion-camel freed from work for their

٤٦٢٣ - حَدَّثَنا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا إِبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ، عَنْ سَعيدِ بنِ المُسَيَّبِ قالَ: البَحِيرَةُ التي يُمْنَعُ دَرُّها للطَّوَاغيتِ فَلا يَحْلُبُها أَحَدٌ مِنَ النَّاسِ. والسَّائِبَةُ كانُوا يُسيِّبُونَهَا لآلِهَتِهِمْ فَلَا يُحْمَلُ عَلَيْها شَيْءٌ. قالَ: وَقالَ أبو هُرَيْرَةَ: قالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ عَمْرَو بنَ عامِرٍ الخُزَاعِيَّ يَجُرُّ قُصْبَهُ في النَّارِ، كانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ». والوَصِيلَةُ: النَّاقَةُ البِكْرُ تُبَكِّرُ في أَوَّلِ نِتاجِ الإِبلِ بِأُنْثَى ثُمَّ تُثَنِّي بَعْدُ بِأُنْثَى، وكانُوا يُسَيِّبُونَهُمْ لِطَوَاغِيتِهِمْ إِنْ وَصَلَتْ إِحْدَاهُما بالأُخْرَى لَيْسَ

(1) (Ch. 13) See the meanings of these terms in the following *Ḥadīth* (No. 4623).

بَيْنَهُما ذَكَرٌ. والحام: فَحْلُ الإبلِ يَضْرِبُ الضِّرَابَ المَعْدُودَ فإذَا قَضَى ضِرابَهُ وَدَعوهُ للطّواغيتِ وأعْفَوهُ مِنَ الحَمْلِ فَلَمْ يُحْمَلْ عَلَيْهِ شَيْءٌ، وسَمَّوْهُ الحَامي.

وَقالَ لِي أبُو اليَمَانِ: أخْبرَنا شُعَيْبٌ، عنِ الزُّهْرِيِّ: سَمِعْتُ سَعيداً يُخْبِرُهُ بِهٰذَا. قالَ: وَقالَ أبو هُرَيْرَةَ: سَمِعْتُ النَّبِيَّ ﷺ نَحْوَهُ، وَرَوَاهُ ابنُ الهَادِ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ. [راجع: ٣٥٢١]

idols, after it has finished a number of copulations assigned for it. They would let it loose for their idols and excuse it from burdens so that nothing would be carried on it, and they called it *'Al-Ḥāmī.'* Abū Hurairah said, "I heard the Prophet ﷺ saying so."

٤٦٢٤ - حدَّثني مُحَمَّدُ بنُ أبي يَعْقُوبَ أبو عَبْدِ اللهِ الكِرْمانيُّ: حدَّثَنا حَسّانُ بنُ إبْرَاهِيمَ: حدَّثَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ: أنَّ عائشَةَ رَضِيَ اللهُ عَنها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «رَأيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضاً، وَرأيْتُ عَمْراً يَجُرُّ قُصْبَهُ، وَهُوَ أوَّلُ مَنْ سَيَّبَ السَّوائبَ». [راجع: ١٠٤٤]

4624. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "I saw Hell and its different portions were consuming each other, and saw 'Amr dragging his intestines (in it), and he was the first person to establish the tradition of letting loose (for the idols) — she-camels — *As-Sawā'ib* (plural of *As-Sā'iba*)."

(١٤) **بابٌ** ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ﴾ [١١٧]

(14) CHAPTER. "And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them, and You are a Witness to all things." (V.5:117)

٤٦٢٥ - حدَّثنا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ: أخبَرَنا المُغِيرَةُ بنُ النُّعْمانِ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ

4625. Narrated Ibn 'Abbas رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ delivered a *Khutba* (religious talk) and said, "O people! You will be gathered before Allāh bare-footed, naked and not circumcised." Then (quoting Qur'ān) he said:

"...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it" (V.21:104)

The Prophet ﷺ then said, "The first of the human beings to be dressed on the Day of Resurrection, will be Ibrāhīm (Abraham). Verily! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-fire). I will say, 'O my Lord! (They are) my Companions!' A reply will come, 'You do not know what they did after you.' Then I will say as the pious slave [the Prophet 'Īsā (Jesus) عليه السلام] said:

'...And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them.' (V.5:117)

"Then it will be said, 'These people continued as apostates since you left them.'"

(15) CHAPTER. Allāh's Statement: "If You punish them, they are Your slaves." (V.5:118)

4626. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "You will be gathered (on the Day of Resurrection), and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave "Īsā (Jesus) said:

'And I was witness over them while I dwelt amongst them ... (till) ... the All-Mighty, the All-Wise.' (V.5:117,118)

تَعالى عَنْهُما قالَ: خَطَبَ رَسُولُ اللهِ ﷺ فَقالَ: «يا أَيُّها النّاسُ إِنَّكُمْ مَحْشُورُونَ إِلى اللهِ حُفاةً عُراةً غُرْلاً»، ثُمَّ قالَ: «﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾» إِلى آخِرِ الآيَةِ. ثُمَّ قالَ: «أَلا وَإِنَّ أَوَّلَ الخَلائِقِ يُكْسَى يَوْمَ القِيامَةِ إِبْراهِيمُ، أَلا وَإِنَّهُ يُجاءُ بِرِجالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذاتَ الشِّمالِ فَأَقُولُ: يا رَبِّ أُصَيْحابِي، فَيُقالُ: إِنَّكَ لا تَدْرِي ما أَحْدَثُوا بَعْدَكَ، فَأَقُولُ كَمَا قالَ العَبْدُ الصّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ﴾ فَيُقالُ: إِنَّ هٰؤُلاءِ لَمْ يَزالُوا مُرْتَدِّينَ عَلى أَعْقابِهِمْ مُنْذُ فارَقْتَهُمْ».

[راجع: ٣٣٤٩]

(١٥) بابُ قَوْلِهِ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ﴾ [١١٨]. الآية

٤٦٢٦ - حَدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: حَدَّثَنا سُفْيانُ: حَدَّثَنا المُغِيرَةُ بنُ النُّعْمانِ قالَ: حَدَّثَنِي سَعِيدُ بنُ جُبَيْرٍ، عَنِ ابنِ عَبّاسٍ عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّكُمْ مَحْشُورُونَ، وَإِنَّ ناساً يُؤْخَذُ بِهِمْ ذاتَ الشِّمالِ فَأَقُولُ كَمَا قالَ العَبْدُ الصّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إِلى قَوْلِهِ: ﴿ٱلْعَزِيزُ ٱلْحَكِيمُ﴾». [راجع: ٣٣٤٩]

(٦) سورة الأنعام

(6) SŪRAT AL-AN'ĀM
(The Cattle)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ ابنُ عَبّاسٍ: ﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ﴾ [٢٣]: مَعْذِرَتُهُمْ. ﴿مَّعْرُوشَٰتٍ﴾ [١٤١]: ما يُعْرَشُ مِنَ الكَرْمِ وَغَيرِ ذٰلكَ. ﴿حَمُولَةً﴾ [٩]: ما يُحْمَلُ عَلَيْها. ﴿وَلَلَبَسْنَا﴾ [٩]: لَشَبَّهْنا. ﴿لِأُنذِرَكُم بِهِۦ﴾ أَهْلَ مَكَّةَ ﴿وَيَنْـَٔوْنَ﴾ [٢٦]: يَتَباعَدُونَ. ﴿تُبْسَلَ﴾: تُفْضَحُ. ﴿أُبْسِلُوا۟﴾ [٧٠]: أُفْضِحوا. ﴿بَاسِطُوٓا۟ أَيْدِيهِمْ﴾ [٩٣]: البَسْطُ: الضَّرْبُ. ﴿اسْتَكْثَرْتُم﴾: أَضْلَلْتُمْ كَثِيراً. ﴿مِمَّا ذَرَأَ مِنَ الْحَرْثِ﴾ [١٣٦]: جَعَلوا لله مِنْ ثَمَرَاتِهِمْ وَمالِهِمْ نَصِيباً وللشَّيْطانِ والأوثانِ نَصِيباً. ﴿أَكِنَّةً﴾ وَاحِدُها كِنَانٌ ﴿أَمَّا اشْتَمَلَتْ﴾ [١٤٣-١٤٤]: يَعْنِي هَلْ تَشْتَمِلُ إلَّا عَلى ذَكَرٍ أَوْ أُنْثى؟ فَلِمَ تُحَرِّمُونَ بَعْضاً وتُحِلُّونَ بَعْضاً؟ ﴿مَّسْفُوحًا﴾: مُهْرَاقاً. ﴿وَصَدَفَ﴾ [١٥٨]: أَعْرَضَ. أُبْلِسوا: أُويِسُوا. ﴿أُبْسِلُوا۟﴾: أُسْلِموا. ﴿سَرْمَدًا﴾ [٧١]: دائماً. ﴿اسْتَهْوَتْهُ﴾: أَضَلَّتْهُ. ﴿تَمْتَرُونَ﴾ [٢]: تَشُكُّونَ. ﴿وَقْرٌ﴾ [٢٥]: صَمَمٌ، وأَمَّا الوِقْرُ فإنَّهُ الحِمْلُ. ﴿أَسَٰطِيرُ﴾ [٢٥]: وَاحِدُها

(Explanation of some Qur'ānic words not translated).

أُسْطورَةٌ وإِسْطارَةٌ وَهِيَ التُّرَّهاتُ. ﴿ٱلْبَأْسَآءِ﴾ [٤٢]: مِنَ البأسِ، وَيَكونُ مِـنَ الـبُـؤْسِ. ﴿جَهْـرَةً﴾ [٤٧]: مُعايَنَةً. ﴿ٱلصُّورِ﴾ [٧٣]: جماعَةُ صُورَةٍ. كقَوْلِهِ سُورَةٌ وسُورٌ، مَلَكُوتٌ ومُلْكٌ. رَهَبُوتٌ، رَحَمُوتٌ، وَتَقُولُ: تُرْهَبُ خَيرٌ مِنْ أنْ تُرْحَمَ. ﴿جَنَّ﴾ [٧٦]: أظْلَمَ. تَعَالَى عَلَا ﴿وَإِن تَعْدِلْ﴾ تقسط - لا يقبل منها في ذلك اليوم يُقالُ: عَلى اللهِ حُسْبانُهُ: أي حِسابُهُ. وَيُقالُ: ﴿حُسْبَانًا﴾ مَرامِيَ وَ﴿رُجُومًا لِّلشَّيَـٰطِينِ﴾. مُسْتَقَرٌّ: في الصُّلْبِ ﴿وَمُسْتَوْدَعٌ﴾ [٩٨] في الرَّحِمِ. القِنْوُ: العِذْقُ، وَالاثْنانِ قِنْوَانِ، وَالجَماعَةُ أيْضاً قِنْوَانٌ، مِثْلُ صِنْوٍ وصِنْوَانٌ.

(1) CHAPTER. "And With Him are the keys of the *Ghaib*[1], (all that is hidden), none knows them but He..." (V.6:59)

(١) **بابٌ** ﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ﴾ [٥٩]

4627. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The keys of *Al-Ghaib* (the Unseen) are five: Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things)." (V.31:34)

٤٦٢٧ - حدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ أبِيهِ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَفاتِحُ الغَيْبِ خَمْسٌ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ

(1) (Ch. 1) *Al-Ghaib*: (literally means a thing not seen). This word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

مَا فِي ٱلْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾». [راجع: ١٠٣٩]

(2) CHAPTER. "Say: He has power to send torment on you from above..." (V.6:65)

(٢) **بابٌ** ﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾ [٦٥] الآيَة.

﴿يَلْبِسَكُمْ﴾ [٦٥]: يَخْلِطَكُمْ مِنَ الالْتِبَاسِ، ﴿يَلْبِسُوٓا۟﴾ [٨٢]: يَخْلِطُوا.

﴿شِيَعًا﴾ [٦٥]: فِرَقاً.

4628. Narrated Jābir رَضِيَ الله عَنْهُ: When this Verse was revealed: "Say: He has power to send torment on you from above..." (V.6:65), Allāh's Messenger ﷺ said, "O Allāh! I seek refuge with Your Face[1] (from this punishment)." And when the Verse: "...Or (send torment) from under your feet...", (was revealed), Allāh's Messenger ﷺ said, "(O Allāh!) I seek refuge with Your Face (from this punishment)". (But when there was revealed):

"...Or to cover you with confusion in party strife, and make you to taste the violence of one another..." (V.6:65), Allāh's Messenger ﷺ said, "This is lighter (or, this is easier)."

٤٦٢٨ - حدَّثنا أبو النُّعْمانِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾ قالَ رَسُولُ اللهِ ﷺ: «أعُوذُ بِوَجْهِكَ» ﴿أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ قالَ: «أعُوذُ بِوَجْهِكَ» ﴿أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾ قالَ رَسُولُ اللهِ ﷺ: «هٰذَا أَهْوَنُ، أَوْ هٰذَا أَيْسَرُ». [انظر: ٧٣١٣، ٧٤٠٦]

(1) (H. 4628) All what has been revealed in Allāh's Book (the Qur'ān) as regards the [*Ṣifāt* (صفات)] Qualities of Allāh تعالى the Most High—like His Face, Eyes, Hands, Shins (Legs), His Coming, His *Istawa* (rising over) His Throne and others; His Qualities, or all that Allāh's Messenger ﷺ qualified Him in the true authentic Prophet's *Aḥadīth* (narrations) as regards His Qualities like [*Nazūl* (نزول)] His Descent or His Laughing and others etc. The religious scholars of the Qur'ān and the *Sunna* believe in these Qualities of Allāh and they confirm that these are really His Qualities, without [*Ta'wīl* تأويل] interpreting their meanings into different things etc. or [*Tashbīh* تشبيه] giving resemblance or similarity to any of the creatures or [*Ta'ṭīl* تعطيل] i.e., completely ignoring them i.e., there is no Face, or Eyes or Hands, or Shins etc. for Allāh. These Qualities befit or suit only for Allāh Alone, and He does not resemble to any of (His) creatures. As Allāh's Statements (in the Qur'ān): (1) "There is nothing like unto Him, and He is the All-Hearer, the All-Seer (V.42:11). (2) "There is none comparable unto Him" (V.112:4).

(3) CHAPTER. "It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Ẓulm* (wrong i.e., by worshipping others besides Allāh)..." (V.6:82)

(٣) **بابٌ** ﴿وَلَمْ يَلْبِسُوٓاْ إِيمَـٰنَهُم بِظُلْمٍ﴾ [٨٢].

4629. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When:

"...And confuse not their belief with *Ẓulm* (wrong)..." (V.6:82) was revealed, the Prophet's Companions said, "Which of us has not done *Ẓulm* (wrong)?" Then there was revealed:

"...Verily! Joining others in worship with Allāh is a great *Ẓulm* (wrong) indeed." (V.31:13)

٤٦٢٩ - حدَّثني مُحمّدُ بنُ بَشّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قال: لمّا نَزَلَتْ ﴿وَلَمْ يَلْبِسُوٓاْ إِيمَـٰنَهُم بِظُلْمٍ﴾ قالَ أصحابُهُ: وأيُّنا لَمْ يَظْلِمْ؟ فنزَلَتْ ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾. [راجع: ٣٢]

(4) CHAPTER. The Statement of Allāh: "...And Yūnus (Jonah) and Lūṭ (Lot), and each one of them We preferred above *Al-'Ālamīn* (mankind and jinn) (of their times)" (V.6:86)

(٤) **بابُ قوْلِهِ:** ﴿وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَـٰلَمِينَ﴾ [٨٦]

4630. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Nobody has the right to say that I am better than Yūnus (Jonah) bin Matta".

٤٦٣٠ - حدَّثَنا مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا ابنُ مَهْدِيٍّ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أبي العالِيَةِ قالَ: حدَّثَني ابنُ عَمِّ نَبِيِّكُمْ، يَعْني ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «ما يَنْبَغي لعَبْدٍ أنْ يَقُولَ: أنا خَيرٌ مِنْ يُونُسَ بنِ مَتّىٰ». [راجع: ٣٣٩٥]

4631. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Nobody has the right to say that I am better than Yûnus (Jonah) bin Matta."

٤٦٣١ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ: أخْبرَنا سَعْدُ بنُ إبْراهِيمَ قالَ: سَمِعْتُ حُمَيْدَ بنَ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «ما

يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنا خَيْرٌ مِنْ يُونُسَ بنِ مَتَّى». [راجع: ٣٤١٥]

(٥) بابُ قَوْلِهِ: ﴿أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ [٩٠]

٤٦٣٢ - حدَّثني إبْرَاهِيمُ بنُ مُوسَى: أخبرَنا هِشامٌ: أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: أخْبرَني سُلَيمانُ الأحْوَلُ: أنَّ مُجَاهِداً أخبَرَهُ: أنَّهُ سألَ ابنَ عَبّاسٍ أفي ص سَجْدَةٌ؟ فَقالَ: نَعَمْ، ثُمَّ تَلا ﴿وَوَهَبْنَا﴾ إلى قَوْلِهِ: ﴿فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ ثُمَّ قالَ: هُوَ مِنْهُمْ. زَادَ يَزِيدُ بنُ هارُونَ، ومُحَمَّدُ بنُ عُبَيْدٍ، وَسَهْلُ بنُ يُوسُفَ، عَنِ العَوّامِ، عَنْ مُجاهِدٍ: قُلْتُ لابْنِ عَبّاسٍ، فَقالَ: نَبِيُّكُمْ ﷺ مِمَّنْ أُمِرَ أنْ يَقْتَدِيَ بِهِمْ. [راجع: ٣٤٢١]

(٦) بابُ قَوْلِهِ: ﴿وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ﴾ [١٤٦] الآيَة،

وَقالَ ابنُ عَبّاسٍ: كُلَّ ذي ظُفُرٍ: البَعِيرُ والنَّعامَةُ. ﴿ٱلْحَوَايَآ﴾: المَبْعَرُ، وَقالَ غَيرُهُ: هادُوا: صَارُوا يَهُوداً، وأمّا قَوْلُهُ: ﴿هُدْنَآ﴾ [الأعراف: ١٥٦]: تُبْنا، هائِدٌ: تائِبٌ.

٤٦٣٣ - حدَّثنا عَمْرُو بنُ خالِدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أبي

(5) CHAPTER. The Statement of Allāh: "They are those whom Allāh had guided. So, follow their guidance..." (V.6:90)

4632. Narrated Mujāhid that he asked Ibn 'Abbās, "Is there a prostration in *Sūrat Ṣād*?" (V.38:24).[1] Ibn 'Abbās said, "Yes," and then recited:

'We bestowed... (up to) So, follow their guidance..." (V.6:84,90)

Then he said, "He [Dawūd (David)] is one of them (i.e., those Prophets)." Mujāhid narrated: I asked Ibn 'Abbās (regarding the above Verse). He said, "Your Prophet (Muḥammad ﷺ) was one of those who were ordered to follow them".

[For details see *Fatḥ Al-Bārī*]

(6) CHAPTER. Allāh's Statement: "And unto those who are Jews, We forbade every (animal) with undivided hoof..." (V.6:146)

Ibn 'Abbās said: "Every (animal) with undivided hoof," means the camel and the ostrich.

4633. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "May Allāh curse the Jews! When Allāh forbade them to eat

(1) (H. 4632) "And Dāwūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance." (38:24)

حَبِيبٍ: قالَ عَطاءٌ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: سَمِعْتُ النَّبِيَّ ﷺ قالَ: «قاتَلَ اللهُ اليَهُودَ لَمَّا حَرَّمَ اللهُ عَلَيْهِمْ شُحومَها جَمَلُوْهَا ثُمَّ بَاعُوْهَا فأكَلوها».

وَقالَ أبو عاصِمٍ: حدَّثَنا عَبْدُ الحَميدِ: حدَّثَنا يَزيدُ: كَتَبَ إليَّ عَطاءٌ: سَمِعْتُ جابراً عَنِ النَّبِيِّ ﷺ.

[راجع: ٢٢٣٦]

the fat of animals, they melted it and sold it, and utilized its price!"

(٧) **بابٌ**: ﴿وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾ [١٥١]

(7) CHAPTER. The Statement of Allāh تعالى: "...Come not near to *Al-Fawāḥish* (shameful sins, illegal sexual intercourse), whether committed openly or secretly..." (V.6:151)

٤٦٣٤ - حدَّثَنا حَفْصُ بنُ عُمَرَ قال: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: لا أحَدَ أغْيَرُ مِنَ اللهِ، وَلِذٰلكَ حَرَّمَ الفَوَاحِشَ، ما ظَهَرَ مِنْها وما بَطَنَ. وَلا شَيْءَ أحَبُّ إلَيْهِ المَدْحُ مِنَ اللهِ، وَلِذٰلكَ مَدَحَ نَفْسَهُ». قُلْتُ: سَمِعْتَهُ مِنْ عَبْدِ اللهِ؟ قالَ: نَعَمْ، قُلْتُ: وَرَفَعَهُ؟ قالَ: نَعَمْ.

[انظر: ٤٦٣٧، ٥٢٢٠، ٧٤٠٣]

4634. Narrated Abū Wā'il: 'Abdullāh (bin Mas'ūd رَضِيَ الله عَنْهُ) said, (The Prophet ﷺ said,) "None has more sense of *Ghaira*[1] than Allāh, therefore, He has prohibited shameful sins (illegal sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this reason He praises Himself." I asked Abū Wā'il, "Did you hear it from 'Abdullāh?" He said, "Yes." I said, "Did 'Abdullāh ascribe it to Allāh's Messenger ﷺ?" He said, "Yes."

(٨) **بابٌ**:

(8) CHAPTER.

﴿وَكِيلٌ﴾: حَفيظٌ ومُحِيطٌ بِهِ.

﴿قُبُلًا﴾ جَمْعُ قَبيلٍ. والمَعْنى أنَّهُ ضُرُوبٌ لِلْعَذابِ كُلُّ ضَرْبٍ مِنْها قَبِيلٌ. ﴿زُخْرُفَ ٱلْقَوْلِ﴾: كُلُّ شَيْءٍ

(1) (H. 4634) *Ghaira*: See the glossary.

حَسَّنْتَهُ زَيَّنْتَهُ وَهُوَ باطِلٌ فَهُوَ زُخْرُفٌ. ﴿وَحَرْثٌ حِجْرٌ﴾: حَرَامٌ، وكُلُّ مَمْنوعٍ فَهُوَ حِجْرٌ مَحْجُورٌ. والحِجْرُ: كُلُّ بِناءٍ بَنَيْتَهُ. وَيُقالُ للأُنْثى مِنَ الخَيْلِ: حِجْرٌ. وَيُقالَ للعَقْلِ: حِجْرٌ وَحِجَا. وأمّا الحِجْرُ فَمَوْضِعُ ثَمُودَ، وَما حَجَّرْتَ عَلَيْهِ مِنَ الأرْضِ فَهُوَ حِجْرٌ. وَمِنْهُ سُمِّيَ حَطِيمُ البَيْتِ حِجْراً كأنَّهُ مُشْتَقٌّ مِنْ مَحْطُومٍ، مِثْلَ قَتيلٍ مِنْ مَقْتُولٍ. وأمّا حَجْرُ اليَمامَةِ فَهُوَ مَنْزِلٌ.

(9) CHAPTER. The Statement of Allāh: "Say: 'Bring forward your witnesses...'" (V.6:150)

(٩) بابُ قَوْلِهِ: ﴿قُلْ هَلُمَّ شُهَدَآءَكُمُ﴾ [١٥٠]

The word *Halumma* in the dialect of the people of Ḥijāz (in Saudi Arabia) is used for single, two, and more than two persons.

لُغَةُ أهْلِ الحِجازِ هَلُمَّ لِلْواحِدِ وَالاثْنَينِ والجَميعِ.

(10) CHAPTER. "The day that some of the signs of your Lord do come, no good will it do to a person to believe..." (V.6:158)

(١٠) بابٌ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا﴾ [١٥٨]

4635. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth will have Faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (V.6:158)

٤٦٣٥ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا عُمارَةُ: حدَّثَنا أبو زُرْعَةَ: حدَّثَنا أبو هُرَيرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَقُومُ السّاعَةُ حتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها فإذَا رآها النّاسُ آمَنَ مَنْ عَلَيْها فَذاكَ حِينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ﴾». [راجع: ٨٥]

4636. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till the sun rises from the

٤٦٣٦ - حدَّثني إسحاقُ: أخْبرَنا عَبْدُ الرَّزّاقِ: أخْبرَنا مَعْمَرٌ، عَنْ

هَمَّام، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قَال رَسُولُ اللهِ ﷺ: «لا تَقومُ السّاعةُ حتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها، فإذَا طَلَعَتْ وَرَآهَا النّاسُ آمَنُوا أجمَعُونَ، وَذٰلِكَ حِينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَـٰنُهَا﴾» ثُمَّ قَرأ الآيَة.

west; and when it rises (from the west) and the people see it, they all will believe then. And that is (the time) when no good will it do to a person to believe then." Then he recited the whole Verse. (V.6:158)[1]

(٧) سورة الأعراف

(7) SŪRAT AL-A'RĀF (The Wall with Elevations)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ ابنُ عَبّاسٍ: ﴿وَرِيشًا﴾: المَالُ. ﴿إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾: في الدُّعاءِ وفي غَيرِهِ. ﴿عَفَوا﴾: كَثُرُوا. ﴿ٱلْفَتَّاحُ﴾: القاضي. ﴿ٱفْتَحْ بَيْنَنَا﴾: اقْضِ بَيْنَنا. ﴿نَتَقْنَا ٱلْجَبَلَ﴾: رَفَعْنا. ﴿فَٱنۢبَجَسَتْ﴾: انْفَجَرَتْ. ﴿مُتَبَّرٌ﴾: خُسْرَانٌ. ﴿ءَاسَىٰ﴾: أحْزَنُ. ﴿تَأْسَ﴾: تَحْزَنْ. ﴿مَا مَنَعَكَ أَلَّا تَسْجُدَ﴾ يَقولُ: ما مَنَعَكَ أن تَسْجُدَ. ﴿يَخْصِفَانِ﴾: أخَذا الخِصَافَ مِنْ وَرَقِ الجَنَّةِ، يُؤَلِّفانِ الوَرَقَ: يَخْصِفانِ الوَرَقَ بَعْضَهُ إلى بَعْضٍ. ﴿سَوْءَٰتِهِمَا﴾: كِنايَةٌ عَنْ

(1) (H. 4636) "Do they then wait for anything other than that the angels should come to them or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e., Partents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say 'Wait you! We (too) are waiting.'" (V.6:158)

فَرْجَيْهِما. ﴿وَمَتَٰعٌ إِلَىٰ حِينٍ﴾: هُوَ هاهُنا إلى القِيامَةِ، والحِينُ عِنْدَ العَرَبِ مِنْ ساعَةٍ إلى ما لا يُحْصَى عَدَدُها. الرِّياشُ والرِّيشُ وَاحِدٌ وَهُوَ ما ظَهَرَ مِنَ اللِّباسِ. ﴿وَقَبِيلُهُۥ﴾: جِيلُهُ الّذي هُوَ مِنْهُمْ. ﴿ٱدَّارَكُواْ﴾: اجْتَمَعُوا. وَمَشاقُّ الإنْسانِ والدَّابَّةِ كُلُّها يُسَمّى سُمُوماً وَاحِدُها سَمٌّ، وَهيَ عَيْناهُ وَمَنْخِرَاهُ وفَمُهُ وأُذُناهُ وَدُبُرُهُ وإحْليلُهُ. ﴿غَوَاشٍۚ﴾: ما غُشُّوا بِهِ. ﴿نُشُرًا﴾: مُتَفَرِّقَةً. ﴿نَكِدًاۚ﴾: قَليلاً. ﴿يَغْنَوْاْ﴾: يَعِيشُوا. ﴿حَقِيقٌ﴾: حَقٌّ. ﴿وَٱسْتَرْهَبُوهُمْ﴾، مِنَ الرَّهْبَةِ. ﴿تَلْقَفُ﴾: تَلْقَمُ. ﴿طَٰٓئِرُهُمْ﴾: حَظُّهُمْ. طُوفانٌ: مِنَ السَّيْلِ، وَيُقالُ لِلمَوْتِ الكَثِيرِ: الطُّوفانُ. ﴿وَٱلْقُمَّلَ﴾: الحُمْنانُ شِبْهُ صِغارِ الحَلمِ. عُرُوشٌ وعَرِيشٌ: بِناءٌ. ﴿سُقِطَ﴾: كلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ في يَدِهِ. الأسْباطُ: قَبائِلُ بَني إسْرائِيلَ. ﴿يَعْدُونَ فِى ٱلسَّبْتِ﴾: يَتَعَدَّوْنَ لَهُ، يُجاوِزُونَ. ﴿تَعْدُ﴾ [الكهف: ٢٨]: تُجاوِزْ. ﴿شُرَّعًا﴾: شَوارِعَ. ﴿بَـِٔيسٍۭ﴾: شَديدٍ. ﴿أَخْلَدَ إِلَى ٱلْأَرْضِ﴾: قَعَدَ وَتَقاعَسَ. ﴿سَنَسْتَدْرِجُهُم﴾: نَأْتِيهِمْ مِنْ مأمَنِهِمْ كَقَوْلِهِ تَعالى: ﴿فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُواْ﴾. [الحشر: ٢] ﴿مِّن جِنَّةٍ﴾:

مِنْ جُنُونٍ. ﴿أَيَّانَ مُرْسَىٰهَا﴾ متى خروجُها ﴿فَمَرَّتْ بِهِۦ﴾: اسْتَمَرَّ بها الحَمْلُ فأتَمَّتْهُ. ﴿يَنزَغَنَّكَ﴾: يَسْتَخِفَّنَّكَ. (طَيْفٌ) مُلِمٌّ: بِهِ لَمَمٌ، وَيُقَالُ: طائفٌ وَهُوَ واحِدٌ. ﴿يَمُدُّونَهُمْ﴾: يُزَيِّنُونَ. ﴿وَخِيفَةً﴾: خَوْفاً. ﴿وَخِيفَةً﴾ مِنَ الإخْفاءِ. ﴿وَٱلْآصَالِ﴾: وَاحِدُها أصِيلٌ، ما بَيْنَ العَصْرِ إلى المَغْرِبِ كَقَوْلِهِ تَعالَى: ﴿بُكْرَةً وَأَصِيلًا﴾ [الفرقان: ٥].

(1) CHAPTER. The Statement of Allāh عز وجل:
"Say (O Muḥammad ﷺ): '(But) the things that my Lord has indeed forbidden are *Al-Fawāḥish* (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly.'" (V.7:33)

(١) بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾ [٣٣]

4637. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "None has more sense of *Ghaira*[1] than Allāh, and for this He has forbidden *Al-Fawāḥish*" (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this He praises Himself."

٤٦٣٧ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: أنْتَ سَمِعْتَ هٰذا مِنْ عَبْدِ اللهِ؟ قالَ: نَعَمْ، وَرَفَعَهُ قالَ: «لا أحَدَ أغْيَرُ مِنَ اللهِ فَلِذٰلِكَ حَرَّمَ الفَوَاحِشَ ما ظَهَرَ مِنْها وَما بَطَنَ، وَلا أحَدَ أحَبُّ إلَيْهِ المِدْحَةُ مِنَ اللهِ فَلِذٰلكَ مَدَحَ نَفْسَهُ».

[راجع: ٤٦٣٤]

(2) CHAPTER. "And when Mūsa (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him, he said,

(٢) بابُ ﴿وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ﴾

(1) (H. 4637) *Ghaira*: See the glossary.

'O my Lord! Show me (Yourself) that I may look upon You.'" (V.7:143)

الآية [١٤٣].

قالَ ابنُ عَبّاسٍ: أرِني: أعْطِني.

4638. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A man from the Jews, having been slapped on his face, came to the Prophet ﷺ and said, "O Muḥammad! A man from your Companions from the *Anṣār* has slapped me on my face!" The Prophet ﷺ said, "Call him." When they called him, the Prophet ﷺ said, "Why did you slap him?" He said, "O Allāh's Messenger! While I was passing by the Jews, I heard him saying, 'By Him Who selected Mūsa (Moses) above the human beings,' I said, 'Even above Muḥammad (ﷺ)?' I became furious and slapped him on the face." The Prophet ﷺ said, "Do not give me superiority over the other Prophets, for on the Day of Resurrection the people will become unconscious, and I will be the first to regain consciousness. Then I will see Mūsa (Moses) holding one of the pillars of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the mountain, (during his worldly life) was sufficient for him."

٤٦٣٨ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنْ عَمْرِو بنِ يَحْيَى المَازِنيِّ، عَنْ أبيهِ، عَنْ أبي سَعيدٍ الخُدْريِّ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ مِنَ اليَهودِ إلى النَّبيِّ ﷺ قَد لُطِمَ وَجْهُهُ وَقالَ: يا مُحَمَّدُ إنَّ رَجُلاً مِنْ أصحَابِكَ مِنَ الأنْصارِ لَطَمَ في وَجْهي، قالَ: «ادْعُوهُ» فَدَعَوْهُ قالَ: «لِمَ لَطَمْتَ وَجْهَهُ؟» قالَ: يا رَسُولَ اللهِ، إنّي مَرَرْتُ باليَهودِ فَسَمِعْتُهُ يَقُولُ: وَالّذي اصْطَفَى مُوسَى عَلَى البَشَرِ، فَقُلْتُ: وَعَلى مُحَمَّدٍ؟ وأخَذَتْني غَضْبَةٌ فَلَطَمْتُهُ، قالَ: «لا تُخَيِّروني مِنْ بَينِ الأنْبياءِ فإنَّ النّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ فأكُونُ أوَّلَ مَنْ يُفِيقُ فإذَا أنا بِمُوسَى آخِذٌ بِقائمَةٍ مِنْ قَوائمِ العَرْشِ. فَلا أدْري أفاقَ قَبْلي أمْ جُزِيَ بِصَعْقَةِ الطُّورِ؟».

[راجع: ٢٤١٢]

Al-Manna (a kind of sweet gum) and *As-Salwa* (i.e., quail, a kind of bird)..." (7:160)

المَنَّ والسَّلْوَى.

4639. Narrated Sa'īd bin Zaid: The Prophet ﷺ said, "*Al-Kam'a* (truffle — i.e. a kind of edible fungus) is like the *Manna* (sweet resin or gum) (as it grows naturally without human care) and its water is a (medicinal) cure for the eye diseases." (See H. 4478)

٤٦٣٩ - حدَّثنا مُسْلِمٌ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ، عَنْ عَمْرِو بنِ حُرَيْثٍ، عَنْ سَعيدِ بنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قالَ: «الكَمْأةُ مِنَ المَنِّ وَماؤُها شِفاءُ العَينِ». [راجع: ٤٤٧٨]

(3) CHAPTER. "Say (O Muḥammad ﷺ): 'O mankind. Verily, I am sent to you all as the Messenger of Allāh — to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allāh and His Messenger (Muḥammad ﷺ), the Prophet who can neither read nor write (i.e., Muḥammad ﷺ), who believes in Allāh and His Words [(this Qur'ān), the Taurāt (Torah) and the Injeel (Gospel) and also Allāh's Word: "Be! — and he was, i.e., 'Īsā (Jesus) son of Maryam (Mary) عليهما السلام]; and follow him so that you may be guided.'" (V.7:158)

(٣) **بابٌ**: ﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾ [١٥٨]

4640. Narrated Abū Ad-Dardā': There was a dispute between Abū Bakr and 'Umar, and Abū Bakr made 'Umar angry. So 'Umar left angrily. Abū Bakr followed him, requesting him to excuse him, but 'Umar refused to do so and closed his door in Abū Bakr's face. So, Abū Bakr went to Allāh's Messenger ﷺ while we were with him. Allāh's Messenger ﷺ said, "This friend of yours must have quarrelled (with somebody)". In the meantime 'Umar repented and felt sorry for what he had done, so he came, greeted (those who were present) and sat with the Prophet ﷺ and related the story to him. Allāh's Messenger ﷺ became angry and Abū Bakr started saying, "O Allāh's Messenger! By Allāh, I was more at fault (than 'Umar)." Allāh's Messenger ﷺ said, "Are you (people) leaving for me my companion (Abū Bakr)? Are you (people) leaving for me my companion? When I said, 'O people I am sent to you all as the Messenger of Allāh,' you said, 'You tell a lie.' While Abū Bakr said, 'You have spoken the truth.'"

٤٦٤٠ - حدَّثني عَبْدُ اللهِ: حدَّثنا سُلَيْمانُ بنُ عَبْدِ الرَّحْمٰنِ وَمُوسَى بنُ هارُونَ قالا: حدَّثنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا عَبْدُ اللهِ بنُ العلاءِ بنِ زَبْرٍ قالَ: حدَّثني بُسْرُ بنُ عُبَيْدِ اللهِ قالَ: حدَّثني أبو إدْرِيسَ الخَوْلانِيُّ قالَ: سَمِعْتُ أبا الدَّرْداءِ يَقولُ: كانَتْ بَينَ أبي بَكْرٍ وعُمَرَ مُحَاوَرَةٌ فأغْضَبَ أبو بَكْرٍ عُمَرَ، فانْصَرَفَ عَنْهُ عُمَرُ مُغْضَباً فاتَّبَعَهُ أبو بَكْرٍ يَسألُهُ أنْ يَسْتَغْفِرَ لَهُ فَلَمْ يفْعَلْ حتَّى أغْلَقَ بابَهُ في وَجْهِهِ، فأقْبَلَ أبو بَكْرٍ إلى رَسُولِ اللهِ ﷺ. فَقالَ أبو الدَّرْداءِ: ونَحْنُ عِنْدَهُ. فَقالَ رَسُولُ اللهِ ﷺ: «أمّا صاحِبُكُمْ هٰذا فَقَدْ غامَرَ»، قالَ: وَنَدِمَ عُمَرُ عَلى ما كانَ مِنْهُ فأقْبَلَ حتَّى سَلَّمَ وَجَلَسَ إلى النَّبيِّ ﷺ وَقَصَّ عَلى رَسُولِ اللهِ ﷺ

الخَبَرَ، قالَ أبو الدَّرْداءِ: وَغَضِبَ رَسُولُ اللهِ ﷺ وَجَعَلَ أبو بَكْرٍ يَقُولُ: وَاللهِ يا رَسُولَ اللهِ لأنا كُنْتُ أظْلَمَ، فَقالَ رَسُولُ اللهِ ﷺ: «هَلْ أنْتُمْ تارِكُو لي صَاحِبي؟ هَلْ أنْتُمْ تارِكُو لي صَاحِبي؟ إنّي قُلْتُ: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا﴾ فَقُلْتُمْ: كَذَبْتَ، وَقالَ أبو بَكْرٍ: صَدَقْتَ».

قالَ أبو عَبْدِ اللهِ: غامَرَ: سَبَقَ بالخَيرِ. [راجع: ٣٦٦١]

(4) CHAPTER. Allāh's Saying: "And say ... *Ḥittatun*..." [i.e., (O Allāh) forgive our sins] (V.7:161)

(٤) بابٌ قَوْلِهِ: ﴿وَقُولُواْ حِطَّةٌ﴾. [١٦١]

4641. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It was said to the Children of Israel, 'Enter the gate prostrate (bowing with humility) and say *Ḥittatun* (O Allāh) forgive our sins. (V.7:161) We shall forgive you, your wrongdoings'. But they changed (Allāh's Order) and entered, dragging themselves on their buttocks and said, '*Ḥabbatun* (a grain) in a *Sha'ra* (a spike or a hair).'" (See H. 4479)

٤٦٤١ - حَدَّثَني إسحاقُ: أخْبَرَنا عَبْدُ الرَّزّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمّامِ بنِ مُنَبِّهٍ: أنّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «قِيلَ لِبَني إسْرائِيلَ: ﴿وَٱدۡخُلُواْ ٱلۡبَابَ سُجَّدٗا وَقُولُواْ حِطَّةٞ نَّغۡفِرۡ لَكُمۡ خَطِيٓـَٔـٰتِكُمۡۚ﴾ فَبَدَّلُوا فدَخَلُوا يَزْحَفُونَ عَلى أسْتاهِهِمْ وَقالُوا: حَبَّةٌ في شَعَرَةٍ». [راجع: ٣٤٠٣]

(5) CHAPTER. "Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)." (V.7:199)

(٥) بابٌ ﴿خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ ١٩٩﴾ [١٩٩]

﴿بِٱلۡعُرۡفِ﴾: المَعْرُوفُ.

4642. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Uyaina bin Ḥiṣn bin Ḥudhaifa came and stayed with his nephew Al-Ḥurr bin Qais, who was one of those whom 'Umar used to keep near him, as the *Qurrā'* (learned men

٤٦٤٢ - حَدَّثَنا أبو اليَمانِ: حَدَّثَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ

ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ عُيَيْنَةُ بنُ حِصْنِ بنِ حُذَيْفَةَ فَنزلَ عَلى ابنِ أخيهِ الحُرِّ بنِ قَيْسٍ وكانَ مِنَ النَّفَرِ الَّذينَ يُدْنيهِمْ عُمَرُ، وكانَ القُرَّاءُ أصحابَ مَجالِسِ عُمَرَ وَمُشاوَرَتِهِ كُهُولاً كانُوا أوْ شُبّاناً، فَقالَ عُيَيْنَةُ لِابْنِ أخيهِ: يا ابنَ أخي، لَكَ وَجْهٌ عِنْدَ هٰذَا الأميرِ فاسْتأذِنْ لي عَلَيْهِ، قالَ: سأسْتأذِنُ لَكَ عَلَيْهِ، قالَ ابنُ عَبّاسٍ: فاسْتأذَنَ الحُرُّ لِعُيَيْنَةَ فأذِنَ لَهُ عُمَرُ، فَلَمّا دَخلَ عَلَيْهِ قالَ: هيْ يا ابنَ الخَطّابِ، فَوَاللهِ ما تُعْطِينا الجَزْلَ وَلا تَحْكُمُ بَيْنَنا بالعَدْلِ. فَغَضِبَ عُمَرُ حَتّى هَمَّ بِهِ، فَقالَ لَهُ الحُرُّ: يا أميرَ المُؤْمِنينَ، إنَّ اللهَ تَعالىٰ قالَ لِنَبِيِّهِ ﷺ: ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾﴾ وإنَّ هٰذا مِنَ الجاهِلينَ، وَاللهِ ما جاوَزَها عُمَرُ حِينَ تَلاها عَلَيْهِ وكانَ وَقّافاً عِنْدَ كتابِ اللهِ. [انظر: ٧٢٨٦]

knowing Qur'ān by heart) were the people of 'Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get me the permission to see him". Al-Ḥurr said, "I will get the permission for you to see him." So Al-Ḥurr asked the permission for 'Uyaina and 'Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khaṭṭāb! By Allāh, you neither give us sufficient provision nor judge among us with justice." Thereupon 'Umar became so furious that he intended to harm him, but Al-Ḥurr said, "O chief of the believers! Allāh said to His Prophet ﷺ:

'Show forgiveness, enjoin what is good, and turn away from the foolish.' (V.7:199) and this (i.e., 'Uyaina) is one of the foolish." By Allāh, 'Umar did not overlook that Verse when Al-Ḥurr recited it before him; he observed (the orders of Allāh's Book strictly).

٤٦٤٣ - حَدَّثني يَحْيَى: حدَّثَنا وَكيعٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عَبْدِ اللهِ بنِ الزُّبَيرِ ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ﴾ قالَ: ما أنْزَلَ اللهُ إلّا في أخْلاقِ النّاسِ. [انظر: ٤٦٤٤]

4643. Narrated 'Abdullāh bin Az-Zubair: (The Verse): "Show forgiveness; enjoin what is good..." was revealed by Allāh except in connection with the character of the people.

٤٦٤٤ - وَقالَ عَبْدُ اللهِ بنُ بَرّادٍ: حدَّثَنا أبو أُسامَةَ: قالَ هِشامٌ، عَنْ أبيهِ، عَنْ عَبْدِ اللهِ ابنِ الزُّبَيرِ قالَ:

4644. 'Abdullāh bin Az-Zubair said: Allāh ordered His Prophet ﷺ to forgive the people their misbehaviour (towards him).

أَمَرَ اللهُ نَبِيَّهُ ﷺ أَنْ يأخُذَ العَفْوَ مِنْ أَخْلاقِ النَّاسِ، أَوْ كَمَا قالَ.
[راجع: ٤٦٤٣]

(8) *SŪRAT AL-ANFĀL* (The Spoils of War)

(٨) سورة الأنفال

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. The Statement of Allāh تعالى: "They ask you (O Muḥammad ﷺ) about *Al-Anfāl* (the spoils of war). Say: 'The spoils are for Allāh and the Messenger ﷺ.' So fear Allāh and adjust all matters of difference among you..." (V.8:1)

Ibn 'Abbās said: *Al-Anfāl* means war booty.

(١) **بابُ قَوْلُهُ**: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ﴾ [١]

قالَ ابنُ عَبّاسٍ: ﴿ٱلْأَنفَالِ﴾: المَغانِمُ. قالَ قَتادَةُ: ﴿رِيحُكُمْ﴾ [٤٦]: الحَرْبُ، يُقالُ: نافِلَةٌ: عَطِيَّةٌ.

4645. Narrated Sa'īd bin Jubair: I asked Ibn 'Abbās regarding *Sūrat Al-Anfāl*. He said, "It was revealed in connection with the battle of Badr."

٤٦٤٥ - حدَّثني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثنا سَعِيدُ بنُ سُلَيْمانَ: أَخْبَرَنا هُشَيمٌ: أَخْبَرَنا أبو بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: قُلْتُ لِابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: سُورَةُ الأَنْفالِ؟ قالَ: نَزَلَتْ في بَدْرٍ.
[راجع: ٤٠٢٩]

﴿ٱلشَّوْكَةِ﴾: الحَدُّ. ﴿مُرْدِفِينَ﴾: فَوْجاً بَعْدَ فَوْجٍ، رَدِفَنِي وأَرْدَفَنِي: جاءَ بَعْدي. ﴿ذُوقُوا۟﴾: باشِرُوا وَجَرِّبُوا، ولَيْسَ هٰذَا مِنْ ذَوْقِ الفَمِ. ﴿فَيَرْكُمَهُۥ﴾: يَجْمَعُهُ. ﴿فَشَرِّدْ﴾: فَرِّقْ. ﴿وَإِن جَنَحُوا۟﴾: طَلَبُوا. ﴿ٱلسَّلْمِ﴾ وَالسَّلْمُ وَالسَّلامَ وَاحِدٌ.

CHAPTER. "Verily! The worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not (i.e., the disbelievers)." (V.8:22)

4646. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse:

"Verily! The worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not." (V.8:22)

(The people referred to here) were some persons from the tribe of Banī 'Abd Ad-Dār.

(2) CHAPTER. "O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which will give you life, and know that Allāh comes in between a man and his heart (i.e., He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered." (V.8:24)

4647. Narrated Abū Sa'īd bin Al-Mu'alla رَضِيَ اللهُ عَنْهُ: While I was offering *Ṣalāt* (prayer), Allāh's Messenger ﷺ passed by and called me, but I did not go to him till I had finished the *Ṣalāt* (prayer). Then I went to him, and he said, "What prevented you from coming to me? Didn't Allāh say:

'O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you?' "

He then said, "I will teach you the greatest *Sūrah* in the Qur'ān before I leave (the

﴿يُثْخِنَ﴾: يَغْلِبَ. وَقالَ مُجاهِدٌ: ﴿مُكَآءً﴾ إِدْخالُ أَصابِعِهِمْ في أَفْواهِهِمْ. ﴿وَتَصْدِيَةً﴾: الصَّفِيرُ. ﴿لِيُثْبِتُوكَ﴾: لِيَحْبِسوكَ.

بابٌ: ﴿۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾﴾ [٢٢]

٤٦٤٦ - **حَدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا وَرْقاءُ، عَنِ ابنِ أبي نَجيحٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبّاسٍ ﴿۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾﴾ قالَ: هُمْ نَفَرٌ مِنْ بَني عَبْدِ الدّارِ.

(٢) **بـابٌ**: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَٱعْلَمُوٓا أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾﴾ [٢٤]

﴿ٱسْتَجِيبُوا﴾: أَجِيبُوا. ﴿لِمَا يُحْيِيكُمْ﴾: لِمَا يُصْلِحُكم.

٤٦٤٧ - **حَدَّثَني** إسحاقُ قالَ: أَخْبَرَنا رَوْحٌ: حدَّثَنا شُعْبَةُ، عَنْ خُبَيْبِ ابنِ عَبْدِ الرَّحْمٰنِ، سَمِعْتُ حَفْصَ بنَ عاصِمٍ يُحَدِّثُ عَنْ أبي سَعيدِ بنِ المُعَلّى رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ أُصَلّي فَمَرَّ بي رَسُولُ اللهِ ﷺ فَدَعاني فَلَمْ آتِهِ حتَّى صَلَّيْتُ ثُمَّ أَتَيْتُهُ فَقالَ: «ما مَنَعَكَ أَنْ تأتِيَ؟ أَلَمْ يَقُلِ

الله: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ ثُمَّ قَالَ: «لأُعَلِّمَنَّكَ أعْظَمَ سُورَةٍ في القُرآنِ قَبْلَ أنْ أخْرُجَ»، فَذَهَبَ رَسُولُ اللهِ ﷺ لِيَخْرُجَ فَذَكَرْتُ لَهُ.

وقالَ مُعاذٌ: حدَّثَنا شُعْبَةُ، عَنْ خُبَيْبِ ابنِ عَبْدِ الرَّحمٰنِ: سَمِعَ حَفْصاً: سَمِعَ أبا سَعيدٍ رَجُلاً مِنْ أصحَابِ النَّبِيِّ ﷺ بِهٰذَا وَقالَ: «هيَ الحَمْدُ للهِ رَبِّ العالمينَ، السَّبْعُ المَثاني». [راجع: ٤٤٧٤]

mosque)." When Allāh's Messenger ﷺ got ready to leave (the mosque), I reminded him. He said, "It is:

Al-hamdu lillāhi Rabbil 'ālamīn [All the praises and thanks be to Allāh, the Lord of the *'ālamīn* (mankind, jinn and all that exists)] which is ... *As-Sab'a Al-Mathānī (Surat Al-Fātiḥa)* (the seven repeatedly recited Verses)." (See H. 4474, 4703 and 5006)

(٣) بابُ قَوْلِهِ: ﴿وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَـٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ﴾ الآية: [٣٢]

قالَ ابنُ عُيَيْنَةَ: ما سَمَّى اللهُ مَطَراً في القُرآنِ إلَّا عَذاباً وتُسَمِّيهِ العَرَبُ الغَيْثَ وَهُوَ قَوْلُهُ تَعالى: ﴿وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟﴾ [الشورى: ٢٨].

(3) CHAPTER. The Statement of Allāh تَعالىٰ: "And (remember) when they said, 'O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us...'" (V.8:32)

Ibn 'Uyaina said, Allāh did not use the word '*Maṭar*' in the Qur'ān except when it means a shower of torture; and Arabs call the rain '*Ghaith*' as occurs in the Statement of Allāh:

"And it is He Who sends down the *Ghaith* (rain) after they have despaired (given up all hope)..." (V.42:28)

٤٦٤٨ - حدَّثَني أحْمَدُ: حدَّثَنا عُبَيْدُ اللهِ بنُ مُعاذٍ: حدَّثَنا أبي: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الحميدِ صاحبُ الزِّيادِيِّ: سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ: قالَ أبو جَهْلٍ: اللّهُمَّ إنْ كانَ هٰذَا هُوَ الحَقَّ مِنْ عِنْدِكَ فأمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أوِ ائْتِنا بِعَذابٍ أليمٍ. فَنَزَلَتْ ﴿وَمَا كَانَ

4648. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Jahl said, "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment." So Allāh revealed:

"And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Ḥarām* (at Makkah)..." (V.8:33,34)

ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾، وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ الآيَةَ. [انظر: ٤٦٤٩]

(4) CHAPTER. The Statement of Allāh تَعالى: "And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness." (V.8 :33)

(٤) **باب** قَوْلِهِ: ﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾﴾ [٣٣]

4649. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Jahl said, "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment." So Allāh revealed:

"And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Ḥarām* (at Makkah)..." (V.8 :33,34)

٤٦٤٩ - **حدَّثنا** مُحمَّدُ بنُ النَّضْرِ: حدَّثَنا عُبَيْدُ اللهِ بنُ مُعاذٍ: حدَّثَنا أبي: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الحَميدِ صاحِبِ الزِّيادِيِّ: سَمِعَ أنَسَ بنَ مالِكٍ: قالَ أبو جَهْلٍ: اللَّهُمَّ إنْ كانَ هٰذا هُوَ الحَقَّ مِنْ عِنْدِكَ فأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أوِ ائْتِنا بِعَذابٍ أليمٍ، فَنَزَلَتْ ﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾، وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [٣٣-٣٤] الآيَةَ.

[راجع: ٤٦٤٨]

(5) CHAPTER. "And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping others besides Allāh) and the religion (worship) will be all for Allāh (Alone) (in the whole of the world)..." (V.8 :39)

(٥) **باب** ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾ [٣٩]

4650. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that a man came to him (while two groups of Muslims were fighting) and said, "O Abū 'Abdur-Raḥmān! Don't you hear what Allāh has mentioned in His Book:

٤٦٥٠ - **حدَّثنا** الحَسَنُ بنُ عَبْدِ العَزيزِ: حدَّثَنا عَبْدُ اللهِ بنُ يَحْيَى: حدَّثَنا حَيْوَةُ، عَنْ بَكْرِ بنِ عَمْرٍو، عَنْ

'And if two parties (or groups) among the believers fall to fighting...' (V.49:9)

So what prevents you from fighting as Allāh has mentioned in His Book?" Ibn 'Umar said, "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allāh تعالى says:

'And whoever kills a believer intentionally...' " (V.4:93)

Then that man said, "Allāh says:

'And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping other besides Allāh) and the religion (worship) will be all for Allāh (Alone)...' "(V.8:39)

Ibn 'Umar said, "We did this during the lifetime of Allāh's Messenger ﷺ when the number of Muslims was small, and a man was put to trial because of his religion; *Al-Mushrikūn* (pagans etc.) would either kill or chain him; but when the Muslims increased (and Islām spread), there was no persecution." When that man saw that Ibn 'Umar did not agree to his proposal, he said, "What is your opinion regarding 'Alī and 'Uthmān?" Ibn 'Umar said, "What is my opinion regarding 'Alī and 'Uthmān? As for 'Uthmān, Allāh forgave him and you disliked to forgive him, and 'Alī is the cousin and son-in-law of Allāh's Messenger ﷺ." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

بُكَيْرٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَجُلاً جاءَهُ فَقالَ: يا أَبا عَبْدِ الرَّحْمٰنِ، أَلا تَسْمَعُ ما ذَكَرَ اللهُ في كِتابِهِ؟ ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟﴾ إِلى آخِرِ الآيَةِ، فَما يَمْنَعُكَ أَنْ لا تُقاتِلَ كَما ذَكَرَ اللهُ في كِتابِهِ؟ فَقالَ: يا ابنَ أَخي، أُعَيَّرُ بِهٰذِهِ الآيَةِ وَلا أُقاتِلُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعَيَّرَ بِهٰذِهِ الآيَةِ الَّتي يَقُولُ اللهُ تَعالىٰ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ إِلى آخِرِها، قالَ: فَإِنَّ اللهَ يَقُولُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾. قالَ ابنُ عُمَرَ: قَدْ فَعَلْنا عَلى عَهْدِ رَسُولِ اللهِ ﷺ إِذْ كانَ الإِسْلامُ قَليلاً فَكانَ الرَّجُلُ يُفْتَنُ في دِينِه إِمّا يَقْتُلُوهُ وإِمّا يُوثِقُوهُ حَتَّى كَثُرَ الإِسْلامُ فَلَمْ تَكُنْ فِتْنَةٌ، فلَمّا رأى أَنَّهُ لا يُوافِقُهُ فِيما يُرِيدُ قالَ: فَما قَوْلُكَ في عَلِيٍّ وَعُثْمانَ؟ قالَ ابنُ عُمَرَ: ما قَوْلي في عَلِيٍّ وعُثْمانَ؟ أَمّا عُثْمانُ فَكانَ اللهُ قَدْ عَفا عَنْهُ فَكَرِهْتُمْ أَنْ تَعْفُوا عَنْهُ. وأَمّا عَلِيٌّ فابنُ عَمِّ رَسُولِ اللهِ ﷺ وخَتَنُهُ، وأَشارَ بِيَدِهِ وَهٰذِهِ ابْنَتُهُ، أَوْ بِنْتُهُ حَيْثُ تَرَوْنَ. [راجع: ٣١٣٠]

4651. Narrated Sa'īd bin Jubair: Ibn 'Umar came to us and a man said (to him), "What do you think about *Qitāl-al-Fitnah* (fighting caused by *Al-Fitnah*)?" Ibn 'Umar said (to him), "And do you understand what *Al-Fitnah* is? Muḥammad ﷺ used to fight

٤٦٥١ - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا بَيانٌ: أَنَّ وَبَرَةَ حَدَّثَهُ قالَ: حَدَّثَني سَعِيدُ بنُ جُبَيرٍ قالَ: خَرَجَ عَلَيْنا أَوْ إِلَيْنا ابنُ عُمَرَ

against *Al-Mushrikun* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)], and his fighting with them was (against) *Fitnah* (and his fighting was) not like your fighting which is carried on for the sake of ruling."

فَقالَ رَجُلٌ: كَيْفَ تَرَى في قِتالِ الفِتْنَةِ؟ فَقالَ: وَهَلْ تَدْرِي ما الفِتْنَةُ؟ كانَ مُحَمَّدٌ ﷺ يُقاتِلُ المُشْرِكينَ وكانَ الدُّخولُ عَلَيْهِمْ فِتْنَةً وَلَيْسَ كَقِتالِكُمْ عَلى المُلْكِ. [راجع: ٣١٣٠]

(6) CHAPTER. "O Prophet (Muhammad ﷺ)! Urge the believers to fight..." (V.8:65)

(٦) **بـاب** ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ﴾ الآية [٦٥]

4652. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: When the Verse:

"...If there are twenty steadfast persons amongst you, they will overcome two hundreds..." (V.8:65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyān (the subnarrator) once said, "Twenty (Muslims) should not flee before two hundred (non- Muslims)." Then there was revealed:

"Now Allāh has lightened your (task)..." (V.8:66). So it became obligatory that one hundred (Muslims) should not flee before two hundred (non-Muslims). Once Sufyān added, "The Verse:

'...Urge the believers to the fight. If there are twenty steadfast persons amongst you (Muslims)...' was revealed. Sufyān said, "Ibn Shubruma said, 'I see that this order is applicable to the obligation of enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that Islām ordains) and forbidding *Al-Munkar* (disbelief, polytheism and all that Islām forbids).'"

٤٦٥٢ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: لَمَّا نَزَلَتْ ﴿إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِاْئَتَيْنِ﴾ فكُتِبَ عَلَيْهِمْ أنْ لا يَفِرَّ وَاحدٌ منْ عَشَرَةٍ، فَقالَ سُفْيانُ غَيرَ مَرَّةٍ: أنْ لا يَفِرَّ عِشْرُونَ مِنْ مِائَتَيْنِ، ثُمَّ نَزَلَتِ ﴿ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ﴾ الآيَةَ. فَكَتَبَ أنْ لا يَفِرَّ مائَةٌ مِنْ مائَتَيْنِ. وَزَادَ سُفْيانُ مَرَّةً نَزَلَتْ: ﴿حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ﴾. قالَ سُفْيانُ: وَقالَ ابنُ شُبْرُمَةَ: وأُرَى الأَمْرَ بالمَعْرُوفِ والنَّهْيَ عَنِ المُنْكَرِ مِثْلَ هٰذَا. [انظر: ٤٦٥٣]

(7) CHAPTER. "Now that Allāh has lightened your (task), for He knows that there is weakness in you..." (V.8:66)

(٧) **باب** ﴿ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾ الآيَةَ [٦٦]

4653. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: When the Verse:

"If there are twenty steadfast persons

٤٦٥٣ - **حدَّثَنا** يَحْيَى بنُ عَبْدِ اللهِ السُّلَمِيُّ: أخبَرَنا عَبْدُ اللهِ بنُ

المُبارَكِ: أخْبرَنا جَرِيرُ ابنُ حازِمٍ قالَ: أخبرَني الزُّبَيرُ بنُ الْخِرِّيْتِ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لمَا نَزَلَتْ ﴿إِن يَكُن مِّنكُمْ عِشْرُونَ صَـٰبِرُونَ يَغْلِبُوا۟ مِاْئَتَيْنِ﴾ شَقَّ ذٰلكَ عَلى المُسْلِمينَ حِينَ فُرِضَ عَلَيْهِمْ أنْ لا يَفِرَّ وَاحِدٌ من عَشَرَةٍ فَجاءَ التَّخْفيفُ فقَالَ: ﴿ٱلْـَٔـٰنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِن يَكُن مِّنكُم مِّاْئَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِاْئَتَيْنِ﴾ قالَ: فَلَمّا خَفَّفَ اللهُ عَنْهُمْ مِنَ العِدَّةِ نَقَصَ منَ الصَّبْرِ بقَدْرِ ما خُفِّفَ عَنْهُمْ. [راجع: ٤٦٥٢]

amongst you (Muslims), they shall overcome two hundred (non-Muslims)" was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allāh) lightened the order by revealing:

"Now Allāh has lightened your (task) for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred (non-Muslims)..." (V.8:66)

So when Allāh reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

(٩) سورة براءة

(9) SŪRAT AT-TAUBA or *BARĀ'A* (The Repentance)

بسم الله الرحمٰن الرحيم

﴿مَرْصَدٍ﴾ طريق ﴿إِلًّا﴾: الإل: القرابة و(الذمة) والعهد.

﴿وَلِيجَةً﴾: كلُّ شَيْءٍ أدْخَلْتَهُ في شَيْءٍ. ﴿ٱلشُّقَّةُ﴾: السَّفَرُ. (الخبال): الفَسَادُ، والخَبَالُ المَوْتُ. ﴿وَلَا تَفْتِنِّىٓ﴾: لا تُوَبِّخْني. ﴿وَكَرْهًا﴾ ﴿وَكُرْهًا﴾ وَاحِدٌ. ﴿مُدَّخَلًا﴾: يَدْخُلونَ فِيهِ. ﴿يَجْمَحُونَ﴾: يُسْرِعُونَ. ﴿وَٱلْمُؤْتَفِكَـٰتِ﴾: ائتَفَكَتْ: انْقَلَبَتْ بها الأرْضُ. ﴿أَهْوَىٰ﴾: ألقاهُ في هُوَّةٍ.

﴿عَدْنٍ﴾: خُلْدٍ. عَدَنْتُ بأرْضٍ: أيْ أقَمْتُ، وَمنهُ مَعْدِنٌ. وَيقالُ: في مَعْدِنِ صِدْقٍ: في مَنْبَتِ صِدْقٍ. ﴿الْخَوَالِفِ﴾ الخالِفُ الّذي خَلَفَني فَقَعَدَ بَعْدِي وَمِنْهُ يَخْلُفُهُ في الغابِرِينَ. ويَجُوزُ أنْ يَكُونَ النِّسَاءُ مِنَ الخالِفَةِ، وإنْ كانَ جَمْعَ الذُّكُورِ فإنّهُ لمْ يُوجَدْ عَلى تَقْدِيرِ جَمْعِهِ إلَّا حَرْفانِ فارِسٌ وفَوَارِسُ، وهالِكٌ وهَوَالِكُ. ﴿الْخَيْرَٰتُ﴾: وَاحِدُها خَيْرَةٌ وَهيَ الفَوَاضِلُ. ﴿مُرْجَوْنَ﴾: مُؤَخَّرُونَ. (الشَّفا): شَفِيرٌ وَهُوَ حَدُّهُ. و(الجُرُفُ): ما تَجَرَّفَ مِنَ السُّيُولِ والأوْدِيَةِ. ﴿هَارٍ﴾: هائِرٍ. ﴿لَأَوَّٰهٌ﴾: شَفَقاً وَفَرَقاً، وَقالَ الشَّاعِرُ:

إذَا قُمْتُ أرْحَلُها بِلَيْلٍ
تَأوَّهُ آهَةَ الرَّجُلِ الحَزِينِ

يُقالُ: تَهَوَّرَتِ البِئْرُ إذَا انْهَدَمَتْ وَانْهَارَ مِثْلُهُ.

(١) **بابٌ** قَوْلِهِ: ﴿بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ۝١﴾ [١].

﴿وَأَذَٰنٌ﴾: إعلامٌ. وَقالَ ابنُ عَبّاسٍ: ﴿أُذُنٌ﴾: يُصَدِّقُ ﴿تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا﴾ ونَحْوُها كَثِيرٌ. ﴿وَٱلزَّكَوٰةَ﴾: الطّاعَةُ والإخْلاصُ، ﴿لَا يُؤْتُونَ ٱلزَّكَوٰةَ﴾: لا يَشْهَدُونَ أنْ

(1) CHAPTER. Allāh's Statement: "Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the *Mushrikūn* [polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] with whom you made a treaty." (V.9:1)

لا إلَـهَ إلّا الله، ﴿يُضَـٰهِـُٔونَ﴾: يُشَبِّهُونَ.

4654. Narrated Al-Barā' رَضِيَ الله عَنْهُ: The last Verse that was revealed was:

"They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176)

And the last *Sūrah* which was revealed was *Barā'a* (No. 9).

٤٦٥٤ - حَدَّثَنَا أبو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ الله عَنْهُ يَقُولُ آخِرُ آيَةٍ نَزَلَتْ ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَـٰلَةِ﴾ [النساء: ١٧٦] وآخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةٌ. [راجع: ٤٣٦٤]

(2) CHAPTER. The Statement of Allāh تعالى: "So travel freely (O *Mushrikūn*) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh, and Allāh will disgrace the disbelievers." (V.9:2)

(٢) بابٌ قَوْلِهِ: ﴿فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَـٰفِرِينَ ۝﴾ [٢]

﴿فَسِيحُوا۟﴾: سِيرُوا.

4655. Narrated Ḥumaid bin 'Abdur-Raḥmān: Abū Hurairah رَضِيَ الله عَنْهُ said, "During that *Ḥajj* (in which Abū Bakr was the chief of the pilgrims), Abū Bakr sent me along with announcers on the day of *Naḥr* (10th of Dhūl-Ḥijja) in Mina to announce: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] shall perform *Ḥajj* after this year, and none shall perform the *Ṭawāf* around the Ka'bah in a naked state." Ḥumaid bin 'Abdur-Raḥmān added: Then Allāh's Messenger ﷺ sent 'Alī bin Abī Ṭalib after Abū Bakr and ordered him to recite aloud in public *Sūrat Barā'a*. Abū Hurairah added, "So 'Alī, along with us, recited *Barā'a* (loudly) before the people at Mina on the day of *Naḥr* and announced: "No *Mushrik* shall perform *Ḥajj* after this year, and none shall perform the *Ṭawāf* around the Ka'bah in a naked state."

٤٦٥٥ - حَدَّثَنَا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَنِي اللَّيْثُ: عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: وَأَخبرَني حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ الله عَنْهُ قالَ: قَالَ بَعَثَني أبو بَكْرٍ في تِلْكَ الحَجَّةِ في مُؤَذِّنِينَ بَعَثَهُمْ يَوْمَ النَّحْرِ يُؤَذِّنُونَ بِمِنًى أنْ لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ، وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. قالَ حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: ثُمَّ أرْدَفَ رَسُولُ الله ﷺ بعَلِيِّ بنِ أبي طالِبٍ وأمَرَهُ أنْ يُؤَذِّنَ بِبَراءَةَ. قالَ أبو هُرَيْرَةَ: فأذَّنَ مَعَنا عَلِيٌّ يَوْمَ النَّحْرِ في أهْلِ مِنًى بِبَراءَةَ، وأنْ لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ، وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. [راجع: ٣٦٩]

(3) CHAPTER. Allāh's Statement: "And a declaration from Allāh and His Messenger... (up to)...*Mushrikūn*." (V.9:3)

(٣) **بابٌ** قَوْلِهِ: ﴿وَأَذَانٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ﴾ إلى قوله: ﴿ٱلْمُشْرِكِينَ﴾ آذَنَهُمْ: أَعْلَمَهُمْ.

4656. Narrated Humaid bin 'Abdur-Rahmān: Abū Hurairah said, "Abū Bakr رَضِيَ الله عَنْهُ sent me in that *Hajj* in which he was the chief of the pilgrims along with the announcers whom he sent on the day of *Nahr* to announce at Mina: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] shall perform *Hajj* after this year, and none shall perform the *Tawāf* around the Ka'bah in a naked state."

٤٦٥٦ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ قالَ: حدَّثني عُقَيْلٌ: قالَ ابنُ شِهابٍ: فأخبرَني حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ أنَّ أبا هُرَيْرَةَ قالَ: بَعَثَني أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ في تلكَ الحَجَّةِ في المُؤَذِّنينَ، بَعَثَهُمْ يَوْمَ النَّحْرِ يُؤَذِّنونَ بِمِنًى: أنْ لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ، وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. قالَ حُمَيْدٌ: ثُمَّ أرْدَفَ النَّبِيُّ ﷺ بعَلِيِّ بنِ أبي طالِبٍ فأمَرَهُ أنْ يُؤَذِّنَ بِبَراءَةَ. قالَ أبو هُرَيْرَةَ: فأذَّنَ مَعَنا عَلِيٌّ في أهْلِ مِنًى يَوْمَ النَّحْرِ بِبَراءَةَ. وأنْ لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. [راجع: ٣٦٩]

(4) CHAPTER. "Except those of the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] with whom you (Muslims) have a treaty..." (V.9:4)

(٤) **بابٌ**: ﴿إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ﴾ [٤]

4657. Narrated Humaid bin 'Abdur-Rahmān: Abū Hurairah said that Abū Bakr رَضِيَ الله عَنْهُ sent him during the *Hajj*, in which Abū Bakr was made the chief of the pilgrims by Allāh's Messenger ﷺ before (the year of) *Hajjat-al-Wadā'*, in a group (of announcers) to announce before the people: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His

٤٦٥٧ - **حدَّثني** إسحاقُ: حدَّثنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثنا أبي، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ: أنَّ حُمَيْدَ بنَ عَبْدِ الرَّحْمٰنِ أخْبَرَهُ: أنَّ أبا هُرَيْرَةَ أخْبَرَهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ بَعَثَهُ في الحَجَّةِ التي أمَّرَهُ رَسُولُ اللهِ ﷺ

Messenger Muḥammad (ﷺ)] shall perform the *Ḥajj* after this year, and none shall perform the *Ṭawāf* around the Ka'bah in a naked state." Ḥumaid used to say: The day of *Naḥr* is the day of *Al-Ḥajj Al-Akbar*, because of the narration of Abū Hurairah.

(5) CHAPTER. The Statement of Allāh تعالى: "Fight you the leaders of disbelief (chiefs of Quraish — *Mushrikūn* of Makkah) for surely their oaths are nothing to them..." (V.9:12)

4658. Narrated Zaid bin Wahb: We were with Ḥudhaifa and he said, "None remains of the people described by this Verse (V.9:12) except three, and of the hyprocrites except four." A bedouin said, "You, the Companions of Muḥammad ﷺ tell us (things) that we do not know. What about those who break open our houses and steal our precious things." He (Ḥudhaifa) replied, "Those are *Al-Fussāq* (rebellious wrong-doers — not disbelievers or hypocrites). Really, none remains of them (hypocrite) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness."(1)

(6) CHAPTER. The Statement of Allāh تعالى: "...And those who hoard up gold and silver (*Al-Kanz*—the money, the *Zakāt* of which has not been paid) and spend it not in the Way of Allāh—announce to them a painful torment." (V.9:34)

4659. Narrated Abū Hurairah رَضِيَ الله عَنْهُ:

عَلَيْها قَبْلَ حَجَّةِ الوَدَاعِ في رَهْطٍ يُؤَذِّنُ في النَّاسِ أنْ لا يَحُجَّنَّ بَعْدَ العامِ مُشْرِكٌ وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. فَكانَ حُمَيْدٌ يَقُولُ: يَوْمُ النَّحْرِ يَوْمُ الحَجِّ الأكْبرِ، مِنْ أجْلِ حديثِ أبي هُرَيْرَةَ. [راجع: ٣٦٩]

(٥) بابٌ قَوْلِهِ تَعالى: ﴿فَقَٰتِلُوٓاْ أَئِمَّةَ ٱلْكُفْرِ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ﴾ [١٢]

٤٦٥٨ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا إسْماعِيلُ: حدَّثَنا زَيْدُ بنُ وَهْبٍ قالَ: كُنَّا عِنْدَ حُذَيْفَةَ فَقالَ: ما بَقِيَ مِنْ أصحابِ هٰذِهِ الآيَةِ إلَّا ثَلاثَةٌ، وَلا مِنَ المُنافِقِينَ إلَّا أرْبَعَةٌ. فَقالَ أعْرَابِيٌّ: إنَّكُمْ أصحابَ مُحَمَّدٍ ﷺ تُخْبِرُونَنا فَلا نَدْرِي فَمَا بالُ هٰؤُلاءِ الَّذينَ يُبَقِّرُونَ بُيُوتَنا وَيَسْرِقُونَ أعْلاقَنا؟ قالَ: أُولٰئِكَ الفُسَّاقُ، أجَلْ لَمْ يَبْقَ مِنْهُمْ إلَّا أرْبَعَةٌ أحَدُهُمْ شَيْخٌ كَبِيرٌ لَوْ شَرِبَ المَاءَ البارِدَ لمَا وَجَدَ بَرْدَهُ.

(٦) بابٌ قَوْلِهِ: ﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾ [٣٤]

٤٦٥٩ - حَدَّثَنَا الحَكَمُ بنُ نافِعٍ:

(1) (H. 4658) i.e., does not enjoy it because of Allāh's punishment he has incurred.

Allāh's Messenger ﷺ said, "The *Kanz* (money, gold, silver etc., the *Zakāt* of which has not been paid) of anyone of you will appear in the form of bald-headed poisonous male snake on the Day of Resurrection." (See H. 1403)

أَخْبَرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ أَنَّ عَبْدَ الرَّحْمٰنِ الأَعْرَجَ حَدَّثَهُ أنَّهُ قالَ: «حدَّثَني أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «يَكُونُ كَنْزُ أَحَدِكُمْ يَوْمَ القِيامَةِ شُجاعاً أَقْرَعَ». [راجع: ١٤٠٣]

4660. Narrated Zaid bin Wahb: I passed by (i.e., visited) Abū Dhar at Ar-Rabadha and said to him, "What has brought you to this land?" He said, "We were at Sham and I recited the Verse: 'They who hoard up gold and silver (*Al-Kanz*—the money, the *Zakāt* of which has not been paid) and spend it not in the Way of Allāh—announce to them a painful torment.' (V.9:34) whereupon Mu'āwiya said, 'This Verse is not for us, but for the people of the Scripture.' Then I said, 'But it is both for us (Muslim) and for them.'"

٤٦٦٠ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا جَرِيرٌ، عَنْ حُصَينٍ، عَنْ زَيْدِ بنِ وَهْبٍ قالَ: مَرَرْتُ عَلى أبي ذَرٍّ بالرَّبَذَةِ فَقُلْتُ: ما أَنْزَلَكَ بِهٰذِهِ الأَرْضِ؟ قالَ: كُنَّا بالشَّامِ فَقَرأْتُ ﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾. قالَ مُعاوِيَةُ: ما هٰذِهِ فِينا، ما هٰذِهِ إلَّا في أَهْلِ الكِتابِ. قالَ: قُلْتُ: إنَّها لَفِينا وَفِيهِمْ. [راجع: ١٤٠٦]

(7) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ:

"On the Day when that (*Al-Kanz*—money gold and silver, etc., the *Zakāt* of which has not been paid) will be heated in the fire of Hell, and with it will be branded their foreheads..." (V.9:35)

(٧) **بابٌ قَوْلِهِ عَزَّ وَجَلَّ:** ﴿يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا﴾ الآية [٣٥].

4661. Narrated Khālid bin Aslam: We went out with 'Abdullāh bin 'Umar and he said, "This (Verse) was revealed before the prescription of *Zakāt*, and when *Zakāt* was prescribed, Allāh made it a means of purifying one's wealth."

٤٦٦١ - وَقالَ أَحْمَدُ بنُ شَبيبِ بنِ سَعيدٍ: حدَّثَنا أبي، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ خالِدِ بنِ أَسْلَمَ قالَ: خَرَجْنا مَعَ عَبْدِ اللهِ بنِ عُمَرَ فَقالَ: هٰذا قَبْلَ أنْ تُنْزَلَ الزَّكاةُ، فَلَما أُنْزِلَتْ جَعَلَها اللهُ طُهْراً للأَمْوالِ. [راجع: ١٤٠٤]

(٨) **باب** قوله: ﴿إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ﴾ [٣٦]

﴿ٱلْقَيِّمُ﴾: هُوَ القائمُ.

٤٦٦٢ - حدَّثنا عَبْدُ اللهِ بنُ عَبْدِ الوَهّابِ: حدَّثنا حَمّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنِ ابنِ أبي بَكْرَةَ عَنْ أبي بَكْرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «إنَّ الزَّمانَ قَدِ اسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمٰواتِ والأرْضَ، السَّنَةُ اثْنا عَشَرَ شَهْراً، مِنْها أرْبَعَةٌ حُرُمٌ، ثَلاثٌ مُتَوالِياتٌ: ذُو القَعْدَةِ، وَذُو الحِجَّةِ، والمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذي بَيْنَ جُمادَى وشَعْبانَ».

[راجع: ٦٧]

(8) CHAPTER. The Statement of Allāh تعالى: "Verily, the number of months with Allāh is twelve months (in a year) so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred, (i.e., the 1st, the 7th, the 11th, and the 12th months of the Islāmic calendar). That is the right religion; so wrong not yourself therein..." (V.9:36)

4662. Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time has come back to its original state which it had when Allāh created the heavens and the earth; the year is twelve months, four of which are sacred. Three of them are in succession, Dhūl-Qa'da, Dhūl-Ḥijja and Al-Muḥarram, and (the fourth being) Rajab Muḍar (named after the tribe of Muḍar as they used to respect this month) which stands between Jumāda (Ath-thānī) and Sha'bān."

(٩) **باب** قوله: ﴿ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا﴾ [٤٠]

﴿مَعَنَا﴾: ناصِرُنا. ﴿ٱلسَّكِينَةَ﴾: فَعِيلَةٌ مِنَ السُّكُونِ.

٤٦٦٣ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا حَبّانُ: حدَّثنا هَمّامٌ: حدَّثنا ثابتٌ: حدَّثنا أنَسٌ قالَ: حدَّثني أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبيِّ ﷺ في الغارِ فَرأيْتُ آثارَ المُشْرِكِينَ قُلْتُ: يا رَسُولَ اللهِ، لَوْ أنَّ

(9) CHAPTER. The Statement of Allāh تعالى: "...The second of two, when they (Muḥammad ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ) were in the cave, and he (ﷺ) said to his companion (Abū Bakr رَضِيَ اللهُ عَنْهُ) 'Be not sad (or afraid), surely Allāh is with us.'" (V.9:40)

4663. Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: I was in the company of the Prophet ﷺ in the cave, and on seeing the traces of *Al-Mushrikūn*, I said, "O Allāh's Messenger! If one of them (*Mushrikūn*) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allāh (as their Protector and Helper)".

أَحَدَهُمْ رَفَعَ قَدَمَهُ رَآنا، قالَ: «ما ظَنُّكَ بِاثْنَيْنِ اللهُ ثالِثُهُما». [راجع: ٣٦٥٣]

4664. Narrated Ibn Abī Mulaika: When there happened the disagreement between Ibn Az-Zubair and Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, I said (to the latter), "[Why don't you give the *Bai'a* (pledge) to him as] his father is Az-Zubair, and his mother is Asmā', and his aunt is 'Āishah, and his maternal grandfather is Abū Bakr, and his grandmother is Ṣafiyya?"

٤٦٦٤ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا ابنُ عُيَيْنَةَ، عَنِ ابنِ جُرَيْجٍ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ حِينَ وَقَعَ بَيْنَهُ وَبَيْنَ ابنِ الزُّبَيْرِ، قُلْتُ: أَبُوهُ الزُّبَيْرُ، وأُمُّهُ أسْماءُ، وَخالَتُهُ عائشَةُ، وَجَدُّهُ أبو بَكْرٍ، وَجَدَّتُهُ صَفِيَّةُ. فَقُلْتُ لِسُفْيانَ: إسْنادُهُ؟ فَقالَ: حدَّثنا. فَشَغَلَهُ إنْسانٌ، ولَمْ يَقُلِ: ابنُ جُرَيْجٍ. [انظر: ٤٦٦٥، ٤٦٦٦]

4665. Narrated Ibn Abī Mulaika: There was a disagreement between them (i.e., Ibn 'Abbās and Ibn Az-Zubair رَضِيَ اللهُ عَنْهُم) so I went to Ibn 'Abbās in the morning and said (to him), "Do you want to fight against Ibn Zubair and thus make lawful what Allāh has made unlawful (i.e., fighting in Makkah)?" Ibn 'Abbās said, "Allāh forbid! Allāh ordained that Ibn Az-Zubair and Banī Umaiyya would permit (fighting in Makkah), but by Allāh, I will never regard it as permissible." Ibn 'Abbās added, "The people asked me to give the *Bai'a* (pledge) to Ibn Az-Zubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet ﷺ, his (maternal) grandfather Abū Bakr was (the Prophet's) companion in the cave, his mother Asmā' was '*Dhātun-Niṭāq*', his aunt 'Āishah was the Mother of the believers, his paternal aunt Khadīja was the wife of the Prophet ﷺ, and the paternal aunt of the Prophet ﷺ was his grandmother. He himself is pious and chaste in Islām, well-versed in

٤٦٦٥ - **حدَّثني** عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَني يَحْيَى بنُ مَعِينٍ: حدَّثنا حَجّاجٌ: قالَ ابنُ جُرَيْجٍ، قالَ ابنُ أبي مُلَيْكَةَ: وكانَ بَيْنَهُما شَيْءٌ فَغَدَوْتُ عَلى ابنِ عَبّاسٍ فَقُلْتُ: أتُرِيدُ أنْ تُقاتِلَ ابنَ الزُّبَيْرِ فَتُحِلَّ ما حَرَّمَ اللهُ؟ فَقالَ: مَعاذَ اللهِ، إنَّ اللهَ، كَتَبَ ابنَ الزُّبَيْرِ وَبَني أُمَيَّةَ مُحِلِّينَ، وإنِّي وَاللهِ لا أُحِلُّهُ أبداً، قالَ: قالَ النّاسُ: بايِعْ لِابْنِ الزُّبَيْرِ، فَقُلْتُ: وأيْنَ بِهٰذا الأمْرِ عَنْهُ؟ أمّا أبُوهُ فَحَوارِيُّ النَّبِيِّ ﷺ، يُرِيدُ الزُّبَيْرَ، وأمّا جَدُّهُ فَصاحِبُ الغارِ، يُرِيدُ أبا بَكْرٍ، وأمّا أُمُّهُ فَذاتُ النِّطاقِ، يُرِيدُ أسْماءَ، وأمّا خالَتُهُ فأُمُّ المُؤْمِنِينَ، يُرِيدُ عائشَةَ، وأمّا عَمَّتُهُ، فَزَوْجُ النَّبيِّ

the knowledge of the Qur'ān. By Allāh! (Really, I left my relatives, Banī Umaiyya for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family."

ﷺ، يُرِيدُ خَدِيجَةَ، وأَمَّا عَمَّةُ النَّبِيِّ ﷺ فَجَدَّتُهُ، يُرِيدُ صَفِيَّةَ، ثُمَّ عَفِيفٌ في الإِسْلامِ، قارِئٌ لِلْقُرْآنِ. واللهِ إِنْ وَصَلُونِي وَصَلُونِي مِنْ قَرِيبٍ، وَإِنْ رَبُّونِي رَبُّونِي أَكْفاءٌ كِرَامٌ. فآثَرَ عَلَيَّ التُّوَيْتاتِ والأُسامَاتِ والحُمَيْدَاتِ، يُرِيدُ أَبْطُناً مِنْ بَنِي أَسَدٍ: ابن تُوَيْتٍ، وبَنِي أُسامَةَ، وبَنِي أَسَدٍ، إِنَّ ابنَ أَبِي العاصِ بَرَزَ يَمْشِي القُدَمِيَّةَ، يَعْنِي عَبْدَ المَلِكِ بنَ مَرْوَانَ، وَإِنَّهُ لَوَّى ذَنَبَهُ، يَعْنِي ابنَ الزُّبَيْرِ. [راجع: ٤٦٦٤]

4666. Narrated Ibn Abī Mulaika: We entered upon Ibn 'Abbās and he said, "Are you not astonished at Ibn Az-Zubair's assuming the caliphate?" I said (to myself), "I will support him and speak of his good traits as I did not do even for Abū Bakr and 'Umar, though they were more entitled to receive all good than he was." I said, "He (i.e., Ibn Az-Zubair) is the son of the aunt of the Prophet ﷺ, and the son of Az-Zubair, and the grandson of Abū Bakr and the son of Khadīja's brother, and the son of 'Āishah's sister." Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, "I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good, therefore, if my cousins should inevitably be my rulers, it will be better for me to be ruled by them than by some others."

٤٦٦٦ - حَدَّثَنَا مُحَمَّدُ بنُ عُبَيْدِ بنِ مَيْمُونٍ: حدَّثنا عِيسَى بنُ يُونُسَ، عَنْ عُمَرَ بنِ سَعِيدٍ قالَ: أَخْبَرَنِي ابنُ أَبِي مُلَيْكَةَ: دَخَلْنا عَلى ابنِ عَبَّاسٍ فَقالَ: أَلا تَعْجَبُونَ لابنِ الزُّبَيْرِ قامَ في أَمْرِهِ هٰذَا؟ فَقُلْتُ: لأُحاسِبَنَّ نَفْسِي لَهُ، ما حاسَبْتُها لأَبِي بَكْرٍ وَلا لِعُمَرَ، ولَهُما كانا أَوْلَىٰ بِكُلِّ خَيرٍ مِنْهُ. وَقُلْتُ: ابنُ عَمَّةِ النَّبِيِّ ﷺ، وَابنُ الزُّبَيْرِ، وابنُ أَبِي بَكْرٍ، وَابنُ أَخِي خَدِيجَةَ، وَابنُ أُخْتِ عائِشَةَ، فإِذَا هُوَ يَتَعَلَّى عَنِّي وَلا يُرِيدُ ذٰلِكَ. فَقُلْتُ: ما كُنْتُ أَظُنُّ أَنِّي أَعْرِضُ هٰذَا مِنْ نَفْسِي فَيَدَعُهُ وَما أُرَاهُ يُرِيدُ خَيراً وَإِنْ كانَ لا بُدَّ لأَنْ يَرُبَّنِي بَنُو عَمِّي أَحَبُّ إِلَيَّ مِنْ أَنْ يَرُبَّنِي غَيرُهُمْ. [راجع: ٤٦٦٤]

(10) CHAPTER. The Statement of Allāh تعالى:
"...And (for) to attract the hearts of those who have been inclined (towards Islām); and to free the captives..." (V.9:60)

Mujāhid said, "To attract their hearts by giving them gifts."

(١٠) **بابُ** قَوْلِهِ: ﴿وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ﴾ [٦٠]

قالَ مُجَاهِدٌ: يَتَأَلَّفُهُمْ بالعَطِيَّةِ.

4667. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Something was sent to the Prophet ﷺ and he distributed it amongst four (men) and said, "I want to attract their hearts, (to Islām thereby)." A man said (to the Prophet ﷺ), "You have not done justice." Thereupon the Prophet ﷺ said, "There will emerge from the offspring of this (man) some people who will renounce the religion."

٤٦٦٧ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفيانُ، عَنْ أبيهِ، عَنِ أبي نُعْمٍ، عَنْ أبي سَعيدٍ رَضِيَ اللهُ عَنْهُ قالَ: بُعثَ إلى النَّبيِّ ﷺ بشَيْءٍ فَقَسَمَهُ بَينَ أرْبَعَةٍ وَقالَ: «أتألَّفُهُمْ»، فَقالَ رَجُلٌ: ما عَدَلْتَ، فَقالَ: «يَخْرُجُ منْ ضِئْضِئِ هذَا قَوْمٌ يمرقُونَ منَ الدّينِ». [راجع: ٣٣٤٤]

(11) CHAPTER. The Statement of Allāh تعالى:
"Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily..." (V.9:79)

(١١) **بابُ** قَوْلِهِ: ﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ﴾ [٧٩]

﴿يَلْمِزُونَ﴾: يَعِيبُونَ.

و﴿جُهْدَهُمْ﴾ وجَهْدَهُمْ: طاقَتَهُمْ.

4668. Narrated Abū Mus'ūd: When we were ordered to give in *Ṣadaqa* (charity), we used to start to work as porters (to earn something we could give in charity). Abū 'Aquil came with one-half of a *Ṣā'* (special measure for food grains) and another person brought more than he did. So, the hypocrites said, "Allāh is not in need of the *Ṣadaqa* of this (i.e., 'Aquil); and this other person did not give *Ṣadaqa* but for showing off." Then Allāh revealed:

"Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily and those who could not find to give charity (in Allāh's cause) except what is

٤٦٦٨ - حدَّثَني بِشْرُ بنُ خالدٍ أبو مُحَمَّدٍ: أخْبرَنا مُحَمَّدُ بنُ جَعْفرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ أبي وَائلٍ، عَنْ أبي مَسْعُودٍ قالَ: لمَّا أُمِرْنا بالصَّدَقَةِ كُنَّا نَتَحامَلُ فَجاءَ أبو عَقِيْلٍ بنِصْفِ صَاعٍ وَجاءَ إنْسانٌ بأكْثَرَ مِنْهُ فَقالَ المُنافِقُونَ: إنَّ اللهَ لَغَنِيٌّ عَنْ صَدَقَةِ هٰذَا وما فَعَلَ هٰذَا الآخَرُ إلَّا رِياءً، فَنَزَلَتْ ﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ

available to them..." (V.9:79)

﴿وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ الآيَة. [راجع: ١٤١٥]

4669. Narrated Shaqīq: Abū Mas'ūd Al-Anṣārī said, "Allāh's Messenger ﷺ used to order us to give in *Ṣadaqa* (charity). So one of us would exert himself to earn one *Mudd* (special measure of wheat or dates, etc.) to give in charity; while today one of us may have one hundred thousand." Shaqīq said: As if Abū Mas'ūd referred to himself.

٤٦٦٩ - حَدَّثَنِي إِسحَاقُ بنُ إِبْرَاهِيمُ قالَ: قُلْتُ لأبي أُسامَةَ: أَحَدَّثَكُمْ زائدَةُ، عَنْ سُلَيْمانَ، عنْ شَقِيقٍ، عَنْ أبي مَسْعودٍ الأنْصارِيِّ قالَ: كانَ رَسُولُ اللهِ ﷺ يأمُرُ بالصَّدَقَةِ فَيَحْتالُ أحَدُنا حتَّى يَجِيءَ بالمُدِّ وَإنَّ لأحَدِهِمُ اليَوْمَ مائَةَ ألْفٍ، كأنَّهُ يُعَرِّضُ بنَفْسِهِ. [راجع: ١٤١٥]

(12) CHAPTER. The Statement of Allāh تعالى:
'Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them..." (V.9:80)

(١٢) **بابُ قَوْلِهِ**: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ﴾ [٨٠]

4670. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When 'Abdullāh bin Ubayy died, his son 'Abdullāh bin 'Abdullāh came to Allāh's Messenger ﷺ and asked him to give him his shirt in order to shroud his father in it. He gave it to him, and then 'Abdullāh asked the Prophet ﷺ to offer the funeral prayer for him (his father). Allāh's Messenger ﷺ got up to offer the funeral prayer for him, but 'Umar got up too and got hold of the garment of Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him?" Allāh's Messenger ﷺ said, "But Allāh has given me the choice by saying: 'Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness —' (V.9:80) so I will ask

٤٦٧٠ - حَدَّثَني عُبَيْدُ بنُ إسْمَاعِيلَ، عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالى عَنْهُما قالَ: لَمَّا تُوُفِّيَ عَبْدُ اللهِ بنُ أُبَيٍّ جاءَ ابْنُهُ عَبْدُ اللهِ بنُ عَبْدِ اللهِ إلى رَسُولِ اللهِ ﷺ فَسأَلَهُ أنْ يُعْطِيَهُ قَمِيصَهُ يُكَفِّنُ فِيهِ أباهُ، فأعْطاهُ ثُمَّ سألَهُ أنْ يُصَلِّيَ عَلَيْهِ فقامَ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ عَلَيهِ، فَقامَ عُمَرُ فأخَذَ بثَوْبِ رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أتُصَلِّي عَلَيْهِ وَقَدْ نَهاكَ رَبُّكَ أنْ تُصَلِّيَ عَلَيْهِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما خَيَّرَنِي اللهُ فَقالَ: ﴿ٱسْتَغْفِرْ لَهُمْ

more than seventy times." 'Umar said, "But he ('Abdullāh bin 'Ubayy) is a hypocrite!" However, Allāh's Messenger ﷺ did offer the funeral prayer for him whereupon Allāh revealed:

"And never (O Muḥammad ﷺ) pray (funeral prayer) for anyone of them (hypocrites) who dies, nor stand at his grave..." (V.9:84)

4671. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: When 'Abdullāh bin Ubayy bin Salūl died, Allāh's Messenger ﷺ was called in order to offer the funeral prayer for him. When Allāh's Messenger got up (to offer the prayer), I got hold of him and said, "O Allāh's Messenger! Do you offer the prayer for Ibn Ubayy although he said so-and-so on such-and-such a day?" I went on mentioning his sayings. Allāh's Messenger ﷺ smiled and said, "Keep away from me, O 'Umar!" But when I spoke too much to him, he said, "I have been given the choice, and I have chosen (this); and if I knew that if I asked forgiveness for him more than seventy times, he would be forgiven; I would ask it for more times than that." So Allāh's Messenger ﷺ offered the funeral prayer for him and then left, but he did not stay long before the two Verses of *Sūrat Barā'a* were revealed:

"And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies... (up to) ... while they were *Fāsiqūn*." (V.9:84)

Later I was astonished at my daring to speak like that to Allāh's Messenger ﷺ; and Allāh and His Messenger ﷺ know better.

أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ وسأزيدُهُ عَلى السَّبْعينَ». قالَ: إنَّهُ مُنافِقٌ، قالَ: فَصَلَّى عَلَيهِ رَسُولُ اللهِ ﷺ فأنزَلَ اللهُ تَعالَى ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [٨٤].

٤٦٧١ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ. وَقالَ غَيْرُهُ: حدَّثَني اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبّاسٍ، عَنْ عُمَرَ بنِ الخَطّابِ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: لمّا ماتَ عَبْدُ اللهِ بنُ أُبَيٍّ بنُ سَلُولَ دُعِيَ لَهُ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَلَمّا قامَ رَسُولُ اللهِ ﷺ وَثَبْتُ إلَيْهِ فَقُلْتُ: يا رَسُولَ اللهِ، أتُصَلِّي عَلى ابنِ أُبَيٍّ وَقَدْ قالَ يَوْمَ كَذا، كَذا وكَذا؟ قالَ: أُعَدِّدُ عَلَيْهِ قَوْلَهُ، فَتَبَسَّمَ رَسُولُ اللهِ ﷺ وَقالَ: «أخِّرْ عَنِّي يا عُمَرُ»، فَلَمّا أكْثَرْتُ عَلَيْهِ قالَ: «إنِّي خُيِّرْتُ فاخْتَرْتُ، لَوْ أعْلَمُ أنِّي إنْ زِدْتُ عَلى السَّبْعينَ يُغْفَرْ لَهُ لَزِدْتُ عَلَيْها». قالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللهِ ﷺ ثُمَّ انْصَرَفَ فَلَمْ يَمْكُثْ إلّا يَسِيراً حَتَّى نَزَلَتِ الآيَتانِ مِنْ بَراءَةَ ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾ إلى قَوْلِهِ: ﴿وَهُمْ فَٰسِقُونَ﴾ قالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرأتي عَلى رَسُولِ

اللهِ ﷺ، وَاللهُ وَرَسُولُهُ أَعْلَمُ. [راجع: ١٣٦٦]

(13) CHAPTER. The Statement of Allāh تعالى:
'And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave." (V.9:84)

(١٣) بابُ قَوْلِهِ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [٨٤]

4672. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When 'Abdullāh bin Ubayy died, his son 'Abdullāh bin 'Abdullāh came to Allāh's Messenger ﷺ who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but 'Umar bin Al-Khaṭṭāb took hold of his (the Prophet's) garment and said, "Do you offer the funeral prayer for him though he was a hypocrite, and Allāh has forbidden you to ask forgiveness for hypocrites?" The Prophet ﷺ said, "Allāh has given me the choice (or Allāh has informed me) saying:

'Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them...'" (V.9:80)

Then he added, "I will (appeal to Allāh for his sake) more than seventy times." So Allāh's Messenger ﷺ offered the funeral prayer for him and we, too, offered the prayer along with him. Then Allāh revealed:

"And never (O Muḥammad ﷺ) pray funeral prayer for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were *Fāsiqūn* [rebellious, disobedient to Allāh and His Messenger (ﷺ)]." (V.9:84)

٤٦٧٢ - حدَّثني إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثنا أنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ: لمَّا تُوُفِّيَ عَبْدُ اللهِ بنُ أُبَيٍّ جاءَ ابْنُهُ عَبْدُ اللهِ بنُ عَبْدِ اللهِ إلى رَسُولِ اللهِ ﷺ فأعْطاهُ قَمِيصَهُ وأمَرَهُ أنْ يُكَفِّنَهُ فيهِ. ثُمَّ قامَ يُصَلِّي عَلَيْهِ فأخَذَ عُمَرُ بنُ الخَطّابِ بِثَوْبِهِ فَقالَ: تُصَلِّي عَلَيْهِ وَهُوَ مُنافِقٌ وَقَدْ نَهاكَ اللهُ أنْ تَسْتَغْفِرَ لَهُمْ؟ قالَ: «إنَّما خَيَّرَنِي اللهُ، أوْ أخْبَرَنِي اللهُ فَقالَ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ﴾ فَقالَ: سأزِيدُهُ عَلى سَبْعِينَ». قالَ: فَصَلّى عَلَيْهِ رَسُولُ اللهِ ﷺ وَصَلَّيْنا مَعَهُ ثُمَّ أنْزَلَ اللهُ عَلَيْهِ ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾﴾.

(14) CHAPTER. The Statement of Allāh: تعالى:

(١٤) بابُ قَوْلِهِ: ﴿سَيَحْلِفُونَ بِٱللَّهِ

"They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them..." (V.9 :95)

لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ﴾ الآيَةَ [٩٥]

4673. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik at the time he remained behind and did not join (the battle of) Tabūk, saying, "By Allāh, no blessing has Allāh bestowed upon me, besides my guidance to Islām, better than that of helping me speak the truth to Allāh's Messenger ﷺ, otherwise I would have told the Prophet ﷺ a lie and would have been ruined like those who had told a lie when the Divine Revelation was revealed:

'They will swear by Allāh to you (Muslims) when you return to them... (up to)... *Al-Fāsiqūn* (rebellious, disobedient to Allah).' " (V.9 :95,96)

٤٦٧٣ - حَدَّثَنا يَحْيَى: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ كَعْبِ بنِ مَالِكٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالِكٍ حِينَ تَخَلَّفَ عَنْ تَبُوكَ: وَاللهِ ما أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ بَعْدَ إِذْ هَداني أَعْظَمَ مِنْ صِدْقِي رَسُولَ اللهِ ﷺ أَنْ لا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا حِينَ أُنْزِلَ الوَحْيُ ﴿سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ﴾ إِلى قَوْلِهِ: ﴿ٱلْفَٰسِقِينَ﴾. [راجع: ٢٧٥٧]

CHAPTER. The Statement of Allāh تعالى: "They (the hypocrites) swear to you (Muslims) that you may be pleased with them... (up to)... *Al-Fāsiqūn* (rebellious, disobedient to Allāh)." (V. 9 :96)

باب ﴿يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ﴾ **إِلى قَوْلِهِ** ﴿ٱلْفَٰسِقِينَ﴾

(15) CHAPTER. The Statement of Allāh تعالى: "And (there are) others who have acknowledged their sins..." (V.9 :102)

(١٥) **بابٌ** قَوْلِهِ: ﴿وَءَاخَرُونَ ٱعْتَرَفُوا بِذُنُوبِهِمْ﴾ الآيَةَ [١٠٢]

4674. Narrated Samura bin Jundab رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, (by) half of their bodies, look like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, 'Go and dip yourselves in that river.' So they dipped themselves therein and

٤٦٧٤ - حَدَّثَني مُؤَمَّلٌ: حَدَّثَنا إِسْماعِيلُ بنُ إِبْرَاهِيمَ: حَدَّثَنا عَوْفٌ: حَدَّثَنا أَبو رَجاءٍ: حَدَّثَنا سَمُرَةُ بنُ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ لَنا: «أَتانِي اللَّيْلَةَ آتِيانِ فَابْتَعَثاني فَانْتَهَيا إِلى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ فَتَلَقَّانا رِجالٌ، شَطْرٌ

then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the Garden of *'Adn* (Paradise) and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil; but Allāh forgave them.'"

مِنْ خَلْقِهِمْ كأَحْسَنِ ما أنْتَ رَاءٍ، وَشَطْرٌ كأقْبَحِ ما أنْتَ رَاءٍ، قالا لَهُمْ: اذْهَبُوا فَقَعُوا في ذٰلِكَ النَّهْرِ، فوَقَعُوا فيهِ ثُمَّ رَجَعُوا إلَيْنا قَدْ ذَهَبَ ذٰلِكَ السُّوءُ عَنْهُمْ فَصَارُوا في أحْسَنِ صُورَةٍ. قَالا لي: هٰذِهِ جَنَّةُ عَدْنٍ وَهٰذَاكَ مَنْزِلُكَ. قالا: أمَّا القَوْمُ الَّذينَ كانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِنْهُمْ قَبِيحٌ فإنَّهُمْ خَلَطُوا عَمَلاً صَالِحاً وآخَرَ سَيِّئاً، تَجاوَزَ اللهُ عَنْهُمْ».

[راجع: ٨٤٥]

(16) CHAPTER. The Statement of Allāh تعالى:

"It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allāh's forgiveness for the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)]..."(V.9:113)

(١٦) بابُ قَوْلِهِ: ﴿مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ﴾ [١١٣]

4675. Narrated Al-Mūsaiyab: When Abū Ṭālib's death approached, the Prophet ﷺ went to him while Abū Jahl and 'Abdullāh bin Abī Umaiyya were present with him. The Prophet ﷺ said, "O uncle, say: *'La ilāha illallāh'* (none has the right to be worshipped but Allāh) so that I may argue for your case with it before Allāh." On that, Abū Jahl and 'Abdullāh bin Abī Umaiyya said, "O Abū Ṭālib! Do you want to renounce 'Abdul-Muṭṭalib's religion?" Then the Prophet ﷺ said, "I will keep on asking (Allāh for) forgiveness for you unless I am forbidden to do so." Then there was revealed:

"It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allāh's forgiveness for *Al-Mushrikūn* [polytheists,

٤٦٧٥ - حَدَّثَنا إسْحاقُ بنُ إبْرَاهِيمَ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيِّبِ، عَنْ أبيهِ قالَ: لمَّا حَضَرَتْ أبا طالِبٍ الوَفاةُ دَخَلَ النَّبيُّ ﷺ وَعِنْدَهُ أبو جَهْلٍ وَعَبْدُ اللهِ ابنُ أبي أُمَيَّةَ فَقالَ النَّبيُّ ﷺ: «أيْ عَمِّ، قُلْ: لا إلٰهَ إلَّا اللهُ، أُحاجُّ لكَ بِها عِنْدَ اللهِ». فَقالَ أبو جَهْلٍ وَعَبْدُ اللهِ بنُ أبي أُمَيَّةَ: يا أبا طالِبٍ أتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟ فَقالَ النَّبيُّ ﷺ:

pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] even though they be of kin, after it has become clear to them that they are the dwellers of the Fire..." (V.9:113)

«لأَسْتَغْفِرَنَّ لَكَ ما لَمْ أُنْهَ عَنْكَ»، فَنَزَلَتْ ﴿مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾﴾ [١١٣].

(17) CHAPTER. The Statement of Allāh تعالى:
"Allāh has forgiven the Prophet (ﷺ), the *Muhājirūn* and the *Anṣār*...' (V.9:117)

(١٧) **بابُ** قَوْلِهِ: ﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ﴾ الآية [١١٧].

4676. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking about the Verse:

"And (He did forgive also) the three who did not (join the Tabūk expedition)..." (V.9:118) saying in the last portion of his talk, "(I said), 'As a part (sign) of my repentance, I would like to give up all my property in the Cause of Allāh and His Messenger.' The Prophet ﷺ said to me, 'Keep some of your wealth as it is good for you.'"

٤٦٧٦ - حدَّثَنا أحْمَدُ بنُ صَالحٍ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: أخبرَني يُونُسُ. قالَ أحْمَدُ: وَحدَّثَنا عَنْبَسَةُ: حدَّثَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عَبْدُ الرَّحْمٰنِ ابنُ كَعْبٍ قالَ: أخبرَني عَبْدُ اللهِ بنُ كَعْبٍ وكانَ قائدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ قالَ: سَمِعْتُ كَعْبَ بنَ مالكٍ في حَدِيثِهِ ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾ قالَ في آخِرِ حَدِيثِهِ: إن مِنْ تَوْبَتِي أنْ أنْخَلِعَ مِنْ مالي صَدَقَةً إلى اللهِ وَرَسُولِهِ، فَقالَ النَّبيُّ ﷺ: «أمْسِكْ بَعْضَ مالِكَ فَهُوَ خَيرٌ لَكَ». [راجع: ٢٧٥٧]

(18) CHAPTER. And (He did forgive also) the three [who did not join the Tabūk expedition] till for them the earth, vast as it is, was straitened..." (V.9:118)

(١٨) **بابٌ**: ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ﴾ الآيَةَ [١١٨]

4677. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik, who was one of the three who were forgiven, saying that he had never remained behind Allāh's Messenger ﷺ in any *Ghazwa* which he had fought except two *Ghazawāt*. *Ghazwa Al-'Usra* (Tabūk) and

٤٦٧٧ - حدَّثَني مُحَمَّدٌ: حدَّثَنا أحْمَدُ بنُ أبي شُعَيْبٍ: حدَّثَنا مُوسَى بنُ أعْيَنَ: حدَّثَنا إسحَاقُ بنُ رَاشِدٍ: أنَّ الزُّهْرِيَّ حَدَّثَهُ قالَ: أخبرَني عَبْدُ

الرَّحْمٰنِ ابنُ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالكٍ، عَنْ أبيهِ قالَ: سَمِعْتُ أبي كَعْبَ بنَ مالكٍ وَهُوَ أحَدُ الثَّلاثَةِ الّذينَ تِيبَ عَلَيْهِمْ أنّهُ لَمْ يَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ في غَزْوَةٍ غَزَاها قَطُّ غَيرَ غَزْوَتَينِ: غَزْوَةِ العُسْرَةِ، وَغَزْوَةِ بَدْرٍ. قالَ: فأجمَعْتُ صِدْقَ رَسُولِ اللهِ ﷺ ضُحًى وكانَ قَلّما يَقْدَمُ مِنْ سَفَرٍ سافَرَهُ إلّا ضُحًى، وكانَ يَبْدأُ بالمَسْجِدِ فَيرْكَعُ رَكْعَتَينِ ونَهى النّبيُّ ﷺ عَنْ كَلامي وكَلامِ صَاحِبَيَّ ولَمْ يَنْهَ عَنْ كَلامِ أحَدٍ مِنَ المُتَخَلِّفِينَ غَيرِنا. فاجْتَنَبَ النّاسُ كَلامَنا فَلَبِثْتُ كَذٰلكَ حتّى طالَ عَليَّ الأمْرُ وَما مِنْ شَيْءٍ أهَمُّ إليَّ مِنْ أنْ أمُوتَ فَلا يُصَلِّيَ عَليَّ النّبيُّ ﷺ، أوْ يَمُوتَ رَسُولُ اللهِ ﷺ فأكُونَ مِنَ النّاسِ بتلكَ المَنْزِلَةِ فَلا يُكَلِّمُني أحَدٌ مِنْهُمْ وَلا يُصَلِّي عَليَّ، فأنْزَلَ اللهُ تَوْبَتَنا عَلى نَبيِّهِ ﷺ حِينَ بَقِيَ الثُّلُثُ الآخِرُ مِنَ اللّيْلِ وَرَسُولُ اللهِ ﷺ عِنْدَ أُمِّ سَلَمَةَ، وكانَتْ أُمُّ سَلَمَةَ مُحْسِنَةً في شَأني، مَعْنِيَّةً في أمْري. فَقالَ رَسُولُ اللهِ ﷺ: «يا أُمَّ سَلَمَةَ، تِيبَ عَلى كَعْبٍ» قالَتْ: أفَلا أُرْسِلُ إلَيهِ فأُبَشِّرُهُ؟ قالَ: «إذاً يَحْطِمَكُمُ النّاسُ فَيَمْنَعُونَكُمُ النّوْمَ سائرَ اللّيْلَةِ»، حتّى إذَا صَلّى رَسُولُ اللهِ ﷺ صَلاةَ الفَجْرِ آذَنَ بتَوْبَةِ اللهِ

Ghazwa Badr. He added, "I decided to tell the truth to Allāh's Messenger ﷺ in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two *Rak'a Ṣalāt* (prayer). The Prophet ﷺ forbade others to speak to me or to my companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So, the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet ﷺ would not offer the funeral prayer for me, or Allāh's Messenger ﷺ might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allāh revealed His forgiveness for us to the Prophet ﷺ in the last third of the night while Allāh's Messenger ﷺ was with Umm Salama. Umm Salama sympathized with me and helped me in my disaster. Allāh's Messenger ﷺ said, 'O Umm Salama! Ka'b has been forgiven!' She said, 'Shall I send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So, when the Prophet ﷺ had offered the *Fajr* prayer, he announced Allāh's forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allāh revealed His forgiveness for us, we were the three whose case had been deferred, while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet ﷺ lies and remained behind (the battle of Tabūk) and had given false excuses, they were described with the worse description one may be described with. Allāh سُبْحَانَهُ said:

'They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muḥammad ﷺ): Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds...'" (V.9:94)

عَلَيْنا، وكانَ إذَا استَبْشَرَ اسْتَنارَ وَجْهُهُ حتَّى كأنَّهُ قِطْعَةٌ مِنَ القَمَرِ، وكُنَّا أيُّها الثّلاثَةُ الّذينَ خُلِّفُوا عَنِ الأمْرِ الّذي قُبِلَ مِنْ هٰؤُلاءِ الّذينَ اعْتَذَرُوا حِينَ أنْزَلَ اللهُ لَنا التَّوْبَةَ. فَلَمَّا ذُكِرَ الّذينَ كَذَبُوا رَسُولَ اللهِ ﷺ مِنَ المُتَخَلِّفينَ واعْتَذَرُوا بالباطِلِ ذُكِرُوا بِشَرِّ ما ذُكِرَ بِهِ أحَدٌ، قالَ اللهُ سُبْحانَهُ: ﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ﴾ الآيَة [٩٤].

(19) CHAPTER. "O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds)." (V.9:119)

(١٩) باب ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [١١٩]

4678. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking about the story of the battle of Tabūk when he remained behind, "By Allāh, I do not know anyone whom Allāh has helped for telling the truth more than me. Since I mentioned that truth to Allāh's Messenger ﷺ till today, I have never intended to tell a lie. And Allāh عزَّ وجَلَّ revealed to His Messenger:

'Verily! Allāh has forgiven the Prophet, the *Muhājirūn*... (up to) ... and be with those who are true (in words and deeds).'" (V.9:117-119)

[See Vol. 5, *Ḥadīth* No.4418]

٤٦٧٨ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالكٍ أنَّ عَبْدَ اللهِ بنَ كَعْبِ بنِ مالكٍ وكانَ قائدَ كَعْبِ بنِ مالكٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ: فَوَاللهِ ما أعْلَمُ أحَداً أبْلاهُ اللهُ في صِدْقِ الحَدِيثِ أحْسَنَ مِمّا أبْلاني، ما تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذٰلكَ لِرَسُولِ اللهِ ﷺ إلى يَوْمي هٰذَا كَذِباً، وأنْزَلَ اللهُ عَزَّ وجَلَّ عَلى رَسُولِهِ ﷺ ﴿لَقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ﴾ إلى قَوْلِهِ: ﴿وَكُونُوا مَعَ الصَّادِقِينَ﴾ [١١٧-١١٩].

(20) CHAPTER. The Statement of Allāh تعالى:
"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty..." (V.9:128)

(٢٠) **بابُ** قَوْلِهِ: ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ الآيَةَ [١٢٩] مِنَ الرأفة.

4679. Narrated Zaid bin Thābit Al-Anṣārī رَضِيَ اللهُ عَنْهُ who was one of those who used to write the Divine Revelation: Abū Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamāma [where a great number of *Qurrā'* (those who know the Qur'ān by heart) were killed]. 'Umar was present with Abū Bakr who said, "'Umar has come to me and said, 'The people have suffered heavy casualties on the day of (the battle of) Yamāma, and I am afraid that there will be more casualties among the *Qurrā'* at other battlefields, whereby a large part of the Qur'ān may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'ān.'" Abū Bakr added, "I said to 'Umar, 'How can I do something which Allāh's Messenger ﷺ has not done?' 'Umar said (to me), 'By Allāh, it is (really) a good thing.' So 'Umar kept on pressing, trying to persuade me to accept his proposal, till Allāh opened my bosom for it and I had the same opinion as 'Umar." (Zaid bin Thābit added: 'Umar was sitting with him (Abū Bakr) and was quiet. Abū Bakr said (to me), "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness); and you used to write the Divine Revelation for Allāh's Messenger ﷺ. Therefore, look for the Qur'ān and collect it (in one manuscript)." By Allāh, if he (Abū Bakr) had ordered me to shift one of the mountains (from its place), it would not have been harder for me than what he had ordered me concerning the collection of the Qur'ān. I

٤٦٧٩ - حدَّثَنا أبو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهريِّ قالَ: أخبرَني ابنُ السَّبَّاقِ: أنَّ زَيْدَ بنَ ثابتٍ الأنْصارِيَّ رَضِيَ اللهُ عَنْهُ وكانَ مِمَّنْ يَكْتُبُ الوَحْيَ قالَ: أرسَلَ إليَّ أبو بَكْرٍ مَقْتَلَ أهْلِ اليَمامَةِ وَعِنْدَهُ عُمرُ فقالَ أبو بَكْرٍ: إنَّ عُمَرَ أتاني فَقالَ: إنَّ القَتْلَ قَدِ اسْتَحَرَّ يَوْمَ اليَمامَةِ بالنَّاسِ، وإنّي أخْشَى أنْ يَسْتَحِرَّ القَتْلُ بالقُرَّاءِ في المَواطِنِ فَيَذْهَبَ كَثيرٌ مِنَ القُرآنِ إلَّا أنْ تَجْمَعُوهُ. وإنّي لأرَى أنْ تَجْمَعَ القُرآنَ، قالَ أبو بَكْرٍ: قُلْتُ لعُمَرَ: كَيْفَ أفْعَلُ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ فَقالَ عُمَرُ: هُوَ وَاللهِ خَيرٌ، فَلَمْ يَزَلْ عُمَرُ يُراجِعُني فِيهِ حتَّى شَرَحَ اللهُ لذلكَ صَدْري وَرَأيْتُ الّذي رَأى عُمَرُ. قالَ زَيْدُ بنُ ثابتٍ: وعُمَرُ عِنْدَهُ جالِسٌ لا يَتَكَلَّمُ، فَقالَ أبو بَكْرٍ: إنَّكَ رَجُلٌ شابٌّ عاقِلٌ وَلا نَتَّهِمُكَ، كُنْتَ تَكْتُبُ الوَحيَ لرَسُولِ اللهِ ﷺ فَتَتَبَّعِ القُرآنَ فاجمَعْه. فَوَاللهِ لَوْ كَلَّفَني نَقْلَ جَبَلٍ مِنَ الجِبالِ ما كانَ أثْقَلَ عَلَيَّ مِمَّا أمَرَني بِهِ مِنْ

said to both of them, "How dare you do a thing which the Prophet ﷺ has not done?" Abū Bakr said, "By Allāh, it is (really) a good thing." So, I kept on arguing with him about it till Allāh opened my bosom for that which He had opened the bosoms of Abū Bakr and 'Umar. So, I started to search for the Qur'ānic material and to collect it from parchments, scapula, leafstalks of date-palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of *Sūrat At-Tauba* which I had not found with anybody else, (and they were):

"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad ﷺ) is anxious over you (to be rightly guided..." (V.9:128)

The manuscript on which the Qur'ān was collected, remained with Abū Bakr till Allāh took him unto Him, and then with 'Umar till Allāh took him unto Him, and finally it remained with Ḥafṣa, 'Umar's daughter.

جَمْعِ القُرْآنِ. قُلْتُ: كَيْفَ تَفْعَلانِ شَيْئاً لم يَفْعَلْهُ النَّبِيُّ ﷺ؟ فَقالَ أبو بَكْرٍ: هُوَ وَاللهِ خَيرٌ، فَلَمْ أَزَلْ أُرَاجِعُهُ حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذي شَرَحَ اللهُ لَه صَدْرَ أَبي بَكْرٍ وعُمَرَ. فَقُمْتُ فَتَتَبَّعْتُ القُرآنَ أجمَعُهُ مِنَ الرِّقاعِ والأكْتافِ والعُسُبِ وَصُدُورِ الرِّجالِ حَتَّى وَجَدْتُ مِنْ سُورَةِ التَّوْبَةِ آيَتَيْنِ مَعَ خُزَيمَةَ الأنْصارِيِّ لَمْ أَجِدْهُمَا مَعَ أَحَدٍ غَيرِهِ ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم﴾ إلى آخِرِهَا. وكانَتِ الصُّحُفُ الَّتي جُمِعَ فِيها القُرآنُ عِنْدَ أبي بَكْرٍ حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ عِنْدَ عُمَرَ حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ.

تابَعَهُ عُثْمانُ بنُ عُمَرَ، واللَّيْثُ، عَنْ يونُسَ، عَنِ ابنِ شِهابٍ.

وَقالَ اللَّيْثُ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَنِ ابنِ شِهابٍ وَقالَ: مَعَ أبي خُزَيْمَةَ الأنْصارِيِّ وَقالَ مُوسَى، عَنْ إبْرَاهِيمَ: حدَّثَنا ابنُ شِهابٍ: مَعَ أبي خُزَيْمَةَ. وتابَعَهُ يَعْقُوبُ بنُ إبْراهيمَ عَنْ أبيهِ. وَقالَ أبو ثابِتٍ: حدَّثَنا إبْراهِيمُ، وَقالَ: مَعَ خُزَيْمَةَ، أَوْ أبي خُزَيْمَةَ. [راجع: ٢٨٠٧]

(10) *SŪRAT YŪNUS* (The Prophet Yūnus)

(١٠) سورة يونس

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER.

(Explanation of some Quranic words not translated).

(١) بابٌ:

وَقالَ ابنُ عَبّاسٍ: ﴿فَٱخْتَلَطَ﴾ [٢٤]: فَنَبَتَ بالمَاءِ مِنْ كُلِّ لَوْنٍ. وَ﴿قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ هُوَ ٱلْغَنِىُّ﴾ [٦٨]. وَقالَ زَيْدُ بنُ أسْلَمَ ﴿أَنَّ لَهُمْ قَدَمَ صِدْقٍ﴾ [٢] مُحَمَّدٌ ﷺ. وَقالَ مُجاهِدٌ: خَيرٌ، يُقالُ: ﴿تِلْكَ ءَايَٰتُ﴾، يَعْنِي هٰذِهِ أعْلامُ القُرآنِ. وَمِثْلُهُ ﴿حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم﴾ [٢٢] المَعْنَى: بِكُمْ. ﴿دَعْوَىٰهُمْ﴾ [١٠]: دُعاؤُهُمْ. ﴿أُحِيطَ بِهِمْ﴾ [٢٢]: دَنَوْا مِنَ الهَلَكَةِ، ﴿وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ﴾ [البقرة: ٨١]. (فاتَّبَعَهُمْ) وأتْبَعَهُمْ وَاحِدٌ. ﴿عَدْوًا﴾ [٩٠]: مِنَ العُدْوَانِ. وَقالَ مُجاهِدٌ: ﴿وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ﴾. قَوْلُ الإنْسانِ لوَلَدِهِ وَمالِهِ إذَا غَضِبَ: اللّهُمَّ لا تُبارِكْ فِيهِ وَالعَنْهُ. ﴿لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ﴾ [١١]: لأهْلَكَ مَنْ دُعيَ عَلَيْهِ ولأماتَهُ ﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ﴾ بِهِ مِثْلُها حُسْنَى. ﴿وَزِيَادَةٌ﴾ [٢٦]: مَغْفِرَةٌ وَرِضْوَانٌ وَقالَ غيره: النَّظَرُ إلَى وَجْهِهِ. ﴿ٱلْكِبْرِيَآءُ﴾ [٧٨]: المُلكُ.

(2) CHAPTER. "And We took the Children of Israēl across the sea, and Fir'aun (Pharaoh) and his hosts followed them in oppression and enmity, till when the drowning overtook him, he said, 'I believe that *Lā ilāha illa (Huwa)* (none has the right to be worshipped but) He (Allāh), in Whom the Children of Israēl believe, and I am one of the Muslims (those who submit to Allāh's Will).'" (V.10:90)

(٢) **باب** ﴿وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ۖ حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾﴾ [٩٠]

﴿نُنَجِّيكَ﴾: نُلْقيك عَلى نَجْوَةٍ مِنَ الأرْضِ، وَهُوَ النَّشَزُ، المَكانُ المُرْتَفِعُ.

4680. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ arrived at Al-Madīna, the Jews were observing the *Ṣaum* (fast) on '*Ashūra*' (10th of Muḥarram) and they said, "This is the day when Mūsa (Moses) became victorious over Fir'aun (Pharoah)." On that, the Prophet ﷺ said to his Companions, "You (Muslims) have more right to celebrate Mūsa's victory than they have, so observe the *Ṣaum* on this day."

٤٦٨٠ - **حدَّثني** مُحَمَّدُ بنُ بَشّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ أبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ الله عنهما قالَ: قَدِمَ النَّبيُّ ﷺ المَدينَةَ واليَهودُ تَصُومُ عاشُوراء فَقالُوا: هٰذَا يَوْمٌ ظَهَرَ فِيهِ مُوسَى عَلى فِرْعَوْنَ. فَقالَ النَّبيُّ ﷺ لأصْحابِهِ: «أنْتُمْ أحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوا». [راجع: ٢٠٠٤]

(11) SŪRAH HŪD (The Prophet Hūd)

(١١) سورة هود

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قَالَ ابن عَباس: ﴿عَصِيبٌ﴾ شَدِيدٌ ﴿لَا جَرَمَ﴾ بَلى وقَالَ غَيره: ﴿وَحَاقَ﴾ نَزَلَ يَحيقُ ينزل (يؤس) فَعُول من يَئِستُ وَقَالَ مجاهد: ﴿تَبْتَئِسْ﴾ تحزن ﴿يَثْنُونَ صُدُورَهُمْ﴾ شكٌّ وَامْتِرَاءٌ في الحَقِّ ﴿لِيَسْتَخْفُوا

مِنْهُ﴾ من الله إنِ اسْتَطاعوا.

وَقالَ أبو مَيْسَرَةَ: (الأَوَّاهُ): الرَّحِيمُ بالحَبَشَةِ. وَقالَ ابنُ عَبّاسٍ: ﴿بَادِيَ ٱلرَّأْيِ﴾ [٢٧]: ما ظَهَرَ لَنا. وَقالَ مُجاهِدٌ: ﴿ٱلْجُودِيِّ﴾ جبلٌ بالجَزيرَةِ. وَقالَ الحَسَنُ ﴿إِنَّكَ لَأَنتَ ٱلْحَلِيمُ﴾ [٨٧] يَسْتَهْزِؤنَ بِهِ. وقالَ ابنُ عَبّاسٍ: ﴿أَقْلِعِي﴾ [٤٤]: أمْسِكي. ﴿عَصِيبٌ﴾ [٧٧]: شَديدٌ. ﴿لَا جَرَمَ﴾ [٢٢]: بَلى. ﴿وَفَارَ ٱلتَّنُّورُ﴾ [٤٠]: نَبَعَ المَاءُ. وَقالَ عِكْرِمَةُ: وَجْهُ الأرْضِ.

(1) CHAPTER. "No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts." (V.11:5)

(١) **بابٌ** ﴿أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝٥﴾ [٥]

وَقالَ غَيْرُهُ: ﴿وَحَاقَ﴾: نَزَلَ. ﴿يَحِيقُ﴾ [فاطر: ٤٣]: يَنْزِلُ. (يَؤوسٌ): فَعُولٌ مِنْ يَئِسْتُ. وَقالَ مُجاهِدٌ: ﴿تَبْتَئِسْ﴾: تَحْزَنْ. ﴿يَثْنُونَ صُدُورَهُمْ﴾: شَكٌّ وَامْتِرَاءٌ في الحَقِّ. ﴿لِيَسْتَخْفُوا۟ مِنْهُ﴾: مِنَ اللهِ إنِ اسْتَطاعوا.

4681. Narrated Muḥammad bin 'Abbād bin Ja'far that he heard Ibn 'Abbās reciting:

"No doubt! They did fold up their breasts..." (V.11:5) and asked him about its explanation. He said, "Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in a open space, lest

٤٦٨١ - حدّثنا الحَسَنُ بنُ مُحَمَّدِ ابنِ صَبّاحٍ: حدَّثنا حَجّاجٌ قالَ: قالَ ابنُ جُرَيْجٍ: أخْبَرَني مُحَمَّدُ بنُ عَبّادِ بنِ جَعْفَرٍ: أنَّهُ سَمِعَ ابنَ عَبّاسٍ يَقْرأُ: ألَا إنَّهُمْ تَثْنَوْني صُدُورُهُمْ. قالَ: سألتُهُ عَنْها فَقالَ:

أُناسٌ كانُوا يَسْتَحْيونَ أنْ يَتَخَلَّوا فَيُفْضُوا إلى السَّماءِ وأنْ يُجامِعُوا نِساءَهمْ فَيُفْضُوا إلى السَّماءِ. فَنَزَلَ ذٰلكَ فِيهِمْ.

they be exposed to the sky; so the above revelation was sent down regarding them."

٤٦٨٢ - حدَّثَني إبْراهِيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ. وأخْبرَني مُحَمَّدُ ابنُ عَبّادِ بنِ جَعْفَرٍ: أنّ ابنَ عَبّاسٍ قَرأ: ألا إنَّهُمْ تَثْنَوْنِي صُدُورُهُمْ. قُلْتُ: يا أبا العَبّاسِ، ما تَثْنَوْنِي صُدُورُهُمْ؟ قالَ: كانَ الرَّجُلُ يُجامِعُ امْرأتَهُ فَيَسْتَحي أوْ يَتَخَلّى فَيَسْتَحي، فَنزَلَتْ: (ألا إنَّهُمْ يَثْنُونَ صُدُورَهُمْ).

4682. Narrated Muḥammad bin 'Abbād bin Ja'far: Ibn 'Abbās recited:

"No doubt! They did fold up their breasts..."

I said, "O Abul 'Abbās! What is meant by, 'They did fold up their breasts?'" He said, "A man used to feel shy on having sexual relation with his wife, or on answering the call of nature (in an open space), so this Verse was revealed:

'No doubt! They did fold up their breasts.'"

٤٦٨٣ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو قالَ: قَرأ ابنُ عَبّاسٍ ﴿أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ﴾ وقالَ غَيرُهُ، عَنِ ابنِ عَبّاسٍ: ﴿يَسْتَغْشُونَ﴾: يُغَطُّونَ رؤُوسَهُمْ سِيءَ بِهِمْ: ساءَ ظَنُّهُ بقَوْمِهِ، ﴿وَضَاقَ بِهِمْ﴾ بأضْيافِهِ. ﴿بِقِطْعٍ مِّنَ ٱلَّيْلِ﴾: بِسَوادٍ، وقال مجاهد: ﴿أُنِيبُ﴾: أرْجِعُ.

4683. Narrated 'Amr: Ibn 'Abbās recited:

"No doubt! They did fold up their breasts in order to hide from Him. Surely, even when they cover themselves with their garments..." (V.11:5)

(٢) بابُ قَوْلِهِ: ﴿وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ﴾ [٧].

(2) CHAPTER. The Statement of Allāh تعالى: "...And His Throne was on the water..." (V.11:7)

٤٦٨٤ - حدَّثَنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ

4684. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'Spend (O man), and I shall spend on you.'" He also said, "Allāh's Hand is full, and (its fullness) is not affected by the

عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ اللهُ عَزَّ وَجَلَّ: أنْفِقْ أُنْفِقْ عَلَيْكَ، وَقالَ: يَدُ اللهِ مَلأىٰ لا تَغِيضُها نَفَقَةٌ سَحَّاءُ اللَّيْلَ والنَّهارَ». وَقالَ: «أرأيْتُمْ ما أنْفَقَ مُنْذُ خَلَقَ السَّماءَ والأرْضَ فإنَّهُ لَمْ يَغِضْ ما في يَدِهِ وكانَ عَرْشُهُ عَلى المَاءِ، وَبِيَدِهِ المِيزَانُ يَخْفِضُ وَيَرْفَعُ».

﴿ٱعْتَرَىٰكَ﴾، افْتَعَلَكَ مِنْ عَرَوْتُهُ أيْ أصَبْتُهُ. وَمِنْهُ يَعْرُوهُ وَاعْتَرَانِي. ﴿ءَاخِذٌۢ بِنَاصِيَتِهَآ﴾ أيْ في مُلْكِهِ وَسُلْطانِهِ. ﴿عَنِيدٍ﴾ وَعَنُودٌ وعانِدٌ واحِدٌ. ﴿وَٱسْتَعْمَرَكُمْ﴾: جَعَلَكُمْ عُمَّاراً، أعْمَرْتُه الدَّارَ فَهِي عُمْرَى: جَعَلْتُها لَهُ. ﴿نَكِرَهُمْ﴾ وأنْكَرَهُمْ وَاسْتَنْكَرَهُمْ وَاحِدٌ. ﴿حَمِيدٌ مَّجِيدٌ﴾: كأنَّهُ فَعِيلٌ مِنْ ماجِدٍ. مَحْمُودٌ: مِنْ حَمِدَ. ﴿سِجِّيلٍ﴾: الشَّدِيدُ الكَبِيرُ، سِجِّيلٌ وسِجِّينٌ واللَّامُ والنّونُ أُخْتانِ، وَقالَ تَمِيمُ بنُ مُقْبِلٍ:

وَرَجْلَةٍ يضْرِبونَ البَيْضَ ضَاحِيَةً
ضَرْباً تَوَاصَى بِهِ الأبْطالُ سِجِّينَا

continuous spending night and day," He also said, "Do you see what He has spent since He created the heaven and the earth? Nevertheless, what is in His Hand is not decreased, and His Throne was on the water; and in His Hand there is the Balance (of justice) whereby He raises and lowers (people)."

(٣) **بابٌ**:

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا﴾: إلى أهْلِ مَدْيَنَ لأنَّ مَدْيَنَ بَلَدٌ. وَمِثْلُهُ، ﴿وَسْـَٔلِ ٱلْقَرْيَةَ﴾، ﴿وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ﴾، يَعْنِي أهْلَ القَرْيَةِ والعِيرِ. ﴿وَرَآءَكُمْ

(3) CHAPTER. "And to the Madyan (Midian) people (We sent) their brother Shu'aib." (11:84)

ظِهْرِيًّا﴾: يَقُولُ: لَمْ تَلْتَفِتوا إِلَيْهِ، وَيُقالُ إِذَا لَمْ يَقْضِ الرَّجُلُ حاجَتَهُ: ظَهَرْتَ بحاجَتِي وَجَعَلْتَني ظِهْرِيّاً. والظِّهْرِيُّ هاهُنا: أَنْ تأخُذَ مَعَكَ دَابَّةً أَوْ وِعاءً تَسْتَظْهِرُ بِهِ. ﴿أَرَاذِلُنَا﴾: سُقَّاطُنا. ﴿إِجْرَامِى﴾: هُوَ مَصْدَرٌ مِنْ أَجْرَمْتُ، وَبَعْضُهُمْ يَقُولُ: جَرَمْتُ. ﴿وَٱلْفُلْكِ﴾ والفَلَكُ وَاحِدٌ وَهِيَ السَّفِينَةُ والسُّفُنُ. (مَجْرَاها): مَدْفَعُها، وَهُوَ مَصْدَرُ أَجْرَيْتُ. وأرْسَيْتُ: حَبَسْتُ. وَيُقْرأُ: ومَجْراها: مِنْ جَرَتْ هِيَ. مَرْساها، مِنْ رَسَتْ هِيَ، ومُجْرِيها: ومُرْسِيها، مِنْ فُعِلَ بِها. الرَّاسِياتُ: ثابِتاتٌ.

(4) CHAPTER. The Statement of Allāh تعالى: "...The witnesses will say, 'These are the ones who lied...'" (V.11:18)

(٤) **بابٌ** قَوْلِهِ: ﴿وَيَقُولُ ٱلْأَشْهَٰدُ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُوا۟﴾ الآية [١٨]،

وَاحِدُ الأَشْهادِ شاهِدٌ، مِثْلُ صَاحِبٍ وأَصْحَابٍ.

4685. Narrated Ṣafwān bin Muḥriz: While Ibn 'Umar was performing the *Ṭawāf* (around the Ka'bah), a man came up to him and said, "O Abū 'Abdur-Raḥmān!" or said, "O Ibn 'Umar! Did you hear anything from the Prophet ﷺ about *An-Najwa*?"[1] Ibn 'Umar said, "I heard the Prophet ﷺ saying, 'The believer will be brought near his Lord'." (Hishām, a subnarrator said, reporting the Prophet's words,) "The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allāh will ask him,) 'Do you know (that you did) such and such sin?' He will say twice,

٤٦٨٥ - **حَدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ وَهِشامٌ قالا: حدَّثَنا قَتادَةُ، عَنْ صَفْوَانَ بنِ مُحْرِزٍ قالَ: بَيْنا ابنُ عُمَرَ يَطُوفُ إِذْ عَرَضَ رَجُلٌ فَقالَ: يا أَبا عَبْدِ الرَّحْمٰنِ، أَوْ قالَ: يا ابنَ عُمَرَ، هَلْ سَمِعْتَ النَّبِيَّ ﷺ فِي النَّجْوَى؟ فَقالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولَ: «يُدْنى المُؤْمِنُ مِنْ رَبِّهِ». وَقالَ هِشامٌ: «يَدْنُو

(1) (H. 4685) See the glossary.

'Yes, I know (I did commit those sins).' Then Allāh will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up.[1] As for the others or the disbelievers, it (their evil acts) will be announced publicly before the witnesses: '...These are ones who lied against their Lord...'" (V.11:18) (See H. 2441)

الْمُؤمِنُ حتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيُقَرِّرُهُ بِذُنُوبِهِ. تَعْرِفُ ذَنْبَ كَذَا؟ يَقُولُ: أعْرِفُ رَبِّ، يقول: أعْرِفُ، - مَرَّتَينِ - فَيَقُولُ: سَتَرْتُها في الدُّنيا وأغْفِرُها لَكَ اليَوْمَ. ثُمَّ تُطْوَى صحِيفَةُ حَسَناتِهِ. وأمَّا الآخَرُونَ أوِ الكُفَّار فَيُنادَى على رُؤُسِ الأشْهادِ: هٰؤُلاءِ الَّذينَ كَذَبُوا عَلى رَبِّهِمْ».

وَقالَ شَيْبانُ، عَنْ قَتادَةَ: حدَّثنا صَفْوَانُ. [راجع: ٢٤٤١]

(5) CHAPTER. The Statement of Allāh تعالى: "Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful and severe." (V.11:102)

(٥) **بابٌ قَوْلِهِ:** ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ﴾ [١٠٢]،

﴿ٱلرِّفْدُ ٱلْمَرْفُودُ﴾: العَوْنُ المُعِينُ، رَفَدْتُهُ: أعَنْتُهُ. ﴿تَرْكَنُوٓا﴾: تَمِيلُوا. ﴿فَلَوْلَا كَانَ﴾: فَهَلَّا كانَ. ﴿أُتْرِفُوا﴾: أُهْلِكُوا. وَقالَ ابن عَبّاسٍ: ﴿زَفِيرٌ وَشَهِيقٌ﴾: شَديدٌ وَصَوْتٌ ضَعِيفٌ.

4686. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh gives respite to a *Ẓālim* (polytheist, wrong-doer oppressor, etc.) but when He Seizes (catches) him, He never releases him." Then he recited:

"Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong: Verily, His Seizure is painful, and severe." (V.11:102)

٤٦٨٦ - حدَّثنا صَدَقَةُ بنُ الفَضْلِ: أخْبرَنا أبو مُعاوِيَةَ: حدَّثنا بُرَيْدُ بنُ أبي بُرْدَةَ، عَن أبيه، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ تَعالَى عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حتَّى إذَا أخَذَهُ لَمْ يُفْلِتْهُ»، قالَ: ثُمَّ قَرأَ ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ﴾.

---

(1) (H. 4685) See Vol. 3, *Ḥadīth* No.2441. (Then the Book of his good deeds will be given to him).

(6) CHAPTER. The Statement of Allāh تعالى: "And perform *Aṣ-Ṣalāt (Iqāmāt-aṣ-Ṣalāt)*[1] at the two ends of the day, and in some hours of the night; [i.e., five compulsory *Ṣalāt* (prayers)]. Verily, the good deeds remove the evil deeds (small sins)..." (V.11:114)

(٦) **بابُ** قَوْلِهِ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ الآية [١١٤]،

﴿وَزُلَفًا﴾: ساعاتٍ بَعْدَ ساعاتٍ. وَمِنْهُ سُمِّيَتِ المُزْدَلِفَةُ. الزُّلَفُ: مَنْزِلَةٌ بَعْدَ مَنْزِلَةٍ. وأمّا ﴿زُلْفَىٰٓ﴾ فَمَصْدَرٌ مِنَ القُرْبَى. ازْدَلَفُوا: اجْتَمَعُوا. ﴿وَأَزْلَفْنَا﴾: جَمَعْنا.

4687. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: A man kissed a woman and then came to Allāh's Messenger ﷺ and told him of that, so this Divine Revelation was revealed to the Prophet ﷺ:

"And perform *Aṣ-Ṣalāt* (*Iqāmāt-aṣ-Ṣalāt*), at the two ends of the day, and in some hours of the night; [i.e., the five compulsory *Ṣalāt* (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder (an advice) for the mindful (those who accept advice)..." (V.11:114)

The man said, "Is this instruction for me only?" The Prophet ﷺ said, "It is for all those of my followers who encounter a similar situation."

٤٦٨٧ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حَدَّثَنا سُلَيْمانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمانَ، عَنِ ابنِ مَسْعودٍ رَضِيَ اللهُ تعالى عَنْهُ أَنَّ رَجُلاً أَصابَ مِنِ امْرَأَةٍ قُبْلَةً فأتى رَسُولَ اللهِ ﷺ فَذَكَرَ ذٰلكَ لَهُ فأُنْزِلَتْ عَلَيْهِ ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾﴾. قالَ الرَّجُلُ: أَلِي هٰذِهِ؟ قالَ: «لِمَنْ عَمِلَ بِها مِنْ أُمَّتِي». [راجع: ٥٢٦]

(12) SŪRAT YŪSUF (JOSEPH) (The Prophet Yūsuf)

(١٢) سورة يوسف

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ فُضَيْلٌ، عَنْ حُصَيْنٍ، عَنْ مُجاهِدٍ: ﴿مُتَّكَـًٔا﴾: الأُتْرُجُّ: بالحَبَشِيَّةِ مُتْكاً. وَقالَ ابنُ عُيَيْنَةَ، عَنْ رَجُلٍ،

(1) (Ch. 6) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

عَنْ مُجاهِدٍ: مُتْكاً: كلُّ شَيْءٍ قُطِعَ بالسِّكِّينِ. وَقالَ قَتادَةُ: ﴿لَذُو عِلْمٍ﴾: عامِلٌ بِما عَلِمَ. وَقالَ سَعيدُ بنُ جُبَيرٍ: ﴿صُوَاعَ﴾: مَكُّوكُ الفارِسيِّ الّذي يَلْتَقِي طَرْفاهُ، كانَتْ تَشْرَبُ بِهِ الأعاجِمُ. وَقالَ ابنُ عَبّاسٍ: ﴿تُفَنِّدُونِ﴾: تُجَهِّلُونِ، وَقالَ غَيْرُهُ: ﴿غَيَٰبَتِ ٱلْجُبِّ﴾: كُلُّ شَيْءٍ غَيَّبَ عَنْكَ شَيْئاً فَهُوَ غَيابَةٌ. و﴿ٱلْجُبِّ﴾ الرَّكِيَّةُ التي لمْ تُطْوَ. ﴿بِمُؤْمِنٍ لَّنَا﴾: بِمُصَدِّقٍ. ﴿أَشُدَّهُۥٓ﴾ قَبْلَ أن يأْخُذَ في النُّقْصانِ يُقالُ: بَلَغَ أشُدَّهُ، وَبَلَغُوا أشُدَّهُمْ. وَقالَ بَعْضُهُمْ: واحِدُها شَدٌّ. والمُتَّكأُ: ما اتَّكَأْتَ عَلَيْهِ لِشَرابٍ أوْ لِحَدِيثٍ أوْ لِطَعامٍ، وَأبْطَلَ الّذي قالَ: الأُتْرُجُّ، وَلَيْسَ في كَلامِ العَرَبِ الأُتْرُجُّ فَلَمّا احْتُجَّ عَلَيْهِمْ بأنّهُ المُتّكأُ مِنْ نَمارِقَ فَرُّوا إلى شَرٍّ مِنْهُ، فَقالُوا: إنَّما هُوَ المُتْكُ ساكِنَةَ التّاءِ، وإنَّما المُتْكُ طَرَفُ البَظْرِ. وَمِنْ ذٰلكَ قِيلَ لَها: مَتْكاءُ وابنُ المَتْكا فإنْ كانَ ثَمَّ أُتْرُجٌّ فإنَّهُ بَعْدَ المُتّكا. ﴿شَغَفَهَا﴾: يُقالُ: بَلَغَ إلى شِغافِها، وَهُوَ غِلافُ قَلْبِها، وأمّا شَعَفَها: فمِنَ المَشْعُوفِ. ﴿أَصْبُ إِلَيْهِنَّ﴾: أَمِيلُ إلَيْهِنَّ حُبًّا. ﴿أَضْغَٰثُ أَحْلَٰمٍ﴾: ما لا تأْوِيلَ لَهُ. والضِّغْثُ مِلءُ اليَدِ مِنْ حَشِيشٍ وَما أشْبَهَهُ وَمِنْهُ ﴿وَخُذْ بِيَدِكَ

ضِغْثًا﴾ [ص: ٤٤] لا مِنْ قَوْلِهِ: ﴿أَضْغَٰثُ أَحْلَٰمٍ﴾، وَاحِدُها ضِغْثٌ. ﴿وَنَمِيرُ﴾: مِنَ المِيرَةِ. ﴿وَنَزْدَادُ كَيْلَ بَعِيرٍ﴾: ما يَحْمِلُ بَعِيرٌ. ﴿ءَاوَىٰٓ إِلَيْهِ﴾: ضَمَّ إِلَيْهِ. ﴿ٱلسِّقَايَةَ﴾: مِكْيالٌ. ﴿ٱسْتَيْـَٔسُوا۟﴾ يئسوا أو لا تيأسوا من روح الله معناه الرجاء ﴿خَلَصُوا۟ نَجِيًّا﴾ اعترفوا نجيا والجمع أنجيةٌ يتَناجَون، الواحد: نَجِيٌّ والاثنان والجمع نَجِيٌّ وأنجِيَة ﴿تَفْتَؤُا۟﴾: لا تَزالُ. ﴿حَرَضًا﴾: مُحْرَضاً: يُذِيبُكَ الهَمُّ. ﴿فَتَحَسَّسُوا۟﴾: تَخَبَّرُوا. ﴿مُّزْجَىٰةٍ﴾: قَلِيلَةٌ. ﴿غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ﴾: عامَّةٌ مُجَلِّلَةٌ.

(1) CHAPTER. The Statement of Allāh تعالى: "...and perfect His Favour on you and on the offspring of Ya'qūb (Jacob)..." (V.12:6)

4688. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "The honourable, the son of the honourable, the son of the honourable, the son of the honourable, i.e., Yûsuf (Joseph), the son of Yaqūb (Jacob), the son of Isḥāq (Isaac), the son of Ibrāhīm (Abraham)."

(١) **بابُ** قَوْلِهِ: ﴿وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ﴾ الآيَة [٦].

٤٦٨٨ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحمَّدٍ: حدَّثَنا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ أبِيهِ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «الكَرِيمُ ابنُ الكَرِيمِ ابنِ الكَرِيمِ ابنِ الكَرِيمِ يُوسُفُ بنُ يَعْقُوبَ بنِ إسْحاقَ بنِ إبْراهِيمَ». [راجع: ٣٣٨٢]

(2) CHAPTER. The Statement of Allāh تعالى: "Verily, in Yūsuf (Joseph) and his brethren, there were *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask." (V.12:7)

(٢) **بابُ** قَوْلِهِ: ﴿۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ۝٧﴾ [٧]

4689. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was asked, "Who are the most honourable of the people?" The Prophet ﷺ said, "The most honourable of them with Allāh are those who keep their duty to Allāh and fear Him." They said, "We do not ask you about that." He said, "Then the most honourable of the people is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's *Khalil*[1] [i.e., Ibrāhīm (Abraham)]." They said, "We do not ask you about that." The Prophet ﷺ said, "Do you ask about metals (the virtues of the ancestry) of the Arabs?" They said, "Yes." He said, "Those who were the best amongst you in the pre-Islāmic period are the best amongst you in Islām if they comprehend the religious knowledge." (See H. 3358)

٤٦٨٩ - حدَّثني مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدِ بنِ أَبي سَعِيدٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ تَعالى عَنْهُ قالَ: سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ النَّاسِ أَكْرَمُ؟ قالَ: «أَكْرَمُهُمْ عِنْدَ اللهِ أَتْقاهُمْ»، قالُوا: لَيْسَ عَنْ هٰذَا نَسأَلُكَ، قالَ: «فأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللهِ ابنُ نَبِيِّ اللهِ ابنِ نَبِيِّ اللهِ ابنِ خَلِيلِ اللهِ». قالُوا: لَيْسَ عَنْ هٰذَا نَسْأَلُكَ، قالَ: «فَعَنْ مَعادِنِ العَرَبِ تَسأَلُونِي؟» قالُوا: نَعَمْ، قالَ: «فَخِيارُكُمْ في الجاهِلِيَّةِ خِيارُكُمْ في الإِسْلامِ إِذَا فَقُهُوا».

تابَعَهُ أَبو أُسامَةَ، عَنْ عُبَيْدِ اللهِ.

[راجع: ٣٣٥٣]

(3) CHAPTER. The Statement of Allāh تعالى: "He said, 'Nay, but your ownselves have made up a tale. So (for me), patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18)

(٣) بابُ قَوْلِهِ: ﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ﴾ [١٨]

سَوَّلَتْ: زَيَّنَتْ.

4690. Narrated Az-Zuhrī: 'Urwa bin Az-Zubair, Sa'īd bin Al-Mūsaiyab, 'Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh related the narration of 'Āishah, the wife of the Prophet ﷺ, when the slanderers had said about her what they had said and Allāh later declared her innocence. Each of them related a part of the narration (wherein) the Prophet ﷺ said (to 'Āishah), "If you are innocent, then Allāh will declare your innocence; but if you have committed a sin, then ask for Allāh's forgiveness and repent to

٤٦٩٠ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إِبْراهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ. قالَ: وحدَّثَنا الحَجّاجُ: حدَّثَنا عَبْدُ اللهِ بنُ عُمَرَ النُّمَيْرِيُّ: حدَّثَنا يُونُسُ ابنُ يَزِيدَ الأَيْلِيُّ قالَ: سَمِعْتُ الزُّهْرِيَّ: سَمِعْتُ عُرْوَةَ بنَ الزُّبَيْرِ، وَسَعِيدَ بنَ المُسَيَّبِ، وَعَلْقَمَةَ بنَ وَقّاصٍ، وَعُبَيْدَ

(1) (H. 4689) *Khalīl*: See the glossary.

Him." 'Āishah said, "By Allāh, I find no example for my case except that of Yūsuf's (Joseph's) father (when he said), 'So (for me) patience is most fitting. And it is Allāh (Alone) whose help can be sought against that (lie) which you describe.'" Then Allāh revealed the ten Verses: "Verily! those who brought forth the slander are a group among you..." (V.24:11)

اللهِ بنَ عَبْدِ اللهِ، عَنْ حَدِيثِ عائشَةَ زَوْجِ النَّبيِّ ﷺ حينَ قالَ لها أهْلُ الإفْكِ ما قالُوا فَبرَّأها اللهُ. كُلٌّ حدَّثَني طائفةً منَ الحَديثِ. قالَ النَّبيُّ ﷺ: «إنْ كُنْتِ بَريئَةً فَسَيُبَرِّئُكِ اللهُ، وإنْ كُنْتِ أَلْمَمْتِ بذَنْبٍ فاسْتَغْفِري اللهَ وَتُوبي إلَيْهِ». قُلْتُ: إنِّي وَاللهِ لا أجِدُ مَثَلاً إلَّا أبا يُوسُفَ ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ وأنْزَلَ اللهُ ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ العَشْرَ الآياتِ. [راجع: ٢٥٩٣]

4691. Narrated Umm Rūmān who was 'Āishah's mother: While I was with 'Āishah, 'Āishah got fever, whereupon the Prophet ﷺ said, "Probably her fever is caused by the story related by the people (about her)." I said, "Yes." Then 'Āishah sat up and said, "My example and your example is similar to that of Yaqûb (Jacob) and his sons:

"...Nay, but your ownselves have made up a tale. So (for me), patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18)

٤٦٩١ - حدَّثنا مُوسَى: حدَّثَنا أبو عَوانَةَ، عَنْ حُصَيْنٍ، عَنْ أبي وَائِلٍ: حدَّثَني مَسْرُوقُ بنُ الأجْدَعِ قالَ: حدَّثَتْني أُمُّ رُومانَ، وَهيَ أُمُّ عائشَةَ قالَتْ: بَيْنا أنا وعائشَةُ أخَذَتْها الحُمَّى، فَقالَ النَّبيُّ ﷺ: «لَعَلَّ في حَديثٍ تُحُدِّثَ»، قالَتْ: نَعَمْ، وَقَعَدَتْ عائِشَةُ، قالَتْ: مَثَلي وَمثَلُكُمْ كَيَعْقُوبَ وَبَنِيهِ ﴿بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾. [راجع: ٣٣٨٨]

(4) CHAPTER. The Statement of Allāh تعالى: "And she, in whose house he was, sought to seduce him (to do an evil act). She closed the doors and said, 'Come on, O you.' He said: 'I seek refuge in Allāh (or Allāh forbid)'..." (V.12:23)

(٤) **بابُ قَوْلِهِ:** ﴿وَرَٰوَدَتْهُ ٱلَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ﴾ [٢٣]

وَقالَ عِكْرِمَةُ: ﴿هَيْتَ لَكَ﴾ بالحَوْرَانيَّةِ هَلُمَّ. وَقالَ ابنُ جُبَيرٍ: تَعالَهْ.

4692. Narrated Abū Wā'il: 'Abdullāh bin Mas'ūd recited *"Haita laka* (Come on, O you)," and added, "We recite it as we were taught it."

٤٦٩٢ - حدَّثني أحمدُ بنُ سَعيدٍ: حدَّثَنا بِشْرُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ: ﴿وَقَالَتْ هَيْتَ لَكَ﴾، قالَ: وإنَّما نَقْرؤُها كما عُلِّمْناها. ﴿مَثْوَنهُ﴾: مُقامُهُ. ﴿وَأَلْفَيَا﴾: وَجدَا، ﴿أَلْفَوْا ءَابَآءَهُمْ﴾، ﴿أَلْفَيْنَا﴾.

وَعَنِ ابنِ مَسْعُودٍ: ﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ ⑫﴾ [الصافات: ١٢].

4693. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ realized that the Quraish had delayed in embracing Islām, he said, "O Allāh! Protect me against their evil by afflicting them with seven (years of drought, famine) like the seven years of (Prophet) Yūsuf (Joseph)." So they were struck with a year of drought (famine) that destroyed everything till they even ate bones, and a man would look towards the sky and see something like smoke between him and it. Allāh said:

"Then wait you for the Day when the sky will bring forth a visible smoke." (V.44:10)

And Allāh further said:

"Verily! We shall remove the torment for a while. Verily! You will revert (to disbelief)." (V.44:15)

Will Allāh relieve them from torture on the Day of Resurrection? (The punishment of) the smoke had passed and *Al-Batsha* (the destruction of *Al-Mushrikūn* in the battle of Badr) had also passed. (See H. 1007)

٤٦٩٣ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ تَعالى عَنْهُ أنَّ قُرَيْشاً لمَّا أبْطَؤُوا عَنِ النَّبيِّ ﷺ بالإسْلامِ قالَ: «اللَّهُمَّ اكْفِنِيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ»، فأصابَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ حتَّى أكَلُوا العِظامَ حتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إلى السَّماءِ فَيَرى بَيْنَهُ وَبَيْنَها مِثْلَ الدُّخانِ. قالَ اللهُ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِينٍ ⑩﴾ [الدخان: ١٠]. قالَ اللهُ: ﴿إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَآئِدُونَ ⑮﴾ [الدخان: ١٥]. أفَيُكْشَفُ عَنْهُمُ العَذابُ يَوْمَ القِيامَةِ؟ وَقَدْ مَضَى الدُّخانُ وَمَضَتِ البَطْشَةُ.

[راجع: ١٠٠٧]

(5) CHAPTER. The Statement of Allāh تعالى: "But when the messenger came to him, [Yūsuf (Joseph)] said, 'Return to your lord..

(٥) **بابٌ** قَوْلِهِ: ﴿فَلَمَّا جَآءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ﴾ إلى قولِهِ ﴿قُلْنَ

(up to).. the women said: Allah forbid.'" (V.12:50,51)

﴿حَٰشَ لِلَّهِ﴾ [٥٠، ٥١]

حاشَ وحاشا تَنْزِيهٌ واسْتِثْناءٌ.

﴿حَصْحَصَ﴾: وَضَحَ.

4694. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "May Allāh bestow His Mercy on (Prophet) Lūt (Lot) (عليه السَّلام), certainly he used to lean on powerful support; and if I were to remain in prison for the period Yūsuf (Joseph) had remained and then the offer of freedom came to me, I would surely have accepted it, and we shall have more right (to be in doubt) than Ibrāhīm (Abraham): When Allāh said to him, 'Do you not believe?' Ibrāhīm said, 'Yes, (I believe) but to be stronger in Faith.'" (V.2:260) (See H. 3377)

٤٦٩٤ - **حدَّثَنا** سَعيدُ بنُ تَليدٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ القاسِمِ، عَنْ بَكْرِ ابنِ مُضَرَ، عَنْ عَمْرِو بنِ الحارِثِ، عَنْ يُونُسَ بنِ يَزِيدَ، عَنِ ابنِ شِهابٍ، عَنْ سَعيدِ بنِ المُسَيَّبِ وأبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَرْحَمُ اللهُ لُوطاً لَقَدْ كانَ يأوِي إلى رُكْنٍ شَديدٍ. وَلَوْ لَبِثْتُ في السِّجْنِ ما لَبِثَ يُوسُفُ لأجَبْتُ الدَّاعيَ. ونَحْنُ أحَقُّ مِنْ إبْراهِيمَ إذْ قالَ لَهُ: ﴿أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾ [البقرة: ٢٦٠]». [راجع: ٣٣٧٢]

(6) CHAPTER. "(They were reprieved) until, when the Messengers gave up hope..." (V.12:110)

(٦) بابُ قَوْلِهِ: ﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ﴾ [١١٠]

4695. Narrated 'Urwa bin Az-Zubair that when he asked 'Āishah about the Statement of Allāh تعالى:

"(They were reprieved) until when the Messengers gave up hope..." (V.12:110) she told him (its meaning), 'Urwa added, "I said, 'Did they (Messengers) suspect that they were betrayed (by Allāh) or that they were treated as liars by (their people)?'" 'Āishah said, "(They suspected) that they were treated as liars by (their people)." I said, "But they were sure that their people treated them as liars and it was not a matter of suspicion." She said, "Yes, they were sure

٤٦٩٥ - **حدَّثَنا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللهُ تَعالى عَنْها قالَتْ لَهُ وهُوَ يَسألُها عَنْ قَوْلِ اللهِ تَعالى: ﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ﴾ قالَ: قُلْتُ: أكُذِبُوا أمْ كُذِّبُوا؟ قالَتْ عائِشَةُ: كُذِّبُوا. قُلْتُ: فَقَدِ اسْتَيْقَنُوا أنَّ قَوْمَهُمْ

about it." I said to her, "So they (the Messengers) suspected that they were betrayed (by Allāh)." She said, "Allāh forbid! The Messengers never suspected their Lord of such thing." I said, "What about this Verse then?" She said, "It is about the Messengers' followers who believed in their Lord and trusted their Messengers, but the period of trials was prolonged and victory was delayed till the Messengers gave up all hope of converting those of the people who disbelieved them; and the Messengers thought that their followers treated them as liars; thereupon Allāh's help came to them." (See H. 3389)

كَذَّبُوهُمْ فَمَا هُوَ بِالظَّنِّ. قالَتْ: أَجَلْ لَعَمْرِي لَقَدِ اسْتَيْقَنُوا بِذٰلكَ، فَقُلْتُ لَها: وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا، قالَتْ: مَعاذَ اللهِ، لَمْ تَكُنِ الرُّسُلُ تَظُنّ ذٰلكَ بِرَبِّها، قُلْتُ: فَمَا هٰذِهِ الآيَةُ؟ قالَتْ: هُمْ أَتْباعُ الرُّسُلِ الّذينَ آمَنُوا بِرَبِّهِمْ وَصَدَّقُوهُمْ فَطالَ عَلَيْهِمُ البَلاءُ وَاسْتأْخَرَ عَنْهُمُ النَّصْرُ حَتَّى إذَا اسْتَيأَسَ الرُّسُلُ مِمَّنْ كَذَّبَهُمْ مِنْ قَوْمِهِم وظَنّتِ الرُّسُلُ أَنَّ أَتْباعَهُمْ قَدْ كَذَّبوهُمْ جاءَهُمْ نَصْرُ اللهِ عِنْدَ ذٰلكَ. [راجع: ٣٣٨٩]

4696. Narrated 'Urwa: I told her ('Āishah) (regarding the above narration) that they (Messengers) were betrayed (by Allāh). She said: "Allāh forbid" or said something similar. (See H. 3389)

٤٦٩٦ - **حدَّثَنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ، فَقُلْتُ: لَعَلَّها: كُذِبُوا، مُخَفَّفَةً، قالَتْ: مَعاذَ اللهِ نحوَه. [راجع: ٣٣٨٩]

(13) SŪRAT AR-RA'D (The Thunder)

(١٣) سورة الرعد

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وقالَ ابنُ عَبّاسٍ: ﴿كَبَٰسِطِ كَفَّيْهِ﴾ مَثَلُ المُشْرِكِ الّذي عَبَدَ مَعَ اللهِ إلهاً غَيرَهُ كمَثَلِ العَطْشانِ الّذي يَنْظُرُ إلى ظِلِّ خَيالِهِ في الماءِ مِنْ بَعيدٍ وَهُوَ يُريدُ أنْ يَتناوَلَهُ وَلا يَقْدِرُ. وَقالَ غَيرُهُ: ﴿مُّتَجَٰوِرَٰتٌ﴾: مُتَدانياتٌ. وَقالَ

غَيرُهُ: ﴿ٱلْمَثُلَٰتُ﴾ وَاحِدُها مَثُلَةٌ: وَهيَ الأشْباهُ والأمْثالُ. وَقال ﴿إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا﴾ [يونس: ١٠٢]. ﴿بِمِقْدَارٍ﴾: بِقَدَرٍ. يُقَالُ ﴿مُعَقِّبَٰتٌ﴾: مَلائكَةٌ حَفَظَةٌ تُعَقِّبُ الأولى مِنْها الأُخْرَى. وَمِنْهُ قِيلَ: العَقِيبُ، أي: عَقَّبْتُ في أثَرِهِ. ﴿ٱلْمِحَالِ﴾: العُقُوبَةُ. ﴿كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ﴾ ليَقْبِضَ عَلى المَاءِ. ﴿رَّابِيًا﴾: مِنْ رَبا يَرْبُو، ﴿أَوْ مَتَٰعٍ زَبَدٌ﴾ مِثْلُهُ، المَتاعُ: ما تَمَتَّعْتَ بِهِ. ﴿جُفَآءً﴾: يُقَالُ: أجْفَأَتِ القِدْرُ: إذَا غَلَتْ فَعَلاها الزَّبَد، ثُمَّ تَسْكُنُ فَيَذْهَبُ الزَّبَدُ بلا مَنْفَعَةٍ فَكَذٰلكَ يُمَيِّزُ الحَقُّ مِنَ الباطِلِ. ﴿ٱلْمِهَادُ﴾: الفِرَاشُ. ﴿وَيَدْرَءُونَ﴾: يَدْفَعُونَ. دَرأْتُهُ عَنِّي: دَفَعْتُه. ﴿سَلَٰمٌ عَلَيْكُم﴾: أيْ يَقُولُونَ: سَلامٌ عَلَيْكُمْ، وَالمَتَاب إليه: تَوْبَتِي. ﴿أَفَلَمْ يَاْيْـَٔسِ﴾: أفَلَمْ يَتَبَيَّنْ. ﴿قَارِعَةٌ﴾: داهِيَةٌ. ﴿فَأَمْلَيْتُ﴾: أطَلْتُ، مِنَ المَلِيِّ والمِلاوَةُ ومِنْهُ مَلِيّاً، وَيُقالُ للوَاسِعِ الطّويلِ مِنَ الأرْضِ: مَلًى، ﴿أَشَقُّ﴾: أشَدُّ، مِنَ المَشَقَّةِ. ﴿مُعَقِّبَ﴾: مُغَيِّر. وَقالَ مُجاهِد: ﴿مُّتَجَٰوِرَٰتٌ﴾: طَيِّبُها عَذْبٌ وَخَبِيثُها السِّباخُ. ﴿صِنْوَانٌ﴾: النَّخْلَتانِ أوْ أكْثَرُ في أصْلٍ وَاحِدٍ. ﴿وَغَيْرُ صِنْوَانٍ﴾: وَحْدَها. ﴿بِمَآءٍ وَٰحِدٍ﴾: كَصَالحِ بَنِي آدَمَ وخَبِيثِهِمْ

أبُوهُمْ وَاحِدٌ. ﴿ٱلسَّحَابَ ٱلثِّقَالَ﴾: الَّذي فيهِ المَاءُ. ﴿كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ﴾ يَدْعُو المَاءَ بِلِسانِهِ وَيُشِيرُ إِلَيْهِ بِيَدِهِ فَلا يأتِيهِ أبداً. ﴿فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا﴾ تَمْلأُ بَطْنَ وادٍ. ﴿زَبَدًا رَّابِيًا﴾: الزَّبَدُ السَّيْلُ مِثْلُهُ زَبَد. خَبَثُ الحَديدِ والحِلْيَةِ.

(1) CHAPTER. The Statement of Allāh تعالى: "Allāh knows what every female bears, and by how much the wombs fall short (of their time or number)..." (V.13:8)

(١) **بابٌ** قَوْلِهِ: ﴿ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ﴾ [٨] غِيضَ: نُقِصَ،

4697. Narrated Ibn 'Umar رَضِيَ الله عَنْهما: Allāh's Messenger ﷺ said, "The keys of *Al-Ghaib*[1] (Unseen) are five which none knows but Allāh: None knows what will happen tomorrow but Allāh; none knows what is in the wombs (a male child or a female) but Allāh; none knows when it will rain but Allāh; none knows at what place one will die; none knows when the Hour will be established but Allāh."

[See the Qur'ān, V.31:34.]

٤٦٩٧ - **حدَّثني** إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثنا مَعْنٌ قالَ: حدَّثني مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالَى عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَفاتِيحُ الغَيْبِ خَمْسٌ لا يَعْلَمُها إلَّا اللهُ: لا يَعْلَمُ ما في غَدٍ إلَّا اللهُ، وَلا يَعْلَمُ ما تَغِيضُ الأرْحامُ إلَّا اللهُ، وَلا يَعْلَمُ مَتى يأتِي المَطَرُ أحَدٌ إلَّا اللهُ، وَلا تَدْرِي نَفْس بأيِّ أرْضٍ تَمُوتُ، وَلا يَعْلَمُ مَتى تَقُومُ السّاعَةُ إلَّا اللهُ». [راجع: ١٠٣٩]

(1) (H. 4697) *Al-Ghaib*: (literally means a thing not seen). This word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

(14) SŪRAT IBRĀHĪM
(The Prophet Ibrāhīm)

(١٤) سورة إبراهيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قالَ ابنُ عَبّاس: ﴿هَادٍ﴾: دَاعٍ. وَقالَ مُجاهِدٌ: ﴿صَدِيدٍ﴾: قَيْحٌ وَدَمٌ. وَقالَ ابنُ عُيَيْنَةَ: ﴿ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ﴾ أيادِيَ اللهِ عِنْدَكُمْ وأيّامَهُ. وَقالَ مُجاهِد: ﴿مِّن كُلِّ مَا سَأَلْتُمُوهُ﴾: رَغِبْتُمْ إلَيْهِ فِيهِ. ﴿تَبْغُونَهَا عِوَجًا﴾: تَلْتَمِسُونَ لَهَا عِوَجاً. ﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ﴾: أعْلَمَكُمْ، آذَنَكُمْ. رَدُّوا أيْدِيَهُمْ في أفْوَاهِهِمْ: هٰذَا مَثَل، كَفُّوا عَمّا أُمِرُوا بِهِ. ﴿مَقَامِى﴾: حَيْثُ يُقيمُهُ اللهُ بَين يَدَيْهِ. ﴿مِّن وَرَآئِهِۦ﴾: قُدّامِه جهنم. ﴿لَكُمْ تَبَعًا﴾: واحِدُها تابعٌ مِثْلُ غَيَبٍ وغائِبٍ. ﴿بِمُصْرِخِكُمْ﴾: اسْتَصْرَخَنِي: اسْتَغَاثَنِي، ﴿يَسْتَصْرِخُهُۥ﴾: مِنَ الصُّرَاخِ. ﴿وَلَا خِلَٰلٌ﴾: مَصْدرُ خالَلْتُهُ خِلالاً، ويجُوزُ أيْضاً جمْعُ خُلَّةٍ وخِلالٍ. ﴿ٱجْتُثَّتْ﴾: اسْتُؤْصِلَتْ.

(1) CHAPTER. The Statement of Allāh عزَّ وجلَّ:
"... As a goodly tree, whose root is firmly fixed..." (V.14:24)

(١) **بابٌ** قَوْلِهِ: ﴿كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ﴾ الآيَة [٢٤].

4698. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While we were with Allāh's Messenger ﷺ, he said, "Tell me of a tree which resembles a

٤٦٩٨ - حَدَّثَني عُبَيْدُ بنُ إسْماعِيلَ، عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ

Muslim man. Its leaves do not fall and it does not, and does not, and does not,[1] and it gives its fruits every now and then." It came to my mind that such a tree must be the date-palm, but seeing Abū Bakr and 'Umar saying .. thing, I disliked to speak. So, when they did not say anything, Allāh's Messenger ﷺ said, "It is the date-palm tree." When we got up (from that place), I said to 'Umar, "O my father! By Allāh, it came to my mind that it must be the date-palm tree." 'Umar said, "What prevented you from speaking?" I replied, "I did not see you speaking, so I disliked to speak or say anything." 'Umar then said, "If you had said it, it would have been dearer to me than so-and-so."

اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالَى عَنْهُما قالَ: كُنّا عِنْدَ رَسُولِ اللهِ ﷺ فَقالَ: «أَخْبِرُوني بِشَجَرَةٍ تُشْبِهُ، أَوْ كالرَّجُلِ المُسْلِمِ لا يَتَحاتُّ وَرَقُها وَلا . . . وَلا . . . وَلا . . .، تُؤْتِي أُكُلَها كُلَّ حِينٍ»، قالَ ابنُ عُمَرَ: فَوَقَعَ في نَفْسِي أَنَّها النَّخْلَةُ، ورأَيْتُ أبا بَكْرٍ وعُمَرَ لا يَتَكَلَّمانِ فكَرِهْتُ أَنْ أَتَكَلَّمَ. فَلَمّا لَمْ يَقُولُوا شَيْئاً قالَ رَسُولُ اللهِ ﷺ: «هِيَ النَّخْلَةُ». فَلَمّا قُمْنا قُلْتُ لِعُمَرَ: يا أَبَتاهُ، وَاللهِ لَقَدْ كانَ وَقَعَ في نَفْسِي أَنَّها النَّخْلَةُ. فَقالَ: ما مَنَعَكَ أَنْ تَكَلَّمَ؟ قالَ: لَمْ أَرَكُمْ تَكَلَّمُونَ فكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيْئاً. قالَ عُمَرُ: لأَنْ تَكُونَ قُلْتَها أَحَبُّ إِلَيَّ مِنْ كَذا وكَذا. [راجع: ٦١]

(2) CHAPTER. "Allāh will keep firm those who believe with, the word that stands firm..." (V.14:27)

(٢) بابٌ ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ﴾ [٢٧].

4699. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When a Muslim is questioned in his grave, he will testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad (ﷺ) is Allāh's Messenger, and that is what is meant by Allāh's Statement:

'Allāh will keep firm those who believe, with the word that stands firm in this world [i.e. they will keep on worshipping Allāh

٤٦٩٩ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني عَلْقَمَةُ بنُ مَرْثَدٍ قالَ: سَمِعْتُ سَعْدَ بنَ عُبَيْدَةَ، عَنِ البَراءِ بنِ عازِبٍ رَضِيَ اللهُ تَعالى عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «المُسْلِمُ إِذا سُئِلَ في القَبْرِ يَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللهُ، وأَنَّ مُحَمَّداً رَسُولُ اللهِ، فَذٰلِكَ

(1) (H. 4698) The narrator seems to have forgotten what the Prophet ﷺ said, therefore he just repeats the expression 'does not' three times to indicate that the Prophet ﷺ described the tree with three other qualities.

(Alone) and none else] and in the Hereafter."[1]" (V.14:27)

[See Vol. 2, *Hadith* No.1369]

قَوْلُهُ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾». [راجع: ١٣٦٩]

(3) CHAPTER. "Have you not seen those who have changed the Blessings of Allāh into disbelief?..." (V.14:28)

(٣) **بابٌ** ﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا﴾ [٢٨]:

﴿أَلَمْ تَرَ﴾ أَلَمْ تَعْلَمْ. كقَوْلِهِ: ﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟﴾. ﴿ٱلْبَوَارِ﴾: الهَلاكُ. بارَ يَبُورُ بَوراً. ﴿قَوْمًا بُورًا﴾: هالِكِينَ.

4700. Narrated 'Aṭā': When Ibn 'Abbās heard (the Verse):

"Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islām)?' (V.14:28) he said, "Those were the disbelievers (pagans etc.) of Makkah."

٤٧٠٠ - **حدَّثنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ: سَمِعَ ابنَ عَبّاسٍ ﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا﴾ قالَ: هُمْ كُفّارُ أهْلِ مَكّةَ. [راجع: ٣٩٧٧]

(15) SŪRAT Al-ḤIJR
(The Rocky Tract)

(١٥) تفسير سورة الحجر

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ﴾: الحَقُّ يَرْجِعُ إلى اللهِ، وَعَلَيْهِ طَرِيقُهُ. ﴿لَبِإِمَامٍ مُّبِينٍ﴾: على الطريقِ. وَقالَ ابنُ عَبّاسٍ:

---

(1) (H. 4699) i.e., immediately after their death (in their graves), when the angels (*Munkar* and *Nakīr*) will ask them three questions: As to (1) Who is your Lord?; (2) What is your religion?; and (3) What do you say about this man (Prophet Muhammad ﷺ) who was sent to you? The believers will give the correct answers, i.e., (1) My Lord is Allāh; (2) My religion is Islām; and (3) This man Muhammad ﷺ is Allāh's Messenger, and he came to us with clear signs and we believed in him, – while the wrong-doers who believed not in Muhammad ﷺ, the Message of Allāh, will not be able to answer these questions] (See H. 1338).

﴿لَعَمْرُكَ﴾: لَعَيْشُكَ. ﴿قَوْمٌ مُّنكَرُونَ﴾: أَنْكَرَهُمْ لُوطٌ. ﴿كِتَابٌ مَّعْلُومٌ﴾: أَجَلٌ. ﴿لَّوْ مَا تَأْتِينَا﴾: هَلَّا تَأْتِينا. ﴿شِيَعِ﴾: أُمَمٌ وَلِلأَوْلِياءِ أَيْضاً شِيَعٌ. وَقالَ ابنُ عَبّاسٍ: ﴿يُهْرَعُونَ﴾: مُسْرِعينَ. ﴿لِلْمُتَوَسِّمِينَ﴾: لِلنّاظِرِينَ. ﴿سُكِّرَتْ﴾: غُشِّيَتْ. ﴿بُرُوجًا﴾: مَنازِلَ لِلشَّمْسِ والقَمَرِ. ﴿لَوَاقِحَ﴾، مَلاقِحَ مُلْقِحَةً. ﴿حَمَإٍ﴾: جماعَةُ حَمْأَةٍ، وَهُوَ الطِّينُ المُتَغَيِّرُ. والمَسْنونُ: المَصْبُوبُ. ﴿تَوْجَلْ﴾: تَخَفْ. ﴿دَابِرَ﴾: آخِرَ. ﴿لَبِإِمَامٍ مُّبِينٍ﴾: الإمامُ كُلُّ ما ائْتَمَمْتَ وَاهْتَدَيْتَ بِهِ. ﴿الصَّيْحَةُ﴾: الهَلَكَةُ.

(١) بابٌ قَوْلِهِ: ﴿إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾﴾

(1) CHAPTER. The Statement of Allāh تعالى: "Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire." (V.15:18)

٤٧٠١ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قالَ: «إِذَا قَضَى اللهُ الأمْرَ في السَّماءِ ضَرَبَتِ المَلائكَةُ بأجْنِحَتِها خُضْعَاناً لِقَوْلِهِ كالسِّلْسِلَةِ على صَفْوَانٍ - قالَ عَلِيٌّ: وَقالَ غَيْرُهُ: - صَفْوانٍ يَنْفُذُهُمْ، ذٰلِكَ فإذَا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا: ماذَا قالَ رَبُّكُمْ؟ قالوا لِلَّذي قالَ: الحَقَّ وَهُوَ العَلِيُّ الكَبِيرُ، فَيَسْمَعُها مُسْتَرِقُو السَّمْعِ وَمُسْتَرِقُو

4701. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When Allāh has ordained some affair in the heaven, the angels beat with their wings in obedience to His Statement, which sounds like a chain dragged over a rock. ('Alī and other subnarrators said, "The sound reaches them.") So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.' (V.34:23) Then he who gains a hearing by stealing (i.e., the devil) will hear Allāh's Statement. Those who gain a hearing by stealing, (stand one over the other like this). (Sufyān, to illustrate this, spread the fingers of his right

hand and placed them one over the other horizontally.) A clear flaming fire may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyān said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer (or a foreteller) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say, 'Didn't he tell us that on such and such a day, such and such a thing will happen? We have found that is true because of the true news heard from heaven.'"

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The same *Ḥadīth* above, starting: 'When Allāh has ordained some affair...') In this narration the word 'foreteller' is added to the word 'wizard.' (See H. 4800)

السَّمْعِ هٰكَذَا وَاحِدٌ فَوْقَ آخَرَ». وَوَصَفَ سُفْيَانُ بِيَدِهِ وَفَرَّجَ بَيْنَ أَصَابِعِ يَدِهِ الْيُمْنَى، نَصَبها بَعْضَها فَوْقَ بَعْضٍ «فَرُبَّما أَدْرَكَ الشِّهابُ الْمُسْتَمِعَ قَبْلَ أَنْ يَرْمِيَ بِها إِلى صَاحِبِهِ فَيُحْرِقَهُ، ورُبَّما لَمْ يُدْرِكْهُ حَتَّى يَرْمِيَ بِها إِلى الَّذي يَلِيهِ إِلى الَّذي هُوَ أَسْفَلُ مِنْهُ حَتَّى يُلْقُوها إِلى الأَرْضِ - وَرُبَّما قالَ سُفْيانُ:- حَتَّى تَنْتَهِيَ إِلى الأَرْضِ، فَتُلْقَى عَلى فَمِ السّاحِرِ فَيَكْذِبُ مَعَها مائَةَ كَذْبَةٍ فَيَصْدُقُ فَيَقُولُونَ: أَلَمْ يُخْبِرْنا يَوْمَ كَذا وكَذا يَكُونَ كَذا وكَذا؟ فَوَجَدْناهُ حَقّاً. لِلْكَلِمَةِ التي سُمِعَتْ مِنَ السَّماءِ».

حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: حَدَّثَنا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنْ أَبي هُرَيْرَةَ: «إِذَا قَضَى اللهُ الأَمْرَ»، وَزَادَ: وَ«الكاهِنُ». وَحدَّثَنا سُفْيانُ فَقالَ: قالَ عَمْرٌو: سَمِعْتُ عِكْرِمَةَ: حَدَّثَنا أبو هُرَيْرَةَ قالَ: «إِذَا قَضَى اللهُ الأَمْرَ» وَقالَ: «عَلى فَمِ السّاحِرِ»، قُلْتُ لِسُفْيانَ: أَأَنْتَ سَمِعتَ عَمْرَ قالَ: سَمِعْتُ عِكْرِمَةَ، قالَ: سَمِعْتُ أَبا هُرَيْرَةَ؟ قالَ: نَعَمْ. قُلْتُ لِسُفْيانَ: إِنَّ إِنساناً رَوَى عَنْكَ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أَبي هُرَيْرَةَ وَيَرْفَعُهُ أَنَّهُ قَرأ «فُزِّعَ»، قالَ سُفْيانُ: هٰكَذا قَرأَ عَمْرٌو فَلا أَدْري سَمِعَهُ هٰكَذا أَمْ لا؟

قالَ سُفْيانُ: وَهيَ قِرَاءَتُنا. [انظر: ٤٨٠٠، ٧٤٨١]

(٢) بابُ قَوْلِهِ: ﴿وَلَقَدْ كَذَّبَ أَصْحَٰبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ﴾ [٨٠]

(2) CHAPTER. The Statement of Allāh تعالى: "And verily, the dwellers of *Al-Ḥijr* (Rocky Tract, i.e., *Thamūd* people) denied the Messengers." (V.15:80)

٤٧٠٢ - حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا مَعْنٌ قالَ: حدَّثَني مالِكٌ، عَنْ عَبْدِ اللهِ ابنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ تَعالى عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ لأصحابِ الحِجْرِ: «لا تَدْخُلوا عَلى هٰؤُلاءِ القَوْمِ إلَّا أنْ تَكُونُوا باكِينَ، فإنْ لَمْ تَكُونُوا باكِينَ فَلا تَدْخُلوا عَلَيْهِمْ أنْ يُصِيبَكم مِثْلُ ما أصابَهُمْ». [راجع: ٤٣٣]

4702. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: (While we were going for the battle of Tabūk and when we reached the places of the Dwellers of *Al-Ḥijr*,) Allāh's Messenger ﷺ said to his Companions who were at *Al-Ḥijr*, or said about the Dwellers of *Al-Ḥijr* (to us), "Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with."

[See Vol. 5, *Ḥadīth* No.4420]

(٣) بابُ قَوْلِهِ: ﴿وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِي وَٱلْقُرْءَانَ ٱلْعَظِيمَ﴾ [٨٧]

(3) CHAPTER. The Statement of Allāh تعالى: "And indeed, We have bestowed upon you seven *Al-Mathānī* (i.e., seven repeatedly recited Verses i.e., *Sūrat Al-Fātiḥa*) and the Grand Qur'ān." (V.15:87)

٤٧٠٣ - حدَّثَني مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ خُبَيْبِ ابنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي سَعِيدِ بنِ المُعَلّى قالَ: مَرَّ بي النَّبيُّ ﷺ وأنا أُصَلِّي فَدَعاني فَلَمْ آتِهِ حتَّى صَلَّيْتُ. ثُمَّ أتَيْتُ فَقالَ: «ما مَنَعَكَ أنْ تَأتِيَ؟» فَقُلْتُ: كُنْتُ أُصَلِّي، فقالَ: «ألَمْ يَقُلِ اللهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱسْتَجِيبُوا لِلَّهِ

4703. Narrated Abū Sa'īd Al-Mu'allā: While I was offering *Ṣalāt* (prayer), the Prophet ﷺ passed by and called me, but I did not go to him till I had finished my *Ṣalāt* (prayer). When I went to him, he said, "What prevented you from coming?" I said, "I was offering *Ṣalāt* (prayer)." He said, "Didn't Allāh say:

'O you who believe! Answer Allāh (by obeying Him) and (His) Messenger.'" (V.8:24)

He then said, "May I teach you the greatest *Sūrah* in the Qur'ān before I go out of the mosque?". When the Prophet ﷺ

وَلِلرَّسُولِ﴾؟» ثُمَّ قال: «ألا أُعَلِّمُكَ أعْظَمَ سُورَةٍ في القرآنِ قَبْلَ أنْ أَخْرُجَ مِنَ المَسجِدِ؟» فَذَهَبَ النَّبِيُّ ﷺ لِيَخْرُجَ فَذَكَّرْتُه فقالَ: «الحَمْدُ للهِ رَبِّ العالَمينَ هيَ السَّبْعُ المَثاني والقُرآنُ العَظيمُ الّذي أُوتِيتُهُ». [راجع: ٤٤٧٤]

intended to go out (of the mosque), I reminded him and he said, "That is: *'Alhamdu lillāhi Rabbil 'ālamīn* [All the praises and thanks be to Allāh, the Lord of the *'ālamīn* (mankind, jinn, and all that exists)] which is the seven repeatedly recited Verses (*Al-Mathānī*, *Sūrat Al-Fatiha*) and the Grand Qur'ān which has been given to me." (See H. 4474)

٤٧٠٤ - **حدَّثَنا** آدَمُ: حدَّثَنا ابنُ أبي ذِئْبٍ: حدَّثَنا سَعيدٌ المَقْبُرِيُّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أُمُّ القُرآنِ هيَ السَّبْعُ المَثاني والقُرآنُ العَظِيمُ».

4704. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The *Umm-ul-Qur'ān* (i.e., the Mother of the Qur'ān) is the seven repeatedly recited Verses (*Al-Mathānī, Sūrat Al-Fatiha*) and the Grand Qur'ān."

(٤) بابُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ ﴿٩١﴾﴾ [٩١]

(4) CHAPTER. The Statement of Allāh عَزَّ وَجَلَ: "Who have made the Qur'ān into parts (i.e., believed in one part and disbelieved in the other)." (V.15:91)

﴿الْمُقْتَسِمِينَ﴾: الّذينَ حَلَفُوا ومنه ﴿لَآ أُقْسِمُ﴾: أيْ أُقْسِمُ وتُقْرَأُ: لأُقْسِمُ. ﴿وَقَاسَمَهُمَآ﴾: حَلَفَ لهُما ولَمْ يَحْلِفا لَهُ. وَقالَ مُجاهِدٌ: تَقاسَمُوا: تَحالَفُوا.

٤٧٠٥ - **حدَّثَنا** يَعْقُوبُ بنُ إبْراهيمَ: حدَّثَنا هُشَيمٌ: أخْبَرَنا أبُو بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما: ﴿الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ ﴿٩١﴾﴾ قالَ: هُمْ أهْلُ الكِتابِ جَزَّؤُهُ أجْزاءً فآمَنُوا بِبَعْضِهِ وكَفَرُوا بِبَعْضِهِ.

4705. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Those who have made the Qur'ān into parts are the people of the Scripture, who divided it into portions and believed in one part of it and disbelieved the other.

٤٧٠٦ - **حدَّثَني** عُبَيْدُ اللهِ بنُ مُوسَى، عَنِ الأعْمَشِ، عَنْ أبي ظَبْيانَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ

4706. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما concerning:

"As We have sent down on the dividers (Quraish pagans or Jews and Christians)." (V. 15:90)

تعالى عنهما: ﴿كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ﴾، قال: آمنوا ببعض وكفروا ببعض، اليهود والنصارى.

They believed in one part of it and disbelieved in the other, (and they) are the Jews and the Christians.

(٥) **بابٌ** قوله: ﴿وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ﴾ [٩٩].

قال سالمٌ: ﴿ٱلْيَقِينُ﴾ الموتُ.

(5) CHAPTER. The Statement of Allāh تعالى: "And worship your Lord until there comes unto you the certainty (i.e., death)." (V.15:99)

Sālim said: "The certainty", means "the death."

(١٦) سورة النحل

(16) SŪRAT AN-NAḤL
(The Bees)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿رُوحُ ٱلْقُدُسِ﴾: جبريل. ﴿نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ﴾. ﴿فِى ضَيْقٍ﴾: يُقالُ: أمرٌ ضَيْقٌ وَضَيِّقٌ مِثْل هَيْنٍ وهَيِّنٍ، ولَيْنٍ ولَيِّنٍ، وَمَيْتٍ وَمَيِّتٍ. قالَ ابنُ عَبّاسٍ: **(تتفيّأُ ظِلالُهُ)** تَتَهَيَّأُ. ﴿سُبُلَ رَبِّكِ ذُلُلًا﴾ لَا يَتَوَعَّرُ عَلَيْهَا مَكَانٌ سَلَكَتْهُ. وقال ابنُ عبّاسٍ: ﴿فِى تَقَلُّبِهِمْ﴾: اخْتِلافِهِمْ. وَقالَ مُجاهِد: ﴿تَمِيدَ﴾: تَكَفَّأُ. ﴿مُّفْرَطُونَ﴾: مَنْسِيُّونَ. وَقالَ غَيْرُهُ: ﴿فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ﴾، هٰذَا مُقَدَّمٌ وَمُؤَخَّرٌ: وذٰلكَ أنَّ الاسْتِعاذَةَ قَبلَ القراءَةِ ومَعْناها الاعْتِصامُ باللهِ. وَقَالَ ابن عباس ﴿تُسِيمُونَ﴾ ترعون ﴿شَاكِلَتِهِۦ﴾ ناحيته ﴿قَصْدُ ٱلسَّبِيلِ﴾: البَيانُ.

الدِّفءُ: ما اسْتَدْفأتَ بِهِ. ﴿تُرِيحُونَ﴾: بالعَشِيِّ، و﴿تَسْرَحُونَ﴾: بالغَداةِ. ﴿بِشِقِّ﴾: يَعْني المَشقَّةَ. ﴿عَلَىٰ تَخَوُّفٍ﴾: تَنَقُّصٍ. ﴿ٱلْأَنْعَٰمِ لَعِبْرَةً﴾، وَهيَ تُؤَنَّثُ وَتُذَكَّرُ، وكذلكَ النَّعَمُ ﴿ٱلْأَنْعَٰمِ﴾ جماعةُ النَّعَمِ. ﴿أَكْنَٰنًا﴾ واحدها كِنٌّ مثل حِمْلٍ وأَحمالٍ. ﴿سَرَٰبِيلَ﴾: قُمُصٌ ﴿تَقِيكُمُ ٱلْحَرَّ﴾ وَأما ﴿وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ﴾ فإنّها الدُّروعُ. ﴿دَخَلًۢا بَيْنَكُمْ﴾: كُلُّ شَيْءٍ لَمْ يَصِحَّ فَهُوَ دَخَلٌ. قالَ ابنُ عَبّاسٍ: ﴿وَحَفَدَةً﴾: مِنْ وَلَدِ الرَّجُلِ. **(السَّكَرُ)**: ما حُرِّمَ مِنْ ثَمَرَتِها، **(والرِّزْقُ الحَسَنُ)**: ما أحَلَّ اللهُ. وَقالَ ابنُ عُيَيْنَةَ، عَنْ صَدَقَةَ: ﴿أَنكَٰثًا﴾: هيَ خَرْقاءُ كانَتْ إذَا أبْرَمَتْ غَزْلَها نَقَضَتْهُ. وَقالَ ابنُ مَسْعودٍ: **(الأُمَّةُ)** مُعَلِّمُ الخَيرِ. و**(القانِتُ)**: المطيع

(١) بابُ قَوْلِهِ تَعالىٰ: ﴿وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ﴾ [٧٠]

(1) CHAPTER. The Statement of Allāh تعالى: "...And of you there are some who are sent back to senility..." (V.16:70)

٤٧٠٧ - **حدَّثنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا هارُونُ بنُ مُوسَى أبو عَبْدِ اللهِ الأعْوَرُ، عَنْ شُعَيْبٍ، عَنْ أنَسِ ابنِ مالكٍ رَضِيَ اللهُ تَعالىٰ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَدْعُو: «أعُوذُ بِكَ مِنَ البُخْلِ والكَسَلِ،

4707. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to invoke Allāh saying), "O Allāh! I seek refuge with You from miserliness, from laziness; from old senile age, from the punishment in the grave; from the *Fitnah* (trial and affliction) of *Ad-Dajjāl*; and from the *Fitnah* (trial and affliction) of life and death."

وأرْذَلِ العُمُرِ، وَعَذَابِ القَبرِ، وَفِتْنَةِ الدَّجّال وَفِتْنَةِ المحيَا والمَماتِ».

[راجع: ٢٨٢٣]

(17) *SŪRAT AL-IṢRĀ'*
(The Journey by Night)
(Also called *Sūrat Banī Isrāel*)

(١٧) سورة بني إسرائيل

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER.

4708. Narrated Ibn Mas'ūd: *Sūrat Banī Isrāel* and *Al-Kahf* and *Maryam* (Mary) are among my first old property.

(١) **بابٌ:**

٤٧٠٨ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ يَزيدَ قالَ: سَمِعْتُ ابنَ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ في بَني إسْرائيلَ والكَهْفِ وَمَرْيَمَ: إنَّهُنَّ مِنَ العِتاقِ الأُوَلِ. وَهُنَّ مِنْ تِلادي.

﴿فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ﴾، قالَ ابنُ عَبّاسٍ: يَهُزّون. وَقالَ غيرُهُ: نَغَضَتْ سِنُّكَ أيْ تَحَرَّكَتْ. [انظر: ٤٧٣٩، ٤٩٩٤]

(2) CHAPTER. "And we decreed for the Children of Israel." (17:4)

(٢) **بابٌ:**

﴿وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ﴾ أخْبرْناهُمْ أنَّهُمْ سَيُفْسِدونَ. والقَضاءُ عَلى وُجوهٍ. ﴿وَقَضَىٰ رَبُّكَ﴾: أمَرَ وَمِنْهُ الحُكْمُ ﴿إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ﴾ وَمِنْهُ الخَلْقُ ﴿فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ﴾ خَلَقَهُنَّ. ﴿نَفِيرًا﴾ مَنْ يَنْفِرُ مَعَهُ. ﴿مَّيْسُورًا﴾: لَيِّناً. ﴿وَلِيُتَبِّرُوا۟﴾:

يُدَمِّرُوا ﴿مَا عَلَوْا﴾. ﴿حَصِيرًا﴾: مَحْبِساً، مَحْصَراً. ﴿حَقَّ﴾: وَجَبَ. ﴿مَّيْسُورًا﴾: لَيِّناً. (خِطْئاً): إثماً، وَهُوَ اسْمٌ مِنْ خَطِئْتُ. والخَطأُ مَفْتوحٌ مَصْدَرُهُ مِنَ الإثمِ. خَطِئْتُ بِمَعْنى أخْطأْتُ. ﴿تَخْرِقَ﴾: تَقْطَعَ. ﴿وَإِذْ هُمْ نَجْوَىٰٓ﴾: مَصْدَرٌ مِنْ ناجَيْتُ فَوَصَفَهُمْ بِها، والمَعْنَى يَتَناجَوْنَ. ﴿وَرُفَٰتًا﴾: حُطاماً. ﴿وَٱسْتَفْزِزْ﴾: اسْتَخِفَّ ﴿بِخَيْلِكَ﴾ الفُرْسانِ. والرَّجْلُ والرِّجالُ وَالرَّجَّالَةُ واحِدُها راجِلٌ مِثْلُ صَاحِبٍ وَصحْبٍ وَتاجِرٍ وتَجْرٍ. ﴿حَاصِبًا﴾: الرِّيحُ العاصِفُ، والحاصِبُ أيضاً ما تَرْمي بِهِ الرِّيحُ. وَمِنْهُ ﴿حَصَبُ جَهَنَّمَ﴾. يُرْمَى بِهِ في جَهَنَّمَ وَهُمْ حَصَبُها، وَيُقالُ: حَصَبَ في الأرْضِ ذَهَبَ. والحَاصِبُ مُشْتَقٌّ مِنَ الحَصْباءِ والحِجارَةِ. ﴿تَارَةً﴾: مَرَّةً. وجَماعَتُهُ تِيَر وتارَاتٌ. ﴿لَأَحْتَنِكَنَّ﴾: لأَسْتأصِلَنَّهُمْ. يُقالُ: احْتَنَكَ فُلانٌ ما عِنْدَ فُلانٍ مِنْ عِلْمٍ: اسْتَقْصاهُ. ﴿طَٰٓئِرَهُۥ﴾: حَظُّهُ. قالَ ابْنُ عَبّاسٍ: كُلُّ سُلْطانٍ في القُرآنِ فَهُوَ حُجَّةٌ. ﴿وَلِيٌّ مِّنَ ٱلذُّلِّ﴾: لَمْ يُحالِفْ أحَداً.

(٣) بابُ قَوْلِهِ: ﴿أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [١]

(3) CHAPTER. The Statement of Allāh تعالى: "Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him], Who took His slave (Muḥammad ﷺ) for a Journey by Night from *Al-Masjid-al-*

Harām **(at Makkah) to** ***Al-Masjid-al-Aqsā*** **(in Jerusalem)..." (V.17:1)**

4709. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was presented with two cups, one containing wine and the other containing milk on the night of his Journey by Night at Jerusalem. He looked at both and took the milk. Jibrīl (Gabriel) said, "Thanks to Allāh Who guided you to the *Fitrah* (i.e., Islām); if you had taken the wine, your followers would have gone astray."

٤٧٠٩ - **حدَّثنا** عَبْدَانُ: حدَّثنا عَبْدُ اللهِ: أَخْبرَنا يُونُسُ ح. وَحدَّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسُ، عَنِ ابنِ شِهابٍ: قالَ ابنُ المُسَيِّبِ: قالَ أبو هُرَيْرَةَ: أُتِيَ رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ بإيْلياءَ بِقَدَحَينِ مِنْ خَمْرٍ وَلَبَنٍ. فَنَظَرَ إِلَيْهِما فأخَذَ اللَّبَنَ، قالَ جِبْرِيلُ: الحَمْدُ للهِ الَّذي هَدَاكَ لِلفِطْرَةِ. لَوْ أَخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ. [راجع: ٣٣٩٤]

4710. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "When the people of Quraish disbelieved me [concerning my [*Al-Isrā'* (Journey by Night)], I stood up in *Al-Hijr* (the unroofed portion of the Ka'bah) and Allāh displayed *Bait-ul-Maqdis* infront of me, and I started describing it to them (Quraish) while looking at it."

٤٧١٠ - **حدَّثنا** أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ قالَ: أَخْبرَني يُونُسُ، عَنِ ابنِ شِهابٍ: قالَ أبو سَلَمَةَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ تَعالى عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لمّا كَذَّبَتْني قُرَيْشٌ قُمْتُ في الحِجْرِ فَجَلّى اللهُ لي بَيْتَ المَقْدِسِ فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آياتِهِ وَأَنا أَنْظُرُ إِلَيْهِ». زَادَ يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثنا ابنُ أخي ابنِ شِهابٍ، عَنْ عَمِّهِ: «لمّا كَذَّبَتْني قُرَيْشٌ حِينَ أُسْرِيَ بي إِلى بَيْتِ المَقْدِسِ»، نَحْوَهُ.

﴿قَاصِفًا﴾: رِيحٌ تَقْصِفُ كُلَّ شَيْءٍ. [راجع: ٣٨٨٦]

(4) CHAPTER. The Statement of Allāh تعالى: "And indeed, We have honoured the Children of Adam..." (V.17:70)

(٤) **بابُ قَوْلِهِ تعالى:** ﴿وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ﴾: كَرَّمْنَا وأَكْرَمْنا وَاحِدٌ،

﴿ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ﴾ عَذابَ الحَياةِ وَعَذابَ المَماتِ. ﴿خِلَٰفَكَ﴾ وَخَلْفَكَ سَواءٌ. ﴿وَنَـَٔا﴾: تَباعَدَ. ﴿شَاكِلَتِهِۦ﴾: ناحِيَتِهِ. وَهيَ مِنْ شَكْلِهِ. ﴿صَرَّفْنَا﴾: وَجَّهْنا. ﴿قَبِيلًا﴾: مُعايَنَةً وَمُقابَلَةً. وَقيلَ: القابِلَةُ لأَنَّها مُقابِلَتُها، وَتَقْبَلُ وَلَدَها. ﴿خَشْيَةَ ٱلْإِنفَاقِ﴾، يُقالُ أَنْفَقَ الرَّجُلُ أَمْلَقَ. وَنَفِقَ الشَّيءُ ذَهَبَ. ﴿قَتُورًا﴾: مُقَتِّراً. ﴿لِلْأَذْقَانِ﴾: مُجْتَمَعُ اللَّحْيَيْنِ، الواحِدُ ذَقَنٌ. وَقالَ مُجاهِدٌ: ﴿مَّوْفُورًا﴾: وافِراً. ﴿تَبِيعًا﴾: ثائِراً، وقالَ ابنُ عَبّاسٍ: نَصيراً. ﴿خَبَتْ﴾: طَفِئَتْ. وَقالَ ابنُ عَبّاسٍ: ﴿وَلَا تُبَذِّرْ﴾: لا تُنْفِقْ في الباطِلِ. ﴿ٱبْتِغَآءَ رَحْمَةٍ﴾: رِزْقٍ. ﴿مَثْبُورًا﴾: مَلْعُوناً. ﴿وَلَا تَقْفُ﴾: لا تَقُلْ. ﴿فَجَاسُوا۟﴾: تَيَمَّمُوا. يُزْجي الفُلْكَ: يُجْرِي الفُلْكَ. ﴿يَخِرُّونَ لِلْأَذْقَانِ﴾: لِلوُجُوهِ.

CHAPTER. "And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then they transgress therein..." (V.17:16)

بابٌ ﴿وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا﴾ الآيَة [١٦]

4711. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: During the Pre-Islāmic Period of Ignorance if any tribe became great in number, we used to say, "*Amira* the children of so-and-so."(1)

٤٧١١ - حَدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: أَخْبرَنا مَنْصُورٌ، عَنْ أَبي وائِلٍ، عَنْ عَبْدِ اللهِ قالَ: كُنّا

(1) (H. 4711) In narration No.4711 the word '*Amira*' means increase in number. The same word occurs in the Verse above (17:16), if we apply the same meaning to the word,=

نَقُولُ للحَيِّ إذَا كَثُرُوا في الجاهِلِيَّةِ:
- أَمِرَ بَنُو فُلانٍ.

حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ وَقالَ: أَمَرَ.

Narrated Al-Ḥumaidī: Sufyān narrated to us something and used the word '*Amara*'.

(٥) **بابٌ** ﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا﴾ [٣]

(5) CHAPTER. "O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave." (V.17:3)

٤٧١٢ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا أبُو حَيّانَ التَّيْمِيُّ، عَنْ أبي زُرْعَةَ بنِ عَمْرِو بنِ جَرِيرٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ رَسُولُ اللهِ ﷺ بلَحْمٍ فَرُفِعَ إلَيْهِ الذِّراعُ وكانَتْ تُعْجِبُهُ، فَنَهَسَ مِنها نَهْسَةً ثُمَّ قالَ: أنا سَيِّدُ النّاسِ يَوْمَ القِيامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذَلكَ؟ يُجْمَعُ اللهُ النّاسَ الأوَّلِينَ والآخِرِينَ في صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدّاعي ويَنْفُذُهُمُ البَصَرُ، وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النّاسَ مِنَ الغَمِّ والكَرْبِ ما لا يُطِيقونَ وَلا يَحْتَمِلونَ. فَيَقُولُ النّاسُ: ألا تَرَوْنَ ما قَدْ بَلَغَكم؟ ألا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إلى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النّاسِ لِبَعْضٍ: عَلَيْكُمْ بآدَمَ، فَيأتُونَ آدَمَ عَلَيْهِ السَّلامُ فَيَقُولُونَ لَهُ: أنْتَ أبو البَشَرِ، خَلَقَكَ اللهُ بيَدِهِ ونَفَخَ فِيكَ مِنْ رُوحِهِ، وأمَرَ المَلائكَةَ فَسَجَدُوا لَكَ،

4712. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Some (cooked) meat was brought to Allāh's Messenger ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allāh will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice, and the watcher will be able to see all for them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say to some others, 'Go to Ādam.' So, they will go to Adam and say to him, 'You are the father of mankind; Allāh created you with His Own Hand, and breathed into you the soul which He created for you; and ordered the angels to prostrate before you; and they did, so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Ādam will say, 'Today my Lord has become angry as

=then the translation of the Verse will be: We (first) increase in number those of its population who are given the luxury of this life.

He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Nūh (Noah).' So they will go to Nūh and say (to him), 'O Nūh! You are the first (of Allāh's Messengers) to the people of the earth, and Allāh has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say, 'Today my Lord has become angry as He has never become before nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibrāhīm (Abraham).' They will go to Ibrāhīm (Abraham) and say, 'O Ibrāhīm (Abraham)! You are Allāh's Messenger and His *Khalīl*[1] from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies. [Abū Ḥaiyyān (the subnarrator) mentioned them in the *Ḥadīth*] Myself! Myself! Myself! Go to someone else; go to Mūsa (Moses).' The people will then go to Mūsa (Moses) and say, 'O Mūsa (Moses)! You are Allāh's Messenger and Allāh gave you superiority above the others with His Message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are?' Mūsa (Moses) will say, 'My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to

اشْفَعْ لَنَا إلى رَبِّكَ، ألا تَرَى إلى ما نَحْنُ فيهِ؟ ألا تَرَى إلى ما قَدْ بَلَغَنا؟ فَيَقُولُ آدَمُ: إنَّ ربِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإنَّهُ نَهاني عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إلى غَيري، اذْهبُوا إلى نُوحٍ. فيأتُونَ نُوحاً فَيَقُولُونَ: يا نُوحُ إنَّكَ أنْتَ أوَّلُ الرُّسُلِ إلى أهْلِ الأرْضِ وَقَدْ سمَّاكَ اللهُ عَبْداً شَكُوراً، اشْفَعْ لَنا إلى رَبِّكَ، ألا تَرَى إلى ما نَحْنُ فيهِ؟ فَيَقُولُ: إنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وإنَّهُ قَدْ كانَتْ لي دَعْوَةٌ دَعَوْتُها عَلى قَوْمي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إلى غَيري، اذْهَبُوا إلى إبْرَاهِيمَ. فَيأتُونَ إبْراهيمَ فَيَقُولُونَ: يا إبْرَاهِيمُ، أنْتَ نَبِيُّ اللهِ وخَلِيلُهُ مِنْ أهْلِ الأرْضِ، اشْفَعْ لَنا إلى رَبِّكَ. ألا تَرَى إلى ما نَحْنُ فِيهِ؟ فَيَقُولُ لهُمْ: إنَّ رَبّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإنِّي قَدْ كُنْتُ كَذَبْتُ ثَلاثَ كَذَباتٍ - فَذَكَرَهُنَّ أبو حَيّانَ في الحَدِيثِ - نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إلى غَيري، اذْهَبُوا إلى موسَى. فَيأتُونَ مُوسَى، فَيقولُون: يا

(1) (H. 4712) *Khalīl*: See the glossary.

someone else; go to 'Īsā (Jesus).' So they will go to 'Īsā (Jesus) and say, 'O 'Īsa (Jesus)! You are Allāh's Messenger and His Word ("Be"—and he was) which He sent to Maryam (Mary), and a *Rūḥ* (soul) created by Him[1] and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' 'Īsā (Jesus) will say, 'My Lord has today become angry as He has never become before, nor will ever become thereafter.' 'Īsā (Jesus) will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muḥammad ﷺ.' So, they will come to me and say, 'O Muḥammad! You are Allāh's Messenger and the last of the Prophets, and Allāh forgave your all the past, present and future sins. (Please) intercede for us with your Lord. Don't you see in what state we are?'" The Prophet ﷺ added, "Then I will go beneath Allāh's Throne and fall in prostration before my Lord. And then Allāh عزوجل will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, 'O Muḥammad! Raise your head. Ask, and it will be granted. Intercede! It (your intercession) will be accepted.' So I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muḥammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the peoples.'" The Prophet ﷺ further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Makkah and and Himyar, or between Makkah and Baṣrah (in Sham)."

مُوسَى، أَنْتَ رَسُولُ اللهِ، فَضَّلَكَ اللهُ بِرِسالَتِهِ وَبِكلامِهِ عَلى النّاسِ، اشْفَعْ لَنا إلى رَبِّكَ، ألا تَرَى إلى ما نَحْنُ فِيهِ؟ فَيَقُولُ: إنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وإنِّي قَتَلْتُ نَفْساً لَمْ أُومَرْ بِقَتْلِها، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إلىٰ غَيْرِي اذْهَبُوا إلى عِيسَى. فَيأْتُونَ عِيسَى فَيَقُولُونَ: أَنْتَ رَسُولُ اللهِ وكَلِمَتُهُ أَلْقاها إلى مَرْيَمَ وَرُوحٌ مِنْهُ، وكَلَّمْتَ النّاسَ في المَهْدِ صَبِيّاً، اشْفَعْ لَنا، ألا تَرَى إلى ما نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إنّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. ولَمْ يَذْكُرْ ذَنْباً. نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إلى غَيرِي، اذْهَبُوا إلى مُحَمّدٍ ﷺ. فَيأْتُونَ مُحَمّداً ﷺ فَيَقُولُونَ: يا مُحَمّدُ، أَنْتَ رَسُولُ اللهِ وَخاتَمُ الأَنْبِياءِ، وَقَدْ غَفَرَ اللهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تأَخَّرَ، اشْفَعْ لَنا إلى رَبِّكَ، ألا تَرَى إلى ما نَحْنُ فِيهِ؟ فأَنْطَلِقُ فآتِي تَحْتَ العَرْشِ، فأَقَعُ ساجِداً لِرَبِّي عَزَّ وَجَلَّ. ثُمَّ يَفْتَحُ اللهُ عَلَيَّ مِنْ مَحامِدِهِ وَحُسْنِ الثَّناءِ عَلَيْهِ شَيْئاً لَمْ يَفْتَحْهُ عَلى أَحَدٍ قَبْلِي، ثُمَّ يُقالُ: يا مُحَمّدُ، ارْفَعْ رأْسَكَ، سَلْ

(1) (H. 4712) *Rūḥullāh*: See the glossary.

تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. فأرْفَعُ رأسِي فأقُولُ: أُمَّتي يا رَبِّ، أُمَّتي يا رَبِّ. فَيُقالُ: يا مُحَمَّدُ، أدْخِلْ مِنْ أُمَّتِكَ مَنْ لا حساب عَلَيْهِمْ مِنَ البابِ الأيمَنِ منْ أبْوَابِ الجَنَّةِ، وَهُمْ شُرَكاءُ النّاسِ فِيما سِوَى ذٰلكَ مِنَ الأبْوَابِ». ثُمَّ قالَ: «وَالَّذي نَفْسِي بيَدِهِ إنَّ ما بَينَ المِصْرَاعَينِ منْ مَصَارِيعِ الجَنَّةِ كما بين مَكَّةَ وحِمْيَرَ، أوْ كمَا بَينَ مَكَّةَ وَبُصْرَى». [راجع: ٣٣٤٠]

(6) CHAPTER. The Statement of Allāh تعالى: "...And to Dāwūd (David) We gave the Zabūr (Psalms)." (V.17:55)

4713. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The recitation [of Zabūr (Psalms)] was made light and easy for Dāwūd (David) that he used to have his riding animal be saddled while he would finish the recitation before the servant had saddled it."

(٦) بابُ قَوْلِهِ: ﴿وَءَاتَيْنَا دَاوُۥدَ زَبُورًا﴾ [٧٥]

٤٧١٣ - حدَّثَنا إسحاقُ بنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ ابنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النّبيِّ ﷺ قالَ: «خُفِّفَ عَلى دَاوُدَ القرآنُ فَكانَ يأمُرُ بِدَابَّتِهِ لِتُسْرَجَ، فَكانَ يَقرأُ قَبْلَ أنْ يَفْرُغَ - يَعْني - القُرآنَ». [راجع: ٢٠٧٣]

(7) CHAPTER. "Say (O Muhammad ﷺ): 'Call upon those besides Him whom you pretend (to be gods)...'" (V.17:56)

4714. Narrated 'Abdullāh regarding the explanation of the Verse — "...means of access to their Lord (Allāh)..." (V.17:57):

Some persons from mankind used to worship some persons from jinn, then those jinn who were worshipped became Muslims (embraced Islām), but those human beings stuck to their (old) religion.

(٧) بابٌ ﴿قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ﴾ الآية [٥٦]

٤٧١٤ - حدَّثني عَمْرُو بنُ عَليٍّ: حدَّثَنا يَحْيى: حدَّثَنا سُفْيانُ: حدَّثَني سُلَيْمانُ، عَنْ إبْرَاهِيمَ، عَنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ ﴿إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾ قالَ: كانَ ناسٌ مِنَ الإنْسِ

يَعْبُدُونَ ناساً مِنَ الجِنّ، فأسْلَمَ الجِنُّ وَتمَسَّكَ هٰؤُلاءِ بِدِينِهِمْ.

زَادَ الأشْجَعِيُّ، عَنْ سُفْيانَ عَنِ الأعْمَشِ ﴿قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم﴾.

[انظر: ٤٧١٥]

Al-A'mash added:

"Say (O Muhammad ﷺ): 'Call upon those besides Him — whom you pretend (to be gods)." (V.17:56)

(٨) **بابٌ قَوْلِهِ**: ﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾ الآيَة [٥٧]

(8) CHAPTER. The Statement of Allāh تعالى: "Those whom they call upon [like 'Īsā (Jesus) the son of Maryam (Mary), 'Uzair (Ezra) angels, etc.] desire (for themselves) means of access to their Lord (Allāh)..." (V.17:57)

٤٧١٥ - **حدَّثنا** بِشْرُ بنُ خالِدٍ: أخْبرَنا مُحَمّدُ بنُ جَعْفرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ إبْرَاهِيمَ، عَنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ في هٰذِهِ الآيَةِ ﴿ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾ قالَ: ناسٌ مِنَ الجِنّ يُعْبَدُونَ فأسْلَمُوا. [راجع: ٤٧١٤]

4715. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ regarding the Verse — "Those whom they call upon [like 'Īsā (Jesus) the son of Maryam (Mary), 'Uzair (Ezra), angels, etc.] desire (for themselves) means of access, to their Lord..." (V.17:57):

(It was revealed regarding) some jinn who used to be worshipped (by human beings). They (jinn) later embraced Islām (while those people kept on worshipping them).

(٩) **بابٌ** ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ [٦٠]

(9) CHAPTER. "And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of *Al-Isrā'*), but a trial for mankind..." (V.17:60)

٤٧١٦ - **حدَّثنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ قالَ: هيَ رُؤْيا عَيْنٍ أُرِيَها رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ، ﴿وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ﴾ قَالَ: شَجَرَةُ الزَّقُّومِ. [راجع: ٣٨٨٨]

4716. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding — "And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of *Al-Isrā'*) but a trial for mankind..." (V.17:60):

It was an actual eye-witness, and not as a dream at the night of *Al-Isra*, which was shown to Allāh's Messenger ﷺ during the night he was taken on a journey. And the cursed tree is the tree of *Az-Zaqqūm* (a bitter pungent tree which grows at the bottom of Hell).

(10) CHAPTER. The Statement of Allāh تعالى: "Verily, the recitation of the Qur'ān in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)." (V.17:78)

(١٠) **بابُ** قَوْلِهِ: ﴿إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾ [٦٨] قالَ مُجاهِدٌ: صَلاةَ الفَجْرِ.

Mujāhid said: (The Qur'ān at dawn) means the *Fajr* (morning compulsory congregational) *Ṣalāt* (prayer).

٤٧١٧ - **حدَّثني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ وابنِ المُسَيِّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «فَضْلُ صَلاةِ الجَمِيْعِ عَلى صَلاةِ الوَاحِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، وتَجْتَمِعُ مَلائكَةُ اللَّيْلِ وَمَلائكَةُ النَّهارِ في صَلاةِ الصُّبْحِ». يَقُولُ أبو هُرَيْرَةَ: اقْرَؤُوا إنْ شِئْتُمْ ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾. [راجع: ١٧٦]

4717. Narrated Ibn Al-Mūsaiyab: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ said, 'A *Ṣalāt* (prayer) performed in congregation is twenty-five times more superior in reward to a *Ṣalāt* performed by a single person. The angels of the night and the angels of the day are assembled at the time of the morning *Ṣalāt* (prayer).' " Abū Hurairah added, "If you wish, you can recite:

'Verily, the recitation of the Qur'ān in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).'" (V.17:78)

(11) CHAPTER. The Statement of Allāh تعالى:
"It may be that your Lord will raise you to *Maqām Maḥmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)." (V.17:79)

(١١) **بابُ** قَولِهِ: ﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ [٧٩]

٤٧١٨ - حدَّثَنا إسْماعِيلُ بنُ أبانَ: حدَّثَنا أبو الأحْوَصِ، عَنْ آدَمَ بنِ عَليّ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: إنَّ النّاسَ يَصِيرونَ يَوْمَ القِيامَةِ جُثًا، كُلُّ أُمَّةٍ تَتْبَعُ نَبِيَّها، يَقُولُونَ: يا فُلانُ اشْفَعْ، حتَّى تَنْتَهِيَ

4718. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the Day of Resurrection the people will fall on their knees; and every nation will follow its Prophet and they will say, "O so-and-so! Intercede (for us with Allāh)," till (the right of) intercession will be given to the Prophet (Muḥammad ﷺ) and that will be the day when Allāh will raise him to *Al-Maqām Al-Maḥmūd* (a station of praise and glory,

الشَّفاعَةُ إلى النَّبِيِّ ﷺ فَذلكَ يَوْمَ يَبْعَثُهُ اللهُ المَقامَ المَحْمودَ.

[راجع: ١٤٧٥]

i.e., the honour of intercession on the Day of Resurrection)".

٤٧١٩ - حدَّثنا عَلِيُّ بنُ عَيّاشٍ: حدَّثنا شُعَيْبُ بنُ أبي حَمْزَةَ، عَنْ مُحَمَّدِ ابنِ المُنْكَدِرِ، عَنْ جابرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ حِينَ يَسْمَعُ النِّداءَ: اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التّامَّةِ والصَّلاةِ القائمَةِ، آتِ مُحَمَّداً الوَسيلَةَ والفَضيلَةَ، وَابْعَثْهُ مَقاماً مَحْمُوداً الَّذي وَعَدْتَهُ، حَلَّتْ لَهُ شَفاعَتي يَوْمَ القِيامَةِ».

رَوَاهُ حَمْزَةُ بنُ عَبْدِ اللهِ، عَنْ أبيهِ عَنِ النَّبِيِّ ﷺ. [راجع: ٦١٤]

4719. Narrated Jabir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Whoever, after listening to the *Adhān* [call for *Ṣalāt* (prayer)] says, 'O Allāh, the Lord of this complete call and of this *Ṣalāt*, which is going to be established! Give Muḥammad *Al-Wasīla* and *Al-Faḍīla*(1), and raise him to *Maqām Maḥmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection) which You have promised him,' will be granted my intercession for him on the Day of Resurrection."

(١٢) **باب** ﴿وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ﴾ الآيـة [٨١]. (يَـزْهَـقُ): يَهْلِكُ.

(12) CHAPTER. "And say 'Truth (i.e., Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bāṭil* (falsehood i.e., Satan or polytheism, etc.) has vanished...'" (V.17:81)

٤٧٢٠ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ، عَنِ ابنِ أبي نَجيحٍ، عَنْ مُجاهِدٍ، عَنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلَ رَسُولُ اللهِ ﷺ مَكَّةَ وَحَوْلَ البَيْتِ سِتُّونَ وَثلاثُمائةِ نُصُبٍ فَجَعَلَ يَطْعَنُها بِعُودٍ في يَدِهِ وَيَقُولُ: «﴿جَآءَ ٱلْحَقُّ

4720. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ entered Makkah (in the year of the Conquest) and there were three hundred and sixty idols around the Ka'bah. He then started hitting them with a stick in his hand and he was saying:

"Truth (i.e., Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bāṭil* (falsehood i.e., Satan or polytheism etc.) vanished. Surely *Bāṭil* is

(1) (H. 4719) *Al-Wasīla* is the highest position in Paradise which is granted to the Prophet ﷺ particularly; *Al-Faḍīla* is the extra degree of honour which is bestowed on him above all creation.

وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا﴾. ﴿جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ﴾. [راجع: ٢٤٧٨]

ever bound to vanish." (V.17:81)

"*Al-Haqq*" (the truth i.e. the Qur'ān and Allāh's Revelation) has come, and *Al-Bāṭil* [falsehood—*Iblīs* (Satan)] can neither create anything nor resurrect (anything)." (V.34:49)

(١٣) بابٌ ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ﴾ [٨٥]

(13) CHAPTER. "And they ask you (O Muḥammad ﷺ) concerning the *Rūḥ* (the Spirit)..." (V.17:85)

٤٧٢١ - حدَّثنا عُمَرُ بنُ حَفْصِ بنِ غياثٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ قالَ: حدَّثني إبْراهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا أنا مَعَ النَّبيِّ ﷺ في حَرْثٍ وهُوَ يَتَّكأ على عَسيبٍ إذْ مَرَّ اليَهُودُ فَقالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقالَ: ما رابَكُمْ إلَيْهِ، وَقالَ بَعْضُهُمْ: لا يَسْتَقْبِلُكُمْ بِشَيءٍ تَكْرَهونَهُ، فَقالُوا: سَلُوهُ، فَسألُوهُ عَنِ الرُّوحِ، فأمْسَكَ النَّبيُّ ﷺ فَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئاً، فعلِمْتُ أنَّهُ يُوحَى إلَيْهِ. فقُمْتُ مَقامي، فَلَمّا نَزَلَ الوَحْيُ قالَ: «﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾». [راجع: ١٢٥]

4721. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While I was in the company of the Prophet ﷺ on a farm and he was reclining on a palm-leaf stalk, some Jews passed by. Some of them said to the others, "Ask him (the Prophet ﷺ) about the *Rūḥ* (Spirit)." Some of them said, "What urges you to ask him about it?" Others said, "(Don't ask him) lest he should give you a reply which you dislike." But they said, "Ask him." So, they asked him about the *Rūḥ* (Spirit). The Prophet ﷺ kept quiet and did not give them any answer. I knew that he was being inspired Divinely so I stayed at my place. When the Divine Revelation had been revealed, the Prophet ﷺ said:

"And they ask you (O Muḥammad ﷺ) concerning the *Rūḥ* (the Spirit). Say: The *Rūḥ* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.'" (V.17:85)

[See *Ḥadīth* No. 125 and 7297]

(١٤) بابٌ ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [١١٠]

(14) CHAPTER. "...And offer your *Ṣalāt* (prayer) neither aloud nor in a low voice..." (V.17:110)

٤٧٢٢ - حدَّثنا يَعْقُوبُ بنُ إبْراهيم: حدَّثنا هُشَيْمٌ: أخْبَرَنا أبو بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما في قَوْلِهِ

4722. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (regarding) — "And offer your *Ṣalāt* (prayer) neither aloud, nor in a low voice..." (V.17:110):

This Verse was revealed while Allāh's Messenger ﷺ was hiding himself in Makkah.

تَعالى: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قالَ: نَزَلَتْ وَرَسُولُ اللهِ ﷺ مُخْتَفٍ بِمَكَّةَ، كانَ إذا صَلَّى بأصحابِهِ رَفَعَ صَوْتَهُ بالقُرآنِ فإذا سَمِعَ المُشْرِكونَ سَبُّوا القُرآنَ وَمَنْ أنْزَلَهُ وَمَنْ جاءَ بِهِ، فَقالَ اللهُ تَعالى لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ أيْ: بِقَراءَتِكَ فَيَسْمَعَ المُشْرِكونَ فَيَسُبُّوا القُرآنَ، ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أصحابِكَ فَلا تُسْمِعُهُمْ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾. [انظر: ٧٤٩٠، ٧٥٢٥، ٧٥٤٧]

When he offered *Ṣalāt* (prayer) with his Companions, he used to raise his voice with the recitation of the Qur'ān, and if *Al-Mushrikūn* (pagans etc.) happened to hear him, they would abuse the Qur'ān, the One who revealed it and the one who brought it. Therefore Allāh تعالى said to His Prophet ﷺ:

"...And offer your *Ṣalāt* (prayer) neither aloud..." i.e., your recitation of the Qur'ān lest *Al-Mushrikūn* (pagans etc.) should hear you, and abuse the Qur'ān, "...nor in a low voice..." so that your Companions could not hear you, "...but follow a way between." (V. 17:110)

٤٧٢٣ - حدَّثَنَا طَلْقُ بنُ غَنّامٍ: حدَّثَنا زائِدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أُنْزِلَ ذلكَ في الدُّعاءِ. [انظر: ٦٣٢٧، ٧٥٢٦]

4723. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The (above) Verse was revealed in connection with the invocations.

(١٨) سورة الكهف

(18) SŪRAT KAHF (The Cave)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وقالَ مُجاهِدٌ: ﴿تَقْرِضُهُمْ﴾: تَتْرُكُهُمْ. ﴿وَكَانَ لَهُ ثَمَرٌ﴾: ذَهَبٌ وَفِضَّةٌ. وَقالَ غَيرُهُ: جماعَةُ الثَّمَرِ. ﴿بَاخِعٌ﴾: مُهْلِكٌ، ﴿أَسَفًا﴾: نَدَماً. ﴿الْكَهْفِ﴾: الفَتْحُ في الجَبَلِ. ﴿وَالرَّقِيمِ﴾: الكِتابُ. ﴿مَرْقُومٌ﴾:

مَكْتوبٌ مِنَ الرَّقْمِ. ﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ﴾: أَلْهَمْناهُمْ صَبْراً. ﴿لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا﴾. ﴿شَطَطًا﴾: إفْرَاطاً. الوَصِيدُ: الفِناءُ، جمْعُهُ وَصَائِدُ وَوُصُدٌ. وَيُقالُ: الوَصِيدُ البابُ، ﴿مُّؤْصَدَةٌ﴾ مُطْبَقَةٌ، آصَدَ البابَ وأَوْصَدَ. ﴿بَعَثْنَٰهُمْ﴾: أَحْيَيْناهُمْ. ﴿أَزْكَىٰ﴾: أَكْثَرُ، وَيُقالُ: أَحَلُّ، وَيُقالُ: أَكْثَرُ رَيْعاً. قالَ ابنُ عَبّاسٍ: ﴿أُكُلَهَا وَلَمْ تَظْلِم﴾: لَمْ تَنْقُصْ. وَقالَ سَعِيدٌ، عَنِ ابنِ عَبّاسٍ: ﴿وَٱلرَّقِيمِ﴾: اللَّوْحُ مِنْ رَصَاصٍ. كَتَبَ عامِلُهُمْ أسْماءَهُم ثُمَّ طَرَحَهُ في خِزَانَتِهِ، ﴿فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ﴾ فَنامُوا. وَقالَ غَيْرُهُ: وألَتْ تَئِلُ: تَنْجو. وَقالَ مُجَاهِدٌ: ﴿مَوْبِلًا﴾: مَحْرِزاً. ﴿لَا يَسْتَطِيعُونَ سَمْعًا﴾: لا يَعْقِلُونَ.

(١) **بابُ قولِهِ** ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا﴾ [٥٤]

(1) CHAPTER.

"But man is ever more quarrelsome than anything." (V.18:54)

٤٧٢٤ - **حدَّثَنَا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ بنِ سَعْدٍ: حدَّثَنا أبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي عَلِيُّ بنُ حُسَيْنٍ أنَّ حُسَيْنَ ابنَ عَليٍّ أخْبَرَهُ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ طَرَقَهُ وَفاطِمَةَ، قالَ: «ألا

4724. Narrated 'Alī رَضِيَ اللهُ عَنْهُ that one night Allāh's Messenger ﷺ came to him and Fāṭima, and said, "Don't you (both) offer the (*Tahajjud*) prayer?"(1) 'Alī said, "When Allāh wishes us to get up, we get up." The Prophet ﷺ then recited:

"...But man is ever more quarrelsome than anything." (V.18:54)

(See Vol. 2, *Ḥadīth* No.1127]

(1) (H. 4724) The Prophet ﷺ blamed himself for awakening them and then recited. (V.18:54)

تُصَلِّيانِ؟». [راجع: ١١٢٧]

﴿رَجْمًا بِٱلْغَيْبِ﴾: لَمْ يَسْتَبِنْ، يُقَالُ: ﴿فُرُطًا﴾: نَدماً. ﴿سُرَادِقُهَا﴾ مِثْلُ السُّرَادِقِ، والحُجْرَةُ التي تُطِيفُ بالفَساطِيطِ. ﴿يُحَاوِرُهُۥ﴾ مِنَ المُحاوَرَةِ ﴿وَكَانَ لَهُۥ ثَمَرٌ فَقَالَ﴾ أيْ لٰكِنْ أنا هُوَ اللهُ رَبِّي، ثُمَّ حَذَفَ الأَلِفَ وأدْغَمَ إحْدَى النُّونَينِ في الأُخْرَى ﴿وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا﴾ تَقُولُ بينَهُما نَهراً ﴿زَلَقًا﴾: لا يَثْبُتُ فِيهِ قَدَمٌ. ﴿هُنَالِكَ ٱلْوَلَٰيَةُ﴾: مَصْدَرُ الوَلِيِّ وَلاءً. ﴿عُقْبًا﴾: عاقِبَةٌ، وَعُقْبَى وَعُقْبَةٌ وَاحِدٌ وَهِيَ الآخِرَةُ. ﴿قُبُلًا﴾ قَبلاً وَقَبْلاً: اسْتِئْنافاً. ﴿لِيُدْحِضُوا﴾: لِيُزِيلُوا، الدَّحْضُ: الزَّلَقُ.

(٢) بابٌ قَوْلِهِ: ﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ۝٦٠﴾ [٦٠] زَماناً وجَمْعُهُ أحْقابٌ.

٤٧٢٥ - حدَّثنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ، حدَّثَنا عَمْرُو بنُ دينارٍ قالَ: أخْبَرَنِي سَعِيدُ بنُ جُبَيرٍ قالَ: قُلْتُ لابنِ عَبّاسٍ: إنَّ نَوْفاً البِكالِيَّ يَزْعُمُ أنَّ مُوسَى صَاحِبَ الخَضِرِ لَيْسَ هُوَ مُوسَى صَاحِبَ بَني إسْرائيلَ، فَقالَ ابنُ عَبّاسٍ: كَذَبَ عَدُوُّ اللهِ، حدَّثَني أُبَيُّ بنُ كَعْبٍ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ مُوسَى قامَ خَطِيباً في بَني

(2) CHAPTER. The Statement of Allāh تعالى: "And (remember) when Mūsa (Moses) said to his boy-servant: 'I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling.'" (V.18:60)

4725. Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bikālī claims that Mūsa (Moses), the companion of Al-Khiḍr was not the Mūsa of the Children of Israel." Ibn 'Abbās said, "The enemy of Allāh (Nauf) told a lie." Narrated Ubayy bin Ka'b that he heard Allāh's Messenger ﷺ saying, "Mūsa (Moses) got up to deliver a speech before the Children of Israel and he was asked, 'Who is the most learned person among the people?' Mūsa (Moses) replied, 'I (am the most learned).' Allāh admonished him for he did not ascribe knowledge to Allāh Alone. So Allāh revealed to him:

'At the junction of the two seas there is a slave of Ours who is more learned than you.'

Mūsa (Moses) asked, 'O my Lord, how can I meet him?' Allāh said, 'Take a fish and put it in a basket and then proceed (set out, and where you will lose the fish, you will find him).' So Mūsa (Moses) (took a fish and put it in a basket and) set out along with his boy-servant Yūsha' bin Nūn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allāh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsa (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning, Mūsa (Moses) asked his boy-servant 'Bring us our early meal; truly, we have suffered much fatigue, in this, our journey.' (V.18:62)

Mūsa (Moses) did not get tired till he had passed the place which Allāh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish, and for Mūsa (Moses) and his boy-servant there was astonishment. Mūsa (Moses) said, 'That is what we have been seeking.' So, they went back retracing their footsteps. (V.16:64) They both returned, tracing their footsteps till they reached the rock. Behold! There they found a man covered with a garment. Mūsa (Moses) greeted him. Al-Khiḍr said astonishingly, 'Is there such a greeting in

إِسْرائيلَ، فَسُئِلَ: أَيُّ النّاسِ أَعْلَمُ؟ فَقالَ: أنا، فَعَتَبَ اللهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ العِلْمَ إِلَيْهِ. فأَوْحَى اللهُ إِلَيْهِ إِنَّ لي عَبْداً بِمَجْمَعِ البَحْرَينِ هُوَ أَعْلَمُ مِنْكَ. قالَ مُوسَى: يا رَبِّ فَكَيْفَ لي بِهِ؟ قالَ: تأْخُذُ مَعَكَ حُوتاً فَتَجْعَلُهُ في مِكْتَلٍ فَحَيْثُما فَقَدْتَ الحُوتَ فَهُوَ ثَمَّ فَأَخَذَ حُوتاً فَجَعَلَهُ في مِكْتَلٍ ثُمَّ انطَلَقَ وانْطَلَقَ مَعَهُ بِفَتاهُ يُوشَعَ بنِ نُونٍ حَتَّى إِذَا أَتَيا الصَّخْرَةَ وَضَعا رُؤُوسَهُما فَناما، واضْطَرَبَ الحُوتُ في المِكْتَلِ فَخَرَجَ مِنْهُ فَسَقَطَ في البَحْرِ ﴿فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا﴾ وأَمْسَكَ اللهُ عَنِ الحُوتِ جِرْيَةَ المَاءِ فَصارَ عَلَيْهِ مِثْلَ الطّاقِ. فَلَمّا اسْتَيْقَظَ نَسِيَ صاحِبُهُ أَنْ يُخْبِرَهُ بِالحُوتِ فانْطَلَقا بَقِيَّةَ يَوْمِهِما وَلَيْلَتَهِما حَتَّى إِذَا كانَ مِنَ الغَدِ قالَ مُوسَى لِفَتاهُ: ﴿ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا﴾ قالَ: ولَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جاوَزَا المَكانَ الّذي أَمَرَ اللهُ بِهِ. فَقالَ لَهُ فَتاهُ: ﴿أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا﴾ قالَ: فَكانَ لِلْحُوتِ سَرَباً وَلِمُوسَى ولِفَتاهُ عَجَباً. فَقالَ مُوسَى: ﴿ذَٰلِكَ مَا كُنَّا نَبْغِ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا﴾ قالَ: رَجَعا يَقُصّانِ آثارَهُما حَتَّى انْتَهَيا إِلى

الصَّخْرَة فإذَا رَجُلٌ مُسَجًّى ثَوْباً ، فَسَلَّمَ عَلَيْهِ مُوسَى فَقالَ الخَضِرُ: وأَنَّى بأرْضِكَ السَّلامُ؟ قالَ: أنا مُوسَى، قالَ: مُوسَى بَني إسْرَائِيلَ؟ قالَ: نَعَمْ أتَيْتُكَ لِتُعَلِّمَني مِمَّا عُلِّمْتَ رَشَداً، قالَ: ﴿إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا﴾ يا مُوسَى إنّي عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ لا تَعْلَمُهُ أنْتَ، وأنْتَ عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَ اللهُ لا أعْلَمُهُ، فَقالَ مُوسَى: ﴿سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا﴾ فَقالَ لَهُ الخَضِرُ: فإنِ اتَّبَعْتَني فَلا تَسألْني عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْراً. فانْطَلَقا يَمْشِيانِ عَلى ساحِلِ البَحْرِ. فَمَرَّتْ سَفينَةٌ فَكَلَّمُوهُمْ أنْ يَحْمِلوهُمْ فَعَرَفُوا الخَضِرَ فَحَمَلُوهُ بغَيرِ نَوْلٍ، فَلَمّا رَكِبا في السَّفِينَةِ لَمْ يَفْجأْ إلَّا والخَضِرُ قَدْ قَلَعَ لَوْحاً مِنْ ألْوَاحِ السَّفينَةِ بالقَدُوم. فَقالَ لَهُ مُوسَى: قَوْمٌ حَمَلُونا بغَيرِ نَوْلٍ عَمَدْتَ إلى سَفِينَتِهِمْ فَخَرَقْتَها لِتُغْرِقَ أهْلَها لَقَدْ جِئْتَ شَيْئاً إمْراً. قالَ: ﴿أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا﴾ قالَ: ﴿لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا﴾» قالَ: وَقالَ رَسُولُ اللهِ ﷺ: «وكانَتِ الأُولى مِنْ مُوسَى نِسْياناً. قالَ: وَجاءَ عُصْفُورٌ فَوَقَعَ عَلى حَرْفِ السَّفِينَة فَنَقَرَ في البَحْرِ نَقْرَةً. فَقالَ لَهُ الخَضِرُ: ما

your land?' Mūsa (Moses) said, 'I am Mūsa.' He said, 'Are you the Mūsa (Moses) of the Children of Israēl?' Mūsa (Moses) said, 'Yes,' and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught.'

Al-Khiḍr said, 'You will not be able to have patience with me.' (V.18:67)

'O Mūsa (Moses)! I have some of Allāh's Knowledge which He has bestowed upon me, but you do not know it; and you too, have some of Allāh's Knowledge which He has bestowed upon you, but I do not know it.' Mūsa (Moses) said, 'If Allāh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69)

Al-Khiḍr said to him, 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70) After that both of them proceeded along the seacoast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khiḍr and allowed them to get on board free of charge. When they got on board, suddenly Mūsa (Moses) saw that Al-Khiḍr had pulled out one of the planks of the ship with an adze. Mūsa (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing *Imr* (a *Munkar* — evil, bad, dreadful thing).' (V.18:71)

Al-Khiḍr said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:72) Mūsa (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).'" (V.18:73)

Allāh's Messenger ﷺ said, "The first excuse given by Mūsa (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak

once in the sea. Al-Khiḍr said to Mūsa (Moses), 'My Knowledge and your knowledge, compared to Allāh's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the sea-shore, Al-Khiḍr saw a boy playing with other boys. Al-Khiḍr got hold of the head of that boy and pulled it out with his hands and killed him. Mūsa (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a *Nukr* (a great *Munkar*—prohibited, evil dreadful thing).' (V.18:74) He said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mūsa (Moses) said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (V.18:76)

Then they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77)

(Al-Khiḍr) set it up straight with his own hands. Mūsa (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.' (Al-Khiḍr) said, 'This is the parting between me and you... (up to) ... that is the interpretation of (those things) over which you were unable to hold patience.'" (V.18:78-82)

Allāh's Messenger ﷺ said, "We wished Mūsa (Moses) had more patience so that Allāh might have described to us more about their story."

عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللهِ إِلَّا مِثْلُ ما نَقَصَ هٰذَا العُصْفُورُ مِنْ هٰذَا البَحْرِ، ثُمَّ خَرَجا مِنَ السَّفِينَةِ. فَبَيْنا هُمَا يَمْشِيانِ عَلى السّاحِلِ إِذْ بَصَرَ الخَضِرُ غُلاماً يَلْعَبُ مَعَ الغِلْمانِ، فأَخَذَ الخَضِرُ رَأْسَهُ بِيَدِهِ فاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ. فَقالَ لَهُ مُوسَى: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا﴾ قالَ: ﴿أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا﴾ قالَ: وهٰذَا أَشَدُّ مِنَ الأُولى قالَ: ﴿إِن سَأَلْتُكَ عَن شَىْءٍۭ بَعْدَهَا فَلَا تُصَٰحِبْنِى قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا﴾ فانْطَلَقَا حتَّى إِذَا أَتَيا أَهْلَ قَرْيَةٍ اسْتَطْعَما أَهْلَها فأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيها جِداراً يُرِيدُ أَنْ يَنْقَضَّ - قالَ: مائِلٌ - فَقامَ الخَضِرُ فأَقامَهُ بِيَدِهِ، فَقالَ مُوسَى: قَوْمٌ أَتَيْناهُمْ فَلَمْ يُطْعِمُونا ولَمْ يُضَيِّفُونا لَوْ شِئْتَ لاتَّخَذْتَ عَلَيْهِ أَجْراً، قالَ: ﴿هَٰذَا فِرَاقُ بَيْنِى وَبَيْنِكَ﴾ إِلى قَوْلِهِ: ﴿ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا﴾» فَقالَ رَسُولُ اللهِ ﷺ: «وَدِدْنا أَنَّ مُوسَى كانَ صَبرَ حَتَّى يَقُصَّ اللهُ عَلَيْنا مِنْ خَبرِهِمَا».

قالَ سَعِيدُ بنُ جُبَيرٍ: فَكانَ ابنُ عَبّاسٍ يَقْرأُ (وكانَ أَمامَهُمْ مَلِكٌ يأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْباً) وكانَ يَقْرأُ (وأَمّا الغُلامُ فَكانَ كافِراً وكانَ أَبَوَاهُ مُؤْمِنَيْنِ). [راجع: ٧٤]

(3) CHAPTER. The Statement of Allāh تعالى: "But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel." (V.18:61)

4726. Narrated Ibn Juraij: Ya'lā bin Muslim and 'Amr bin Dīnār and some others narrated the narration of Sa'īd bin Jubair.

Narrated Sa'īd: While we were at the house of Ibn 'Abbās, Ibn 'Abbās said, "Ask me (any question)." I said, "O Abū 'Abbās! May Allāh let me be sacrificed for you! There is a man at Kūfa, who is a story-teller called Nauf; who claims that he (Al-Khiḍr's companion) is not Mūsa (Moses) of Banī Israel." As for 'Amr, he said to me, "Ibn 'Abbās said, (Nauf) the enemy of Allāh told a lie." But Ya'lā said to me: Ibn 'Abbās said: Ubayy bin Ka'b said: Allāh's Messenger ﷺ said, "Once, (Mūsa) (Moses) preached the people till their eyes shed tears and their hearts became tender, whereupon he finished his *Khuṭba* (religious talk). Then a man came to Mūsa (Moses) and asked, 'O Allāh's Messenger! Is there anyone on the earth who is more learned than you?' Mūsa (Moses) replied, 'No.' So, Allāh admonished him, for he did not ascribe all knowledge to Allāh. It was said (on behalf of Allāh), 'Yes, (there is a slave of Ours who knows more than you).' Mūsa (Moses) said, 'O my Lord! Where is he?' Allāh said, 'At the junction of the two seas.' Mūsa (Moses) said, 'O my Lord! Tell me of a sign whereby I will recognize the place'." 'Amr said to me: Allāh said, "That place will be where the fish will leave you." Ya'lā said to me, "Allāh said (to Mūsa) (Moses), 'Take a dead fish (and your goal will be) the place where it will become alive.'" So Mūsa (Moses) took a fish

(٣) **بابٌ** قَوْلِهِ: ﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ﴿٦١﴾﴾ [٦١] مَذْهَباً، يَسْرُبُ: يَسْلُكُ، ومِنْهُ: ﴿وَسَارِبٌۢ بِٱلنَّهَارِ﴾.

٤٧٢٦ - **حدَّثنا** إبْرَاهِيمُ بنُ مُوسَى: أخبرَنا هِشامُ بنُ يُوسُفَ: أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ: أخْبرَنِي يَعْلَى بنُ مُسْلِمٍ وعَمْرُو بنُ دِينارٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، يَزِيدُ أحَدُهُما عَلَى صَاحِبِهِ وَغَيرُهُما قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدٍ قالَ: إنَّا لعِنْدَ ابنِ عَبَّاسٍ في بَيْتِهِ. إذْ قالَ: سَلُونِي، قُلْتُ: أيْ أبا عَبّاسٍ جعَلَني اللهُ فدَاءَكَ بالكُوفةِ رَجُلاً قاصّاً يُقالُ لَهُ: نَوْفٌ، يَزْعَمُ أنّهُ لَيْسَ بِمُوسَى بَني إسْرائيلَ، أمّا عَمْرٌو فقالَ لي: قالَ: قَدْ كَذَبَ عَدُوُّ اللهِ. وأمّا يَعْلَى فَقالَ لي: قالَ ابنُ عَبّاسٍ: حدَّثَنِي أُبَيُّ بنُ كَعْبٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مُوسَى رَسُولُ اللهِ ﷺ، قالَ: ذكَرَ النّاسَ يَوْماً حتَّى إذَا فاضَتِ العُيُونُ وَرَقَّتِ القُلُوبُ، ولّى فأدْرَكَهُ رَجُلٌ فَقالَ: أيْ رَسُولَ اللهِ، هَلْ في الأرْضِ أحَدٌ أعْلَمُ مِنْكَ؟ قالَ: لا، فعَتَبَ عَلَيْهِ إذْ لَمْ يَرُدَّ العِلْمَ إلى اللهِ. قيلَ: بَلى، قالَ: أيْ رَبِّ، فأيْنَ؟ قالَ: بِمَجْمَعِ البَحْرَيْنِ، قالَ: أيْ رَبِّ اجْعَلْ لي عَلَماً أعْلَمُ ذٰلكَ مِنْهُ»، فَقالَ لي عَمْرٌو: قالَ: «حَيْثُ

and put it in a basket and said to his boy-servant "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He said (to Mūsa) (Moses), "You have not demanded too much." And that is as mentioned by Allāh:

"And (remember) when Mūsa (Moses) said to his boy-servant.." (V.18:60) Yūsha' bin Nūn. (Sa'īd did not state that). The Prophet ﷺ said, "While the boy-servant was in the shade of the rock at a wet place, the fish slipped out (alive) while Mūsa (Moses) was sleeping. His boy-servant said (to himself), 'I will not wake him,' but when he woke up, he forgot to tell him. The fish slipped out and entered the sea. Allāh stopped the flow of the sea where the fish was, so that its trace looked as if it was made on a rock." 'Amr, forming a hole with his two thumbs and index fingers, said to me, "Like this, as if its trace was made on a rock." Mūsa (Moses) said, "We have suffered much fatigue on this, our journey." (This was not narrated by Sa'īd). Then they returned back and found Al-Khiḍr. 'Uthmān bin Abī Sulaimān said to me, (they found him) on a green carpet in the middle of the sea. Al-Khiḍr was covered with his garment with one end under his feet and the other end under his head. When Mūsa (Moses) greeted, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Mūsa (Moses) said, 'I am Mūsa (Moses).' Al-Khiḍr said, 'Are you the Mūsa (Moses) of Banī Israēl?' Mūsa (Moses) said, 'Yes.' Al-Khiḍr said, 'What do you want?' Mūsa (Moses) said, 'I came to you so that you may teach me something of that knowledge which you have been taught.' Al-Khiḍr said, 'Is it not sufficient for you that the Taurāt (Torah) is in your hands and the Divine Revelation comes to you, O Mūsa

يُفارِقُكَ الحُوتُ»، وَقالَ لي يَعْلَى: «قالَ: خُذْ حُوتاً مَيِّتاً حَيْثُ يُنْفَخُ فِيهِ الرُّوحُ، فأخَذ حُوتاً فجَعَلَهُ في مِكْتَلٍ فَقالَ لِفَتاهُ: لا أُكَلِّفُكَ إلَّا أنْ تُخْبِرَنِي بِحَيْثُ يُفارِقُكَ الحُوتُ، قال: ما كَلَّفْتَ كَثِيراً فَذٰلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ﴾، يُوشَعَ بنِ نُونٍ، لَيْسَتْ عَنْ سَعيدٍ قالَ: فَبَيْنَما هُوَ في ظِلِّ صَخْرَةٍ في مَكانٍ ثَرْيانَ إذْ تَضَرَّبَ الحُوتُ وَمُوسَى نائمٌ، فَقالَ فَتاهُ: لا أُوقِظُهُ حتَّى إذَا اسْتَيْقَظَ فَنَسِيَ أنْ يُخْبِرَهُ وَتَضَرَّبَ الحُوتُ حتَّى دَخَلَ البَحْرَ فأمْسَكَ اللهُ عَنْهُ جِرْيَةَ البَحْرِ حتَّى كأنَّ أثَرَهُ في حَجَرٍ - قالَ لي عَمْرٌو - هٰكَذَا كَانَ أثَرُهُ في حَجَرٍ وحَلَّقَ بَيْنَ إبهامَيْهِ وَالتي تَلِيانِهما ﴿لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا﴾ قالَ: قَدْ قَطَعَ اللهُ عَنْكَ النَّصَبَ - لَيْسَتْ هٰذِهِ عَنْ سَعِيدٍ - أخره فَرَجَعا فَوَجَدَا خَضِراً - قالَ لي عُثْمانُ بنُ أبي سُلَيْمانَ - علَى طِنْفِسَةٍ خَضْرَاءَ عَلى كَبِدِ البَحْرِ - قالَ سَعيدُ بنُ جُبَيرٍ -: مُسَجًّى بثَوْبِهِ: قَدْ جَعَلَ طَرَفَهُ تَحْتَ رِجْلَيْهِ وَطَرَفَهُ تَحْتَ رَأسِهِ فَسَلَّمَ عَلَيْهِ مُوسَى فَكَشَفَ عَنْ وَجْهِهِ وقالَ: هَلْ بأرْضِي مِنْ سَلامٍ؟ مَنْ أنْتَ؟ قالَ: أنا مُوسَى، قالَ: مُوسَى بَنِي إسْرَائيلَ؟ قالَ: نَعَمْ، قالَ: فَما

(Moses)? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea; Al-Khiḍr then said, 'By Allāh, my knowledge and your knowledge besides Allāh's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the ship, they found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khiḍr and said, 'The pious slave of Allāh.' (We said to Sa'īd: "Was that Khiḍr?" He said, "Yes.") The shipmen said, 'We will not get him on board with fare.' Al-Khiḍr scuttled the ship and then plugged the hole with a piece of wood. Mūsa (Moses) said, 'Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr* (a *Munkar* — evil, bad, dreadful thing).' (V.18:71) (Mujāhid said, "Mūsa (Moses) said so protestingly.") Al-Khiḍr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72) The first inquiry of Mūsa (Moses) was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Mūsa (Moses) said, 'Call me not to account for what I forgot, and be not hard upon me for my affair (with you).' (V.18:73) (Then) they found a boy and Al-Khiḍr killed him. Ya'lā said: Sa'īd said, 'They found boys playing and Al-Khiḍr got hold of a handsome infidel boy, laid him down and then slew him with a knife. Mūsa (Moses) said, 'Have you killed an innocent person who had killed none?' (18:74). Then they proceeded and found a wall which was on the point of falling down, and Al-Khiḍr set it up straight. Sa'īd moved his hand thus and said, 'Al-Khiḍr raised his hand and the wall became straight. Ya'lā

شأنُكَ؟ قالَ: جِئْتُ لِتُعَلِّمَنِي مما عُلِّمْتَ رَشَداً، قال: أما يَكْفِيكَ أنَّ التَّوْرَاةَ بِيَدَيْكَ وأنَّ الوَحْيَ يأتِيكَ يا مُوسَى؟ إنَّ لي عِلْماً لا يَنْبَغي لَكَ أنْ تَعْلَمَهُ وَإنَّ لكَ عِلْماً لا يَنْبَغي لي أنْ أعْلَمَهُ. فأخَذَ طائرٌ بِمِنْقارِهِ مِنَ البَحْرِ، وَقالَ: وَاللهِ ما عِلْمي وَما عِلْمُكَ في جَنْبِ عِلْمِ اللهِ إلَّا كَمَا أخَذَ هٰذَا الطّائرُ بِمِنْقارِهِ مِنَ البَحْرِ، حتَّى إذَا رَكِبا في السَّفينَةِ وَجَدَا مَعابِرَ صِغاراً تَحْمِلُ أهْلَ هٰذا السَّاحِلِ إلى أهْلِ هٰذَا السَّاحِلِ الآخَرِ عَرَفُوهُ، فَقالُوا: عَبْدُ اللهِ الصَّالِحُ - قالَ: قُلْنا لسعيدٍ: خَضِرٌ؟ قالَ: نَعَمْ - لا نَحْمِلهُ بأجْرٍ فخَرَقَها وَوَتَدَ فِيها وَتِداً، قالَ مُوسَى: ﴿أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾ - قالَ مُجاهِدٌ: مُنْكَراً - قالَ: ﴿أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ كانَتِ الأولى نِسْياناً، والوُسْطَى شَرْطاً، والثَّالِثَةُ عَمْداً. قالَ: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا﴾ لَقِيا غُلاماً فَقَتَلَهُ - قالَ يَعلَى: قالَ سَعيدٌ -: وَجَدَ غِلْماناً يَلْعَبونَ فأخَذَ غُلاماً كافِراً ظَرِيفاً فأضْجَعَهُ ثُمَّ ذَبَحَهُ بالسِّكِّينِ. قالَ: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ﴾ لَمْ تَعْمَلْ بالحِنْثِ - وَابنُ عَبّاسٍ قَرَأها: زَكِيَّةً زاكِيَةً زاكِيَةً

said: 'I think Sa'īd: said, 'Al-Khiḍr touched the wall with his hand and it became straight!' Mūsa (Moses) said to Al-Khiḍr), 'If you had wished, you could have taken wages for it.' Sa'īd said, 'Wages that we might have eaten.' And there was a king behind them.' (V.18:79) And there was in front (ahead) of them. Ibn 'Abbās recited: "As there was a king in front (ahead) of them..."

It is said on the authority of somebody other than Sa'īd that the king was Hudad bin Budad. They say that the boy was called Ḥaisūr. "...As there was a king in front (ahead) of them who seized every ship by force." (V.18:79) So, I wished that if that ship passed by him, he would leave it because of its defect, and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. 'His parents were believers, and he (the boy) was a disbeliever and we (Khiḍr) feared lest he would oppress them by rebellion and disbelief.' (V.18:80) (i.e., that their love for him would urge them to follow him in his religion). 'So we (Khiḍr) desired that their Lord (Allāh) should change him for them for one better in righteousness and near to mercy.' (V.18:81). This was in reply to Mūsa's (Moses) saying: Have you killed an innocent person?" (V.18:74) 'Near to mercy' means they will be more merciful to him than they were to the former whom Khiḍr had killed. Someone other than Sa'īd said that they were compensated with a girl. Dāwūd bin Abī 'Āṣim said on the authority of more than one that this next child was a girl.

(4) A. CHAPTER. The Statement of Allāh تعالى: "So, when they had passed further on (beyond that fixed place), Mūsa (Moses)

مُسْلِمَةً كَقَوْلِكَ: غُلاماً زَكِيّاً، فانْطَلَقا فَوَجَدَا جِدَاراً يُرِيدُ أنْ يَنْقَضَّ فأقامَهُ - قالَ سَعيدٌ بيَدِهِ هٰكَذَا - وَرَفَعَ يَدَهُ فاسْتَقامَ - قالَ يَعْلَى: حَسِبْتُ أنَّ سَعيداً قالَ: فَمَسَحَهُ بيَدِهِ فاسْتَقامَ ﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾ - قالَ سَعِيدٌ: أجْراً نأكُلُهُ - ﴿وَكَانَ وَرَآءَهُم مَّلِكٌ﴾ وكانَ أمَامَهُمْ - قَرأَها ابنُ عَبّاسٍ: أمامَهُمْ مَلِكٌ. يَزْعُمُونَ عَنْ غَيرِ سَعيدٍ أنهُ هُدَدُ بنُ بُدَدٍ، الغُلامُ المَقْتُولُ: يَزْعُمُونَ اسمُهُ حَيْسُورُ - ﴿مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا﴾ فأرَدْتُ إذَا هيَ مَرَّتْ بهِ أنْ يَدَعَها لِعَيْبِها. فإذَا جاوَزُوا أصْلَحُوها فانْتَفَعُوا بِها - وَمِنْهُمْ مَنْ يَقُولُ: سَدُّوها بقارُورَةٍ، وَمِنْهُمْ مَنْ يَقُولُ: بالقارِ - كانَ أبَوَاهُ مُؤْمِنَينِ وكانَ كافِراً ﴿فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا﴾ أنْ يَحْمِلَهُما حُبُّهُ عَلى أنْ يُتابِعاهُ عَلى دِينِهِ ﴿فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾﴾ لقَوْلِهِ: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً﴾ وأقْرَبَ رُحْماً: هُمَا بِهِ أرْحَمُ مِنْهُما بالأوَّلِ الَّذي قَتَلَ، خَضِرٌ. وَزَعَمَ غَيرُ سَعِيدٍ أنَّهُما أُبْدِلا جارِيَةً. وأمّا دَاوُدُ بنُ أبي عاصِمٍ فقالَ عَنْ غَيرِ واحِدٍ: إنَّها جارِيَةٌ. [راجع: ٧٤]

(٤) بابُ قَوْلِهِ: ﴿فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا

said to his boy-servant, 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey... (up to) ... retracing their footsteps!" (V.18:62,63)

هَٰذَا نَصَبًا﴿٦٢﴾ إلى قوله: ﴿قَصَصًا﴾ [٦٢-٦٣] صُنْعاً: عَمَلاً. حِوَلاً: تَحَوُّلاً ﴿قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا﴿٦٤﴾﴾ [٦٤] نُكْراً: دَاهِيَةً. يَنْقَضَّ: يَنْقاضُ كَمَا يَنْقاضُ السِّنُّ. لَتَخِذْتَ واتَّخَذْتَ وَاحِدٌ. رُحْماً مِنَ الرُّحْمِ وَهِيَ أَشَدُّ مُبالَغَةً مِنَ الرَّحْمَةِ ويظُنُّ أَنَّهُ مِنَ الرَّحِيمِ. وَتُدْعَى مَكَّةُ أُمَّ رُحْمٍ أي الرَّحْمَةُ تَنْزِلُ بها.

(4) B. CHAPTER. The Statement of Allāh تعالى: "He said: 'Do you remember when we betook ourselves to the rock.'" (V.18:63)

(٤) بابُ قَوْلِهِ تعالىٰ: ﴿قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ﴾ إلى آخرِهِ.

4727. Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bakālī claims that Mūsa (Moses) of Banī Isrāel was not Mūsa, (Moses) the companion of Al-Khiḍr." Ibn 'Abbās said, "Allāh's enemy tells a lie!" Ubayy bin Ka'b narrated to us that Allāh's Messenger ﷺ said, "Mūsa (Moses) got up to deliver a *Khuṭba* (religious talk) before Banī Isrāel and he was asked: Who is the most learned person among the people? Mūsa (Moses) replied, 'I (am the most learned).' Allāh then admonished Mūsa (Moses) for he did not ascribe all knowledge to Allāh Alone. (Then) came the Divine Revelation:

'Yes, one of Our slaves at the junction of the two seas is more learned than you.'

"Mūsa (Moses) said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place).' So Mūsa (Moses) set out along with his boy-servant Yūsha' bin Nūn, and they carried with them a fish till they reached a rock and rested there. Mūsa (Moses) put his head down and slept.

٤٧٢٧ - **حدَّثني** قُتَيْبَةُ بنُ سَعيدٍ قال: حدَّثَنِي سُفْيانُ بنُ عُيَيْنَةَ، عَنْ عَمْرِو بنِ دينارٍ، عَنْ سَعيدِ بنِ جُبَيرٍ قالَ: قُلْتُ لِابْنِ عَبّاسٍ: إنَّ نَوْفاً البَكاليَّ يَزْعُمُ أنَّ مُوسَى نَبِيَّ اللهِ لَيْسَ بِمُوسَى الخَضِرِ، فَقالَ: كَذَبَ عَدُوُّ اللهِ، حدَّثَنا أُبَيّ بنُ كَعْبٍ، عَنْ رَسُولِ اللهِ ﷺ قالَ: «قامَ مُوسَى خَطِيباً في بَني إسْرائيلَ فَقِيلَ لَهُ: أَيُّ النّاسِ أَعْلَمُ؟ قالَ: أنا، فعَتَبَ اللهُ عَلَيْهِ إذْ لَمْ يَرُدَّ العِلْمَ إلَيْهِ، وأوْحَى إلَيْهِ: بَلى عَبْدٌ مِنْ عِبادِي بِمَجْمَعِ البَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قالَ: أَيْ رَبِّ، كَيْفَ السَّبيلُ إلَيْهِ؟ قالَ: تأخُذُ حُوتاً في مِكْتَلٍ فَحَيْثُما فَقَدْتَ الحُوتَ فاتَّبِعْهُ. قالَ: فخَرَجَ مُوسَى وَمَعَهُ فَتاهُ يُوشَعُ

بنُ نُونٍ وَمَعَهُما الحُوتُ حتَّى انْتَهَيا إلى الصَّخْرَةِ فَنزَلا عِنْدَها. قالَ: فَوَضَعَ مُوسَى رَأْسَهُ فَنامَ. - قالَ سُفْيانُ: وفي حَديثِ غيرِ عَمْرٍو قالَ: وفي أصْلِ الصَّخْرَةِ عَيْنٌ يُقالُ لها: الحَياةُ، لا يُصِيبُ مِنْ مائها شَيْءٌ إلَّا حَيِيَ. فأصابَ الحُوتَ مِنْ ماءِ تِلْكَ العَيْنِ - قالَ: فَتَحَرَّكَ وَانْسَلَّ مِنَ المِكْتَلِ فَدَخلَ البَحْرَ فَلَمّا اسْتَيْقَظَ مُوسَى ﴿قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا﴾ الآيَة. قالَ: ولَمْ يَجِدِ النَّصَبَ حتَّى جاوَزَ ما أُمِرَ بِهِ. قالَ لَهُ فَتاهُ يُوشَعُ بنُ نُونٍ: ﴿أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ﴾ الآيَة، قالَ: فَرَجَعا يَقُصَّانِ في آثارِهِما فَوَجَدَا في البَحْرِ كالطَّاقِ مَمَرَّ الحُوتِ. فَكانَ لِفَتاهُ عَجَباً ولِلْحُوتِ سَرَباً، قالَ: فَلَمّا انْتَهَيا إلى الصَّخْرَةِ إذَا هُما بِرَجُلٍ مُسَجًّى بِثَوْبٍ فَسَلَّمَ عَلَيْهِ مُوسَى، قالَ: وأنَّى بِأَرْضِكَ السَّلامُ. فَقالَ: أنا مُوسَى، قالَ: مُوسَى بَنِي إسْرائيلَ؟ قالَ: نَعَمْ. قالَ: هَلْ أَتَّبِعُكَ عَلَى أنْ تُعَلِّمَنِي مِمّا عُلِّمْتَ رُشْداً؟ قالَ لَهُ الخَضِرُ: يا مُوسَى إنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَهُ اللهُ لا أَعْلَمُهُ، وأنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ اللهُ لا تَعْلَمُهُ. قالَ: بَلْ أَتَّبِعُكَ، قالَ: فإنِ اتَّبَعْتَنِي فَلا تَسأَلْنِي

(Sufyān, a subnarrator said that somebody other than 'Amr said), 'At the rock there was a water spring called *Al-Ḥayāt*, and none came in touch with its water but became alive. So, some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea.' When Mūsa (Moses) woke up, he asked his boy-servant, 'Bring our morning meal...' (V.18:62). The narrator added: Mūsa (Moses) did not suffer from fatigue except after he had passed the place he had been ordered to observe. His boy-servant Yūsha' bin Nūn said to him, 'Do you remember when we betook ourselves to the rock? I did indeed forget the fish...' (V.18:63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So, there was an astonishing event for his boy-servant and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Mūsa (Moses) greeted him. The man said astonishingly, 'Is there any such greeting in your land?' Mūsa (Moses) said, 'I am Mūsa (Moses).' The man said, 'Mūsa (Moses) of Banī Isrāel?' Mūsa (Moses) said, 'Yes,' and added, 'may I follow you so that you teach me something of the knowledge which you have been taught (by Allāh)?' (V.18:66). Al-Khiḍr said to him, 'O Mūsa! (Moses) You have something of Allāh's Knowledge which Allāh has taught you and which I do not know; and I have something of Allāh's Knowledge which Allāh has taught me and which you do not know.' Mūsa (Moses) said, 'But I will follow you.' Al-Khiḍr said, 'Then, if you follow me, ask me not about anything till I myself mention it to you' (V.18:70). After that both of them proceeded along the sea-shore. There passed by them a ship whose crew recognized Al-

Khiḍr and received them on board. A sparrow came and sat on the edge of the ship and dipped its beak into the sea. Al-Khiḍr said to Mūsa (Moses), 'My knowledge and your knowledge and all the creation's knowledge compared to Allāh's Knowledge is not more than the water taken by this sparrow's beak.' Then Mūsa (Moses) was startled by Al-Khiḍr's action of taking an adze and scuttling the boat with it. Mūsa (Moses) said to him, 'Have you scuttled it in order to drown its people?...' (V.18:71)

"Then they both proceeded and found a boy playing with other boys. Al-Khiḍr took hold of him by the head and cut it off. Mūsa (Moses) said to him, 'Have you killed an innocent person who has killed none? Verily, you have committed a thing *Nukr* (a great *Munkar* — prohibited, evil, dreadful thing)!' (V.18:74)

He said, 'Did I not tell you that you can have no patience with me ... (up to) ... but they refused to entertain them. Then they found therein a wall about to collapse...' (V.18:75-77)

"Al-Khiḍr moved his hand thus and set it upright (repaired it). Mūsa (Moses) said to him, 'When we entered this town, they neither gave us hospitality nor fed us; if you had wished, surely, you could have taken wages for it.' (Al-Khiḍr said) 'This is the parting between you and me. I will tell you the interpretation of (those) things about which you were unable to hold patience.' (V.18:78)

Allāh's Messenger ﷺ said, "We wished that Mūsa (Moses) could have been more patient, so that He (Allāh) could have described to us more about their story."

Ibn 'Abbās used to recite:

"...As there was a king in front (ahead) of them who seized every ship by force."

عَنْ شَيْءٍ حتَّى أُحْدِثَ لكَ مِنْهُ ذِكْراً. فانْطَلَقا يَمْشِيانِ عَلى السّاحِلِ فَمَرَّتْ بِهِما سَفِينَةٌ فَعُرِفَ الخَضِرُ فحَمَلُوهُمْ في سَفِينَتِهِمْ بغَيرِ نَوْلٍ - يَقُولُ: بغَيرِ أجْرٍ - فَرَكِبَا السَّفينَةَ. قالَ: وَوَقَعَ عُصْفُورٌ عَلى حَرْفِ السَّفينَةِ فَغَمَسَ مِنْقارَه في البَحْرِ فقالَ الخَضِرُ لِمُوسَى: ما عِلْمُكَ وَعِلْمي وَعِلْمُ الخَلائقِ في عِلْمِ اللهِ إلَّا مِقْدارُ ما غَمَسَ هٰذا العُصْفُورُ مِنْقارَهُ. قالَ: فَلَمْ يَفْجأْ مُوسَى إذْ عَمَدَ الخَضِرُ إلى قَدُومٍ فخَرَقَ السَّفينَةَ، فَقالَ لَهُ مُوسَى: قَوْمٌ حَمَلُونا بغَيرِ نَوْلٍ عَمَدْتَ إلى سَفِينَتِهِمْ ﴿أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ﴾، الآيَةَ. فانْطَلَقا إذا هُما بغُلامٍ يَلْعَبُ مَعَ الغِلْمانِ. فأخَذَ الخَضِرُ برأسِهِ فَقَطَعَهُ. قالَ لَهُ مُوسَى: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا، ۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴿٧٥﴾﴾ إلى قَوْلِهِ: ﴿فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ﴾ فَقالَ بَيَدِهِ هٰكَذا فَأَقامَهُ، فَقالَ لَهُ مُوسَى: إنّا دَخَلْنا هٰذِهِ القَرْيَةَ فَلَمْ يُضَيِّفُونا ولَمْ يُطْعِمُونا ﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا، قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا﴿٧٨﴾﴾» فَقالَ رَسُولُ اللهِ ﷺ: «وَدِدْنا أنَّ مُوسَى صَبرَ حتَّى

يَقُصَّ عَلَيْنا مِنْ أَمْرِهِما». قالَ: وكانَ ابنُ عَبّاسٍ يَقرأُ ﴿وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ﴾ صالِحَةٍ ﴿غَصْبًا﴾ وأمّا الغُلامُ فَكانَ كافِراً. [راجع: ٧٤]

As for the boy, he was a disbeliever.

(٥) بابُ قَوْلِهِ: ﴿قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ۝﴾ [١٠٣]

(5) CHAPTER. The Statement of Allāh تعالى: "Say (O Muḥammad ﷺ): 'Shall We tell you the greatest losers in respect of (their) deeds?" (V.18:103)

٤٧٢٨ - حدَّثني مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ مُصْعَبٍ قالَ: سأَلْتُ أبي ﴿قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ۝﴾ هُمُ الحَرُورِيَّةُ؟ قالَ: لا، هُمُ اليَهُودُ والنَّصارَى. أمّا اليَهُودُ فَكَذَّبُوا مُحَمَّداً ﷺ، وأمّا النَّصارَى كَفَرُوا بالجَنَّةِ وَقالُوا: لا طَعامَ فِيها وَلا شَرابَ. والحَرُورِيَّةُ الَّذينَ يَنْقُضُونَ عَهْدَ اللهِ مِنْ بَعْدِ مِيثاقِهِ، وكانَ سَعْدٌ يُسَمِّيهِم الفاسِقينَ.

4728. Narrated Muṣ'ab: I asked my father, "Was the Verse — 'Say (O Muḥammad ﷺ): Shall We tell you the greatest losers in respect of their deeds?' (V.18:103) revealed regarding Al-Ḥarūriyya?" He said, "No, but it was revealed regarding the Jews and the Christians, for the Jews disbelieved Muḥammad ﷺ and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al-Ḥarūriyya are those people who break their pledge to Allāh after they have confirmed that they will fulfil it, and Sa'd used to call them *Al-Fāsiqīn* (evildoers who foresake Allāh's obedience)."

(٦) بابٌ: ﴿أُولَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ فَحَبِطَتْ أَعْمَٰلُهُمْ﴾ الآيةَ [١٠٥]

(6) CHAPTER. "They are those who deny in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain..." (V.18:105)

٤٧٢٩ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ: حدَّثَنا سَعيدُ بنُ أبي مَرْيَمَ: أخْبَرَنا المُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ: حدَّثَني أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قالَ: «إنَّهُ لَيأتي الرَّجُلُ

4729. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allāh." And then the Prophet ﷺ said: "Read (or recite): 'And on the Day of Resurrection, We shall assign no weight for them.'" (V.18:105)

العَظِيمُ السَّمينُ يَوْمَ القِيامَةِ لا يَزِنُ عِنْدَ اللهِ جَناحَ بَعُوضَةٍ. وَقالَ: اقْرَؤُوا ﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا﴾».

وَعَنْ يَحْيَى بنِ بُكَيرٍ، عَنِ المُغِيرَةِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي الزِّنادِ مِثْلَهُ.

(19) SŪRAT Kāf-Ḥā-Tā-'Aīn-Ṣād (MARYAM) (Mary)

(١٩) سورة كهيعص

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ ابنُ عَبّاسٍ: ﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ﴾، اللهُ يَقُولُهُ وهُمُ اليَوْمَ لا يَسْمَعُونَ ولا يُبْصِرُونَ في ضَلالٍ مُبِينٍ: يَعْنِي قَوْلَهُ: ﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ﴾ الكُفَّارُ يَوْمَئِذٍ أسْمَعُ شَيْءٍ وأبْصَرُهُ. ﴿لَأَرْجُمَنَّكَ﴾: لأشْتُمَنَّكَ. ﴿وَرِءْيًا﴾: مَنْظَراً. وَقالَ أَبُو وَائل: عَلِمَتْ مريمُ أنَّ التَّقِيَّ ذو نُهْيَةٍ حَتَّى قَالَتْ: ﴿إِنِّيٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا﴾ وَقالَ ابنُ عُيَيْنَةَ: ﴿تَؤُزُّهُمْ أَزًّا﴾: تُزْعِجُهِمْ إلى المَعاصِي إزْعاجاً. وَقالَ مُجاهِدٌ: ﴿إِدًّا﴾: عِوَجاً. وَقالَ ابنُ عَبّاسٍ: ﴿وِرْدًا﴾: عِطاشاً. ﴿أَثَٰثًا﴾: مالاً. ﴿إِدًّا﴾: قَوْلاً عَظِيماً. ﴿رِكْزًا﴾: صَوْتاً. وَقالَ غيره: ﴿غَيًّا﴾: خُسْرَاناً. ﴿وَبُكِيًّا﴾: جَماعَةُ باكٍ. ﴿صِلِيًّا﴾: صَلِيَ يَصْلَى. ﴿نَدِيًّا﴾ - والنَّادي وَاحد -: مَجْلِساً.

(1) CHAPTER. The Statement of Allāh عز وجل :
"And warn them (O Muḥammad ﷺ) of the Day of grief and regrets..." (V.19:39)

(١) **بابُ** قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ﴾ [٣٩].

4730. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them would have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.'"

Then the Prophet ﷺ recited: "And warn them (O Muḥammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness and they believe not." (V.19:39)

٤٧٣٠ - **حدَّثَنا** عُمَرُ بنُ حَفْصِ بنِ غياثٍ: حدَّثَنا أبي حدَّثَنا الأعْمَشُ: حدَّثَنا أبو صَالِحٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُؤْتَى بالمَوْتِ كَهَيْئَةِ كَبْشٍ أمْلَحَ فَيُنادي مُنادٍ: يا أهْلَ الجَنَّةِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ فَيَقُولُ: هَلْ تَعْرِفُونَ هٰذا؟ فَيَقُولُونَ: نَعَمْ، هٰذا المَوْتُ، وكُلُّهُمْ قَدْ رآهُ. ثُمَّ يُنادي: يا أهْلَ النّارِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ فَيَقُولُ: هَلْ تَعْرِفونَ هٰذا؟ فَيَقُولُونَ: نَعَمْ، هٰذا المَوْتُ، وكُلُّهُمْ قَدْ رآهُ، فَيُذْبَحُ. ثُمَّ يَقُولُ: يا أهْلَ الجَنَّةِ خُلُودٌ فَلا مَوْتَ. وَيا أهْلَ النّارِ خُلُودٌ فَلا مَوْتَ، ثُمَّ قَرأ ﴿وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ وَهُمْ فِى غَفْلَةٍ﴾ وَهٰؤُلاءِ في غَفْلَةٍ أهْلُ الدُّنْيا، وَهُمْ لا يُؤْمِنُونَ».

(2) CHAPTER. The Statement of Allāh تعالى :
"And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us and what is between those two..." (V.19:64)

(٢) **بابُ** قَوْلِهِ: ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ﴾ [٦٤].

4731. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said to Jibrīl (Gabriel), "What prevents you from visiting us more often than you visit us now?" So there was revealed:

٤٧٣١ - **حدَّثَنا** أبو نُعَيْمٍ: حدَّثَنا عُمَرُ بنُ ذَرٍّ قالَ: سَمِعْتُ أبي، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ

الله تعالى عَنْهُ: قالَ النَّبيُّ ﷺ لجبريلَ: «ما يَمْنَعُكَ أنْ تَزُورَنا أكْثَرَ ممَّا تَزُورُنا؟» فنزلَتْ ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾. [راجع: ٣٢١٨]

"And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us…" (V.19:64)

(٣) بابٌ قَوْلِهِ: ﴿أَفَرَءَيْتَ الَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾﴾ [٧٧]

(3) CHAPTER. The Statement of Allāh تعالى: "Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children?'" (V.19:77)

٤٧٣٢ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: سَمِعْتُ خَبّاباً قالَ: جِئْتُ العاصِ بنَ وائلٍ السَّهْميَّ أتقاضاهُ حَقّاً لي عِنْدَهُ فَقالَ: لا أُعْطِيْكَ حتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ، فَقُلْتُ: لا حتَّى تَمُوتَ ثُمَّ تُبْعَثَ، قالَ: وإنّي لَمَيِّتٌ ثُمَّ مَبْعوثٌ؟ قُلْتُ: نَعَمْ، قالَ: إنَّ لي هُناكَ مالاً وَوَلَداً فَأَقْضِيْكَ، فَنَزَلَتْ هٰذِهِ الآيَةُ ﴿أَفَرَءَيْتَ الَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾﴾. [راجع: ٢٠٩١]

رَواهُ الثَّوْريُّ وَشُعْبَةُ وحَفْصٌ وأبو مُعاوِيَةَ ووكيعٌ، عَنِ الأعْمَشِ.

4732. Narrated Khabbāb: I came to Al-'Āṣ bin Wā'il As-Sahmī and demanded something which he owed me. He said, "I will not give you (your money) till you disbelieve in Muḥammad (ﷺ)." I said, "No, I shall not disbelieve in Muḥammad ﷺ till you die and then be resurrected." He said, "Will I die and then be resurrected?" I said, "Yes". He said, "Then I will have wealth and children there, and I will pay you (there)." So this Verse was revealed:

"Have you then seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children?.'" (V.19:77)

(٤) بابٌ: ﴿أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَـٰنِ عَهْدًا ﴿٧٨﴾﴾ [٧٨] قالَ: مَوْثِقاً

(4) CHAPTER. "Has he known the Unseen, or has he taken a convenant from the Most Gracious (Allāh)?" (V.19:78)

٤٧٣٣ - حدَّثنا مُحَمَّدُ بنُ كَثيرٍ: أخبرَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ

4733. Narrated Khabbāb: I was a blacksmith in Makkah. Once, I made a sword for Al-'Āṣ bin Wā'il As-Sahmī. When I went to demand its price, he said, "I will not give it to you till you disbelieve in

خَبَّابٍ قالَ: كُنْتُ قَيْناً بِمَكَّةَ فعَمِلْتُ لِلْعاصِ بنِ وَائِلٍ السَّهْمِيِّ سَيْفاً فجِئْتُ أتَقاضاهُ فَقالَ: لا أُعْطِيكَ حتَّى تَكْفُرَ بِمُحَمَّدٍ، قلتُ: لا أكفرُ بِمُحمّدٍ ﷺ حتَّى يُمِيتَكَ اللهُ ثُمَّ يُحْيِيكَ، قالَ: إذَا أماتَنِي اللهُ ثُمَّ بَعَثَنِي ولِي مالٌ وَوَلَدٌ فأنْزَلَ اللهُ ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ﴿٧٨﴾﴾ قالَ: مَوْثِقاً. [راجع: ٢٠٩١]

لَمْ يَقُلِ الأشْجَعِيُّ، عَنْ سُفيانَ: سَيْفاً، وَلا مَوْثِقاً.

Muḥammad (ﷺ)." I said, "I shall not disbelieve in Muḥammad ﷺ till Allāh make you die and then bring you to life again." He said, "If Allāh should make me die and then resurrect me and I would have wealth and children." So Allāh revealed:

"Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children.' Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)?" (V.19:77,78)

(٥) **بابٌ**: ﴿كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾﴾ [٧٩]

(5) CHAPTER. "Nay, We shall record what he says, and We shall increase his torment (in the Hell)." (V.19:79)

٤٧٣٤ - **حدَّثنا** بِشْرُ بنُ خالدٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ: سَمِعْتُ أبا الضُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ خَبّابٍ قالَ: كنْتُ قَيْناً في الجاهِلِيَّةِ وكانَ لِي دَيْنٌ عَلى الْعاصِ بنِ وَائِلٍ، قالَ: فأتاهُ يَتَقاضاهُ فَقالَ: لا أُعْطِيكَ حتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ فَقالَ: واللهِ لا أكْفُرُ حتَّى يُمِيتَكَ اللهُ ثُمَّ تُبْعَثَ، قالَ: فَذَرْنِي حتَّى أمُوتَ ثُمَّ أُبْعَثَ فَسَوْفَ أُوتَى مالاً وَوَلَداً فأقْضِيكَ. فَنَزَلَتْ هٰذِهِ الآيَةُ ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾﴾. [راجع: ٢٠٩١]

4734. Narrated Masrūq: Khabbāb said, "During the pre-Islāmic period, I was a blacksmith and Al-'Āṣ bin Wā'il owed me a debt." So, Khabbāb went to him to demand the debt. He said, "I will not give you (your due) till you disbelieve in Muḥammad (ﷺ)." Khabbāb said, "By Allāh, I shall not disbelieve in Muḥammad ﷺ till Allāh makes you die and then resurrects you." Al-'Āṣ said, "So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay your debt." So this Verse was revealed:

"Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and (yet) says: 'I shall certainly be given wealth and children.'" (V.19:77)

(٦) **بابٌ**: ﴿وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾﴾ [٨٠]

وَقَالَ ابنُ عَبّاسٍ: ﴿الْجِبَالُ هَدًّا﴾: هَدْماً.

٤٧٣٥ - حَدَّثَنا يَحْيَى: حدَّثَنا وكيعٌ، عَنِ الأعْمَشِ، عَنِ أبي الضُّحَى، عَنْ مَسْروقٍ، عَنْ خَبّابٍ قالَ: كُنْتُ رَجُلاً قَيْناً وكانَ لي عَلى العاصِ بنِ وَائلٍ دَيْنٌ فأتَيْتُهُ أتَقاضَاهُ، فَقالَ لي: لا أقْضِيكَ حتَّى تَكْفُرَ بِمُحَمّدٍ. قالَ: قُلْتُ: لَنْ أكْفُرَ بِهِ حتَّى تَمُوتَ ثُمَّ تُبْعَثَ، قالَ: وإنّي لَمَبْعُوثٌ مِنْ بَعْدِ المَوْتِ؟ فَسَوْفَ أقْضِيْكَ إذَا رَجَعْتُ إلى مالٍ وَوَلَدٍ، قالَ: فَنزَلَتْ ﴿أَفَرَءَيْتَ الَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾﴾. [راجع: ٢٠٩١]

(6) CHAPTER. "And We shall inherit from him (at his death) all that he talks of (i.e., wealth and children which Allāh has bestowed upon him in this world), and he shall come to Us alone." (V.19:80)

4735. Narrated Khabbāb: I was a blacksmith and Al-'Āṣ bin Wā'il owed me a debt, so I went to him to demand it. He said to me, "I will not pay you your debt till you disbelieve in Muḥammad (ﷺ)." I said, "I will not disbelieve in Muḥammad ﷺ till you die and then be resurrected." He said, "Will I be resurrected after my death? If so, I shall pay you (there) if I should find wealth and children." So there was revealed:

"Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children.' Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)? Nay! We shall record what he says, and We shall increase his torment (in the Hell). And We shall inherit from him all that he talks of (i.e., wealth and children which Allāh has bestowed upon him in this world), and he shall come to Us alone." (V.19:77-80)

(٢٠) سورة طه

بسم الله الرحمٰن الرحيم

قالَ عِكرِمَةُ والضَّحَّاكُ: بالنَّبَطِيّةِ، أي ﴿طه ﴿١﴾﴾: يا رَجُلُ، وَقالَ مجاهد: ﴿أَلْقَىٰ إِلَيْكُمْ﴾ صَنَعَ. ﴿أَزْرِى﴾: ظَهْرِي، ﴿فَيُسْحِتَكُم﴾:

(20) SŪRAT ṬĀ-HĀ

In the Name of Allāh, the Most Gracious, the Most Merciful.

يُهْلِكَكم. ﴿ٱلْمُثْلَىٰ﴾: تأنيثُ الأَمْثَلِ يَقُولُ: بدينكمْ. يُقالُ: خُذِ المُثْلى خُذِ الأمْثَلَ. ﴿ثُمَّ ٱئْتُوا۟ صَفًّا﴾. يُقالُ: هَلْ أَتَيْتَ الصَّفَّ اليَوْمَ؟ يَعني المُصَلَّى الّذي يُصَلّى فيهِ. ﴿فَأَوْجَسَ﴾: أضْمَرَ خَوْفاً فَذَهَبَتِ الوَاوُ منْ ﴿خِيفَةً﴾ لكَسْرةِ الخاءِ. ﴿فِى جُذُوعِ﴾: أيْ عَلى جُذُوعِ النّخلِ. ﴿خَطْبُكَ﴾: بالُكَ. ﴿مِسَاسَ﴾: مَصْدَر ماسَّه مِساساً. ﴿لَنَنسِفَنَّهُۥ﴾: لنَذْرِيَنَّه. ﴿قَاعًا﴾: يَعْلُوه المَاءُ. والصَّفْصَفُ: المُسْتَوِي مِنَ الأرْضِ. وَقالَ مُجَاهِدٌ: أوْزَاراً أثقلاً ﴿مِّن زِينَةِ ٱلْقَوْمِ﴾: الحُلِيُّ الّذي اسْتَعاروا مِنْ آلِ فِرعَوْنَ. (فَقَذَفْتُها): فألْقَيْتُها. ﴿أَلْقَى﴾: صَنَعَ ﴿فَنَسِىَ﴾ مُوسَاهُمْ: يَقولُونَه: أخْطأَ الرَّبَّ. ﴿أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا﴾: العِجْلُ. ﴿هَمْسًا﴾: حِسُّ الأقْدام. ﴿حَشَرْتَنِىٓ أَعْمَىٰ﴾ عَنْ حُجَّتي ﴿وَقَدْ كُنتُ بَصِيرًا﴾ في الدُّنْيا. قال ابنُ عبَّاسٍ: ﴿بِقَبَسٍ﴾ ضَلُّوا الطَّريقَ وكانوا شَاتين، فقال: إن لم أجِدْ عليها مَنْ يهدي الطَّريق آتِكُم بنارٍ تُوقِدُونَ. وَقالَ ابنُ عُيَيْنَةَ: ﴿أَمْثَلُهُمْ طَرِيقَةً﴾: أعْدَلُهُمْ. وَقالَ ابنُ عَبّاسٍ: ﴿هَضْمًا﴾: لا يُظْلَمُ فَيُهْضَمُ مِنْ حَسَناتِهِ. ﴿عِوَجًا﴾: وَادياً. ﴿وَلَآ

﴿أَمْتًا﴾: رَابِيَةً. ﴿سِيرَتَهَا﴾: حالَتَها ﴿ٱلْأُولَىٰ﴾. ﴿ٱلنُّهَىٰ﴾: التُّقَى. ﴿ضَنكًا﴾: الشقاءُ. ﴿هَوَىٰ﴾: شَقِيَ. ﴿بِٱلْوَادِ ٱلْمُقَدَّسِ﴾: المُبارَك. ﴿طُوًى﴾: اسمُ الوَادي ﴿بِمَلْكِنَا﴾: بأمْرِنا. ﴿مَكَانًا سُوًى﴾: مَنْصَفٌ بَيْنَهُمْ. ﴿يَبَسًا﴾: يابِساً، ﴿عَلَىٰ قَدَرٍ﴾: مَوْعِدٍ. ﴿وَلَا تَنِيَا﴾: تَضْعُفا. ﴿يَفْرُطَ﴾ عُقُوبَةً

(١) بَابُ قَوْلِهِ: ﴿وَٱصْطَنَعْتُكَ لِنَفْسِى﴾ [٤١]

(1) CHAPTER. The Statement of Allāh تعالى: "And I have chosen you for Myself." (V.20:41) (i.e., for My Revelation and My Message, or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers)]."

٤٧٣٦ - حَدَّثَنا الصَّلْتُ بن مُحَمَّدٍ: حدَّثَنا مَهْدِيُّ بن مَيْمُونٍ: حدَّثَنا مُحَمَّدُ ابنُ سِيرِينَ، عَنْ أَبي هُرَيْرَةَ عَنْ رَسُولِ اللهِ قالَ: «الْتَقَى آدَمُ ومُوسَى فَقالَ مُوسَى لآدَمَ: أَنْتَ الّذي أَشْقَيْتَ النَّاسَ وأَخْرَجْتَهُمْ مِنَ الجَنَّةِ؟ قالَ لَهُ آدَمُ: أَنْتَ الّذي اصْطَفاكَ اللهُ بِرِسالَتِهِ، وَاصْطَفاكَ لِنَفْسِهِ، وأَنْزَلَ عَلَيْكَ التَّوْرَاةَ؟ قالَ نَعَمْ، قالَ: فَوَجَدْتَها كُتِبَ عَلَيَّ قَبْلَ أَنْ يَخْلُقَني؟ قالَ: نَعَمْ، فَحَجَّ آدَمُ مُوسَى». [راجع: ٣٤٠٩]

4736. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Adam and Mūsa (Moses) met, and Mūsa (Moses) said to Adam, 'You are the one who made people miserable and turned them out of Paradise'. Adam said to him, 'You are the one whom Allāh selected for His Message and whom He selected for Himself and upon whom He revealed the Taurāt (Torah).' Mūsa (Moses) said, 'Yes.' Adam said, 'Did you blame me for a thing which Allāh has ordained for me before my creation?' Mūsa (Moses) said, 'Yes.' So, Adam overcame Mūsa (Moses) with this argument."

﴿ٱلْيَمِّ﴾: البَحْرُ.

(٢) بَابٌ: ﴿وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ

(2) CHAPTER. "And indeed We revealed to Mūsa (Moses) (saying): 'Travel by night with *'Ibâdi* (My slaves) and strike a dry path

for them in the sea, fearing neither to be overtaken [by Fir'aūn (Pharaoh)], nor being afraid (of drowning in the sea).' Then Fir'aūn (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up. And Fir'aūn (Pharaoh) led his people astray, and he did not guide them." (V.20:77-79)

يَبَسًا لَّا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾ فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ﴿٧٩﴾ [٧٧-٧٩]

4737. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ arrived at Al-Madīna, he found the Jews observing *Ṣaum* (fast) on the day of *'Āshūrā'* (10th of Muḥarram). The Prophet ﷺ asked them (about it) and they replied, "This is the day when Mūsa (Moses) became victorious over Fir'aūn (Pharaoh)." The Prophet ﷺ said (to the Muslims), "We are nearer to Mūsa (Moses) than they, so observe *Ṣaum* (fast) on this day."

٤٧٣٧ - **حدَّثني** يَعْقُوبُ بنُ إبراهيمَ: حدَّثنا رَوْحٌ: حدَّثنا شُعْبَةُ: حدَّثنا أبو بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدينَةَ واليَهُودُ تَصُومُ عاشُوراءَ فَسألَهُمْ فَقالُوا: هٰذا اليَوْمُ الَّذي ظَهَرَ فِيهِ مُوسَى عَلى فِرْعَوْنَ، فَقالَ النَّبيُّ ﷺ: «نَحْنُ أوْلَى بِمُوسَى مِنْهُمْ فَصُومُوهُ».

[راجع: ٢٠٠٤]

(3) CHAPTER. The Statement of Allāh تعالى: "...So let him not get you both out of Paradise, so that you be distressed." (V.20:117)

(٣) بابُ قَوْلِهِ: ﴿فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ﴾ [١١٧]

4738. Narrated Abū Ḥurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Mūsa (Moses) argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable.' Adam replied, 'O Mūsa (Moses)! You are the one whom Allāh selected for His Message and for His direct Talk. Yet, you blame me for a thing which Allāh had ordained for me before He created me?" Allāh's Messenger ﷺ further said, "So, Adam overcame Mūsa (Moses) by this argument."

٤٧٣٨ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا أيُّوبُ بنُ النَّجارِ، عَنْ يَحْيَى بنِ أبي كَثيرٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «حاجَّ مُوسَى آدَمَ فَقالَ لَهُ: أنْتَ الَّذي أخْرَجْتَ النّاسَ مِنَ الجَنَّةِ بِذَنْبِكَ فَأشْقَيْتَهُمْ؟ قالَ: قالَ آدَمُ: يا مُوسَى أنْتَ الَّذي اصْطَفاكَ اللهُ بِرِسالَاتِهِ وبِكَلامِهِ،

أَتَلُومُنِي عَلى أمْرٍ كَتَبَهُ اللهُ عَليَّ قَبْلَ أنْ يَخْلُقَني؟ أوْ قَدَّرَهُ عَليَّ قَبْلَ أنْ يَخْلُقَني؟» قالَ رَسُولُ اللهِ ﷺ: «فَحَجَّ آدَمُ مُوسَى». [راجع: ٣٤٠٩]

(21) *SŪRAT AL-ANBIYĀ'* (The Prophets)

(٢١) سورة الأنبياء

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

4739. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The *Sūrah* of *Banī Isrāel, Al-Kahf, Maryam, Ṭā-hā* and *Al-Anbiyā'* are from the earliest revealed *Sūrah* which I learnt by heart, and they are my first property.

٤٧٣٩ - حدَّثنا مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ، عَنْ عَبْدِ اللهِ قالَ: بَني إسْرائيلَ، والكَهْفُ، وَمَرْيَمُ، وَطَهَ، والأنْبِياءُ، هُنَّ مِنَ العِتاقِ الأُوَلِ، وَهُنَّ مِنْ تِلادي. [راجع: ٤٧٠٨]

وَقالَ قَتادَةُ: ﴿جُذَٰذًا﴾: قَطَّعَهُنَّ. وَقالَ الحَسَنُ: في فَلَكٍ مِثْلِ فَلْكَةِ المِغْزَلِ. ﴿يَسْبَحُونَ﴾: يَدُورُونَ. قالَ ابنُ عَبّاسٍ: ﴿نَفَشَتْ﴾: رَعَتْ ليلاً. ﴿يُصْحَبُونَ﴾: يُمْنَعُونَ. ﴿أُمَّتُكُمْ أُمَّةً وَٰحِدَةً﴾ قالَ: دينُكُمْ دينٌ واحدٌ. وقالَ عِكْرِمَةُ: ﴿حَصَبُ جَهَنَّمَ﴾: حَطَبٌ بالحَبَشِيَّةِ. وَقالَ غَيرُهُ: ﴿أَحَسُّوا﴾: تَوَقَّعوهُ، مِنْ أحْسَسْتُ. ﴿خَٰمِدِينَ﴾: هامِدينَ، الحَصِيدُ: مُسْتأصَلٌ يَقَعُ عَلى الوَاحِدِ وَالاثْنَينِ والجَميعِ. ﴿وَلَا يَسْتَحْسِرُونَ﴾: لا

يَعْيَوْنَ، وَمِنْهُ حَسِيرٌ وَحَسَرْتُ بَعِيرِي. ﴿عَمِيقٍ﴾: بَعِيدٌ، ﴿نُكِسُوا﴾: رُدُّوا. ﴿صَنْعَةَ لَبُوسٍ﴾: الدُّرُوعُ. ﴿وَتَقَطَّعُوا أَمْرَهُم﴾: اخْتَلَفُوا. الحَسِيسُ والحِسُّ والجَرْسُ والهَمْسُ وَاحِدٌ وَهُوَ مِنَ الصَّوْتِ الخَفِيِّ. ﴿ءَاذَنَّاكَ﴾: أَعْلَمْنَاكَ. ﴿ءَاذَنتُكُمْ﴾ إِذَا أَعْلَمْتَهُ فَأَنْتَ وَهُوَ عَلَى سَوَاءٍ لَمْ تَغْدِرْ. وَقَالَ مُجَاهِدٌ: ﴿لَعَلَّكُمْ تُسْئَلُونَ﴾: تُفْهَمُونَ. ﴿ٱرْتَضَىٰ﴾: رَضِيَ. ﴿ٱلتَّمَاثِيلُ﴾: الأَصْنَامُ. ﴿ٱلسِّجِلِّ﴾: الصَّحِيفَةُ.

(1) CHAPTER. "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it." (V.21:104)

(١) **بابٌ** ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ﴾ [١٠٤]

4740. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ delivered a *Khuṭba* (religious talk) and said, "You (people) will be gathered before Allāh (on the Day of Resurrection) barefooted, naked and uncircumcised." (The Prophet ﷺ then recited):

"...As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it," (V.21:104) and added, "The first man who will be dressed on the Day of Resurrection, will be Ibrāhīm (Abraham). Verily! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave 'Īsā (Jesus) said, 'I was a witness over them while

٤٧٤٠ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنِ المغِيرَةِ بنِ النُّعْمانِ شَيْخٌ مِنَ النَّخَعِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَطَبَ النَّبيُّ ﷺ فَقالَ: «إِنَّكُمْ مَحشُورُونَ إِلى اللهِ حُفاةً عُرَاةً غُرْلاً ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾ ثُمَّ إِنَّ أَوَّلَ مَنْ يُكْسَى يَوْمَ القِيامَةِ إِبْرَاهِيمُ، إِلَّا أَنَّهُ يُجاءُ بِرِجالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمالِ فأَقُولُ: يا رَبِّ أَصحَابِي، فَيُقالُ: لا تَدْرِي ما أَحْدَثُوا بَعْدَكَ. فأَقُولُ كَما قالَ العَبْدُ

I dwelt amongst them... (up to)... and You are a Witness to all things.' (V.5:117) Then it will be said, '(O Muḥammad ﷺ) these people continued as apostates since you left them.'"

[See *Hadith* No.4625]

الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إلى قَوْلِهِ: ﴿شَهِيدٌ﴾ فَيُقالُ: إنَّ هٰؤُلاءِ لَمْ يَزالُوا مُرْتَدِّينَ عَلى أعْقابِهِمْ مُنْذُ فارَقْتَهُمْ». [راجع: ٣٣٤٩]

(22) SŪRAT AL-ḤAJJ (The Pilgrimage)

(٢٢) سورة الحج

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ ابنُ عُيَيْنَةَ: ﴿ٱلْمُخْبِتِينَ﴾: المُطْمَئِنِّينَ. وَقالَ ابنُ عَبّاسٍ في ﴿إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ﴾ إذا حَدَّثَ ألْقَى الشَّيْطانُ في حَديثِهِ فَيُبْطِلُ اللهُ ما يُلْقِي الشَّيْطانُ ويُحْكِمُ آياتِه. وَيُقالُ أُمْنِيَّتُهُ: قِراءَتُه. ﴿إِلَّآ أَمَانِىَّ﴾: يَقْرؤُنَ وَلا يكْتُبُونَ. وَقالَ مُجاهِدٌ: ﴿مَّشِيدٍ﴾ بالقَصَّةِ جص. وَقالَ غَيرُهُ: ﴿يَسْطُونَ﴾ يَفْرُطونَ منَ السَّطْوَةِ، وَيُقالُ: يَسطونَ: يَبْطُشونَ. ﴿وَهُدُوٓاْ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ﴾: أُلْهِمُوا إلى القرآن. ﴿وَهُدُوٓاْ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ﴾: الإسْلام، وَقالَ ابنُ عَبّاسٍ: ﴿بِسَبَبٍ﴾: بِحَبْلٍ إلى سَقْفِ البَيْتِ. ﴿ثَانِىَ عِطْفِهِۦ﴾ مُسْتَكْبِرٌ ﴿تَذْهَلُ﴾: تُشْغَلُ.

(1) CHAPTER. The Statement of Allāh تعالى: "...And you shall see mankind as in a drunken state..." (V.22:2)

(١) بابُ قَوْلِهِ: ﴿وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ﴾ [٢]

4741. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection, Allāh تعالى will say, 'O Adam!' Adam will reply, '*Labbaik* our Lord, and *Sa'daik*.' (I respond to Your Call; I am obedient to Your Orders) Then there will be a loud call (saying), 'Allāh orders you to take out from among your offspring the group for the (Hell) Fire.' Adam will say, 'O Lord! Who are the group for the (Hell) Fire?' Allāh will say, 'Out of each thousand, take out 999.' At that time every pregnant female will drop her load (have a miscarriage) and a child will have grey hair. 'And you shall see mankind as in a drunken state, yet they will not be druken, but severe will be the Torment of Allāh.' " (V.22:2) (When the Prophet ﷺ mentioned this), the people were so distressed (and afraid) that their faces got changed (in colour) whereupon the Prophet ﷺ said, "From Ya'jūj and Ma'jūj (Gog and Magog) nine hundred and ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of Paradise." On that, we said, "*Allāhu Akbar*!" Then he said, "(I hope that you will be) one-third of the people of Paradise." We again said, "*Allāhu Akbar*!" Then he said, "(I hope that you will be) half of the people of Paradise." So we said, "*Allāhu Akbar*."

٤٧٤١ - حَدَّثَنَا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا أبو صَالِحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: قالَ النَّبِيُّ ﷺ: «يَقُولُ اللهُ عَزَّ وَجَلَّ يَوْمَ القِيامَةِ: يا آدَمُ، فَيَقُولُ: لَبَّيْكَ رَبَّنا وَسَعْدَيْكَ. فَيُنادَى بِصَوْتٍ: إنَّ اللهَ يأْمُرُكَ أنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثاً إلى النَّارِ. قالَ: يا رَبِّ وَما بَعْثُ النّارِ؟ قالَ: مِنْ كُلِّ ألْفٍ - أُرَاهُ قالَ - تِسْعَمائَةٍ وَتِسْعَةً وَتِسعينَ، فحِينَئِذٍ تَضَعُ الحامِلُ حَمْلَها وَيَشيبُ الوَليدُ ﴿وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾» فَشَقَّ ذٰلكَ عَلى النّاسِ حتّى تَغَيَّرَتْ وُجُوهُهُمْ. فَقالَ النَّبِيُّ ﷺ: «مِنْ يأجُوجَ وَمأجُوجَ تِسْعَمائَةٍ وتِسْعَةً وَتِسْعينَ وَمِنْكُمْ وَاحِدٌ. ثُمَّ أنْتُمْ في النّاسِ كالشَّعْرَةِ السَّوْداءِ في جَنْبِ الثَّوْرِ الأبْيَضِ أوْ كالشَّعْرَةِ البَيْضاءِ في جَنْبِ الثَّوْرِ الأسْوَدِ. وإنّي لأرْجُو أنْ تَكُونُوا رُبُعَ أهْلِ الجَنّةِ» فَكَبَّرْنا. ثُمَّ قالَ: «ثُلُثَ أهْلِ الجَنّةِ» فَكَبَّرْنا. ثُمَّ قالَ: «شَطْرَ أهْلِ الجَنّةِ» فَكَبَّرْنا.

وَقالَ أبو أُسامَةَ، عَنِ الأعْمَشِ ﴿وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ﴾ قالَ: «مِنْ كُلِّ ألْفٍ تِسْعَمائَةٍ وَتِسْعَةً وَتِسْعينَ».

وَقالَ جَرِيرٌ وَعِيسَى بنُ يُونُسَ

وأبو مُعاوِيَةَ: ﴿سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ﴾. [راجع: ٣٣٤٨]

(2) CHAPTER. "And among mankind is he who worships Allāh as it were, upon the very edge (i.e., in doubt)..." (V.22:11)

(٢) **بابٌ**: ﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ﴾ [١١]. شَكٍّ. ﴿وَأَتْرَفْنَٰهُمْ﴾: وَسَّعْناهُمْ.

4742. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse —

"And among mankind is he who worships Allāh as it were, on the very edge (i.e., in doubt)..." (V.22:11):

A man used to come to Al-Madīna and if his wife brought a son and his mares produced offspring, he would say, "This religion (Islām) is good," but if his wife did not give birth to a child and his mares produced no offspring, he would say, "This religion is bad."

٤٧٤٢ - **حدَّثني** إبْراهِيمُ بنُ الحارث: حدَّثنا يَحْيَى بنُ أبي بُكَيرٍ: حدَّثنا إسْرائيلُ، عَنْ أبي حَصينٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: ﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ﴾ قالَ: كانَ الرَّجُلُ يَقْدَمُ المَدينَةَ، فَيُسْلِمُ فإنْ وَلَدَتِ امْرأتُهُ غُلاماً وَنُتِجَتْ خَيْلُهُ قالَ: هٰذَا دِينٌ صَالِحٌ، وإنْ لمْ تَلِدِ امْرأتُهُ ولمْ تُنْتَجْ خَيْلُهُ قالَ: هٰذَا دينُ سُوءٍ.

(3) CHAPTER. The Statement of Allāh تعالى: "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19)

(٣) **بابُ قَوْلِهِ**: ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ [١٩]

4743. Narrated Qais bin 'Ubād: Abū Dhar رَضِيَ اللهُ عَنْهُ used to take an oath confirming that the Verse — "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed in connection with Ḥamza and his two companions and 'Utba and his two companions on the day when they came out to combat on the day of the battle of Badr.[1]

٤٧٤٣ - **حدَّثنا** حَجّاجُ بنُ مِنهالٍ: حدَّثنا هُشَيْمٌ: أخبرَنا أبو هاشِمٍ، عَنْ أبي مِجْلَزٍ، عَنْ قَيْسِ بنِ عُبادٍ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ أنَّهُ كانَ يُقْسِمُ قسماً: إنَّ هٰذِهِ الآيَةَ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ نَزَلَتْ في حَمْزَةَ وَصاحِبَيْهِ، وَعُتْبَةَ وَصاحِبَيْهِ يَوْمَ بَرَزُوا في يَوْمِ بَدْرٍ.

رَواهُ سُفْيانُ، عَنْ أبي هاشِمٍ.

(1) (H. 4743) Ḥamza and his companions were Muslims while the others were *Al-Mushrikūn* (pagans).

وَقالَ عُثْمانُ، عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ أبي هاشِمٍ، عَنْ أبي مِجْلَزٍ قَوْلَهُ. [راجع: ٣٩٦٦]

٤٧٤٤ - حدَّثنا حَجّاجُ بنُ مِنْهالٍ: حدَّثنا مُعْتَمِرُ بنُ سُلَيْمانَ قالَ: سَمِعْتُ أبي قالَ: حدَّثنا أبو مِجْلَزٍ، عَنْ قَيْسِ بنِ عُبادٍ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: أنا أوَّلُ مَنْ يَجْثُو بَينَ يَدَيِ الرَّحْمٰنِ لِلْخُصُومَةِ يَوْمَ القِيامَةِ. قالَ قَيْسٌ: وَفِيهِمْ نَزَلَتْ ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ قالَ: هُمُ الّذينَ بارَزُوا يَوْمَ بَدْرٍ: عَليٌّ وحَمْزَةُ وعُبَيْدَةُ، وَشَيْبَةُ بنُ رَبيعَةَ وعُتْبَةُ بنُ رَبيعَةَ والوَلِيدُ بنُ عُتْبَةَ. [راجع: ٣٩٦٥]

4744. Narrated Qais bin 'Ubād: 'Alī رَضِيَ اللهُ عَنْهُ said, "I will be the first to kneel down before the Most Gracious (Allāh) on the Day of Resurrection because of the dispute." Qais said: This Verse — "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed in connection with those who came out for the battle of Badr, i.e., 'Alī, Ḥamza, 'Ubaida, and Shaiba bin Rabī'a, 'Utba bin Rabī'a and Al-Walīd bin 'Utba.

(٢٣) سورة المؤمنون

(23) SŪRAT AL-MU'MINŪN (The Believers)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ ابنُ عُيَيْنَةَ: ﴿سَبْعَ طَرَآئِقَ﴾: سَبْعَ سَمٰوَاتٍ. ﴿لَهَا سَٰبِقُونَ﴾: سَبَقَتْ لَهُمُ السّعادَةُ. ﴿وَّقُلُوبُهُمْ وَجِلَةٌ﴾: خائفِينَ. وَقالَ ابنُ عَبّاسٍ: ﴿هَيْهَاتَ هَيْهَاتَ﴾: بَعيدٌ بَعيدٌ. ﴿فَسْـَٔلِ ٱلْعَآدِّينَ﴾ الملائكةَ. ﴿لَنَٰكِبُونَ﴾: لعَادِلونَ. ﴿كَٰلِحُونَ﴾: عابِسُونَ. وقال غيره: ﴿مِن سُلَٰلَةٍ﴾: الوَلَدُ والنُّطْفَةُ السّلالَةُ.

No. *Hadīth* is mentioned here.

والجِنَّةُ والجُنُونُ واحِدٌ. والغُثاءُ: الزَّبَدُ وَما ارْتَفَعَ عَنِ المَاءِ وَما لا يُنْتَفَعُ بِهِ. ﴿يَجْـَٔرُونَ﴾ يَرْفعون أَصْوَاتهُم كما تَجْأَرُ البَقَرَةُ ﴿عَلَىٰٓ أَعْقَـٰبِكُمْ﴾ رجع على عَقبيه ﴿سَـٰمِرًا﴾ من السَّمَر، والجمعُ السُّمَّار والسَّامِرُ هاهنا في مَوضِعِ الجَمْعِ ﴿تُسْحَرُونَ﴾ تَعْمَونَ من السِّحر.

(٢٤) سورة النور

(24) SŪRAT AN-NŪR
(The Light)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿مِنْ خِلَـٰلِهِۦ﴾: مِنْ بَين أَضْعافِ السَّحابِ. ﴿سَنَا بَرْقِهِۦ﴾: وهو الضِّياءُ. ﴿مُذْعِنِينَ﴾، يُقالُ للْمُسْتَخْذِي: مُذْعِنٌ. ﴿أَشْتَاتًا﴾ وَشَتّى وَشَتاتٌ وَشَتٌّ وَاحِدٌ. وَقالَ ابنُ عَبّاسٍ: ﴿سُورَةٌ أَنزَلْنَـٰهَا﴾: بَيّنّاها. وَقالَ غَيرُهُ: سُمّيَ القُرآنُ لجَماعَةِ السُّورِ وسُمّيَتِ السُّورَةُ لأنَّها مَقْطُوعَةٌ مِنَ الأُخْرَى. فَلَمَّا قُرِنَ بَعْضُها إلى بَعْضٍ سُمِّيَ قُرآناً. وَقالَ سَعْدُ بنُ عِياضٍ الثُّماليُّ: المِشْكاةُ: الكُوَّة بِلسانِ الحَبَشَةِ. وَقَوْلُه تَعالى: ﴿إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ تأليفُ بَعْضِهِ إلى بَعْضٍ ﴿فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ فإذا جمَعْناه وألّفْناهُ فاتّبعْ قُرآنَه، أيْ ما

جُمِعَ فِيهِ فاعْمَلْ بِما أَمَرَكَ وَانْتَهِ عَمَّا نَهاكَ. وَيُقال لَيْسَ: لشِعْرِهِ قُرآنٌ أيْ تأليفٌ، وسُمِّيَ الفُرْقانَ لأنّه يُفَرِّق بَينَ الحَقّ والباطِلِ. وَيُقال للمَرأةِ: ما قَرَأتْ بِسَلاً قَطُّ أيْ لَمْ تَجْمَعْ في بَطْنِها وَلَداً. وَقالَ: ﴿وَفَرَضْنَاهَا﴾: أنْزَلْنا فِيها فَرائِضَ مُخْتَلِفَةً. وَمَنْ قَرأ ﴿وَفَرَضْنَاهَا﴾ يَقُول: فَرَضْنا عَلَيْكُمْ وَعَلى مَنْ بَعْدَكُمْ. قالَ مُجاهِدٌ: ﴿أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟﴾: لَمْ يَدْروا لِمَا بِهِمْ مِنَ الصِّغَرِ. وقال الشَّعبيُّ ﴿أُوْلِي ٱلْإِرْبَةِ﴾ مَن لَيس له أرَبٌ. وقال مجاهد: لا يُهِمُّهُ إلا بَطْنُهُ؛ ولا يُخافُ على النِّساءِ. وقال طاوس: هُوَ الأَحْمَقُ الَّذي لَا حَاجَةَ لَهُ في النِّسَاءِ.

(١) بابُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ﴾ الآيَة [٦].

(1) CHAPTER. The Statement of Allāh عزّ وَجلّ:
"And for those who accuse their wives, but have no witnesses except themselves..." (V.24:6)

٤٧٤٥ - حدَّثنا إسحَاقُ: حدَّثنا مُحَمَّدُ بنُ يُوسُفَ الفريابِيُّ: حدَّثنا الأوْزَاعيُّ قالَ: حدَّثَني الزُّهْرِيُّ، عَنْ سَهْلِ بنِ سَعْدٍ، أنَّ عُوَيْمِراً أتى عاصِمَ ابنَ عَدِيٍّ وكانَ سَيِّدَ بَني عَجْلانَ فَقالَ: كَيْفَ تَقُولونَ في رَجُلٍ وَجَدَ مَعَ امْرأتِهِ رَجُلاً؟ أيَقْتُلُه فَتَقْتُلونَه؟ أمْ كَيْفَ يَصْنَعُ؟ سَلْ لي

4745. Narrated Sahl bin Sa'd: 'Uwaimir came to 'Āṣim bin 'Adī who was the chief of Banī 'Ajlān and said, "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e., the husband), or what should he do? Please ask Allāh's Messenger ﷺ about this matter on my behalf." 'Āṣim then went to the Prophet ﷺ and said, "O Allāh's Messenger!" (And asked him that question) but Allāh's Messenger ﷺ disliked the question and considered it shameful.

رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ. فأتى عاصِمٌ النَّبِيَّ ﷺ فقالَ: يا رَسُولَ اللهِ، فَكَرِهَ رَسُولُ اللهِ ﷺ المَسائِلَ فَسأَلَهُ عُوَيْمِرٌ فَقالَ: إنَّ رَسُولَ اللهِ ﷺ كَرِهَ المَسائِلَ وَعابَها. قالَ عُوَيْمِرٌ: وَاللهِ لا أَنْتَهِي حَتَّى أَسأَلَ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ، فَجاءَ عُوَيْمِرٌ فَقالَ: يا رَسُولَ اللهِ، رَجُلٌ وَجَدَ مَعَ امْرأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَصْنَعُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أَنْزَلَ اللهُ القُرآنَ فِيكَ وفي صاحِبَتِكَ». فأَمَرَهُما رَسُولُ اللهِ ﷺ بالمُلاعَنَةِ بِما سَمَّى اللهُ في كِتابِهِ فَلاعَنَها ثُمَّ قالَ: يا رَسُولَ اللهِ، إنْ حَبَسْتُها فَقَدْ ظَلَمْتُها، فَطَلَّقَها. فَكانَتْ سُنَّةً لِمَنْ كانَ بَعْدَهُما في المُتَلاعِنَيْنِ. ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «انْظُرُوا فإنْ جاءَتْ بِهِ أَسْحَمَ أَدْعَجَ العَيْنَيْنِ، عَظِيمَ الأَلْيَتَيْنِ، خَدَلَّجَ السّاقَيْنِ، فَلا أَحْسِبُ عُوَيْمِراً إلَّا قَدْ صَدَقَ عَلَيْها. وَإنْ جاءَتْ بِهِ أُحَيْمِرَ كأَنَّهُ وَحَرَةٌ فَلا أَحْسِبُ عُوَيمِراً إلَّا قَدْ كَذَبَ عَلَيْها». فَجاءَتْ بِهِ عَلى النَّعْتِ الّذي نَعَتَ رَسُولُ اللهِ ﷺ مِنْ تَصْدِيقِ عُوَيْمِرٍ، فَكانَ بَعْدُ يُنْسَبُ إلى أُمِّهِ.

[راجع: ٤٢٣]

When 'Uwaimir asked 'Āṣim (about the Prophet's answer) 'Āṣim replied that Allāh's Messenger ﷺ disliked such questions and considered it shameful. 'Uwaimir then said, "By Allāh, I will not give up asking unless I ask Allāh's Messenger ﷺ about it." 'Uwaimir came (to the Prophet ﷺ) and said, "O Allāh's Messenger! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in *Al-Qiṣāṣ*)[1] or what should he do?" Allāh's Messenger ﷺ said, "Allāh has revealed regarding you and your wife's case in the Qur'ān." So Allāh's Messenger ﷺ ordered them to perform the *Mulā'ana*[2] according to what Allāh had mentioned in His Book. So, 'Uwaimir did *Mulā'ana* with her and said, "O Allāh's Messenger! If I kept her I would oppress her." So 'Uwaimir divorced her, and so divorce became a tradition after them for those who happened to be involved in a case of *Mulā'ana*. Allāh's Messenger ﷺ then said, "Look! If she ('Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a *Waḥara*[3] then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allāh's Messenger ﷺ had mentioned as a proof for 'Uwaimir's claim; therefore the child was ascribed to its mother henceforth.

(٢) بابٌ: ﴿وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ

(2) CHAPTER. "And the fifth (testimony

(1) (H. 4745) *Al-Qiṣāṣ*: Retaliation — equality in punishment.
(2) (H. 4745) *Mulā'ana*: See the word *Li'ān* in the glossary.
(3) (H. 4745) *Waḥara*: A short red animal.

should be) the invoking of the Curse of Allāh on him if he is of those who tell a lie (against her)." (V.24:7)

4746. Narrated Sahl bin Sa'd: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e., the killer) (in *Al-Qiṣāṣ*), or what should he do?" So, Allāh revealed concerning their case what is mentioned of the order of *Mulā'ana*. Allāh's Messenger ﷺ said to the man, "The matter between you and your wife has been decided." So, they did *Mulā'ana* in the presence of Allāh's Messenger ﷺ and I was present there, and then the man divorced his wife. So it became a tradition to dissolve the marriage of those spouses who were involved in a case of *Mulā'ana*. The woman was pregnant and the husband denied that he was the cause of her pregnancy, so the son was (later) ascribed to her. Then it became a tradition that such a son would be the heir of his mother, and she would inherit of him what Allāh prescribed for her.

(3) CHAPTER. "But it shall avert the punishment (of stoning to death) from her..." (V.24:8)

4747. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Hilāl bin Umaiyya accused his wife of committing illegal sexual intercourse with Sharīk bin Saḥmā' and filed the case before the Prophet ﷺ. The Prophet ﷺ said (to Hilāl), "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilāl said, "O Allāh's Messenger! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet ﷺ kept on saying, "Either you bring forth the witnesses

عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ﴾ [٧]

٤٧٤٦ - حدَّثني سُلَيْمانُ بنُ دَاوُدَ أبو الرَّبيعِ: حدَّثَنا فُلَيْحٌ، عَنِ الزُّهْريِّ، عَنْ سَهْلِ بنِ سَعْدٍ: أنَّ رَجُلاً أتَى رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أرأيْتَ رَجُلاً رأى مَعَ امْرأتِهِ رَجُلاً، أيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أمْ كَيْفَ يَفْعَلُ؟ فأنْزَلَ اللهُ فِيهِما ما ذُكِرَ في القُرآنِ مِنَ التَّلاعُنِ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «قَدْ قُضِيَ فِيكَ وفي امْرأتِكَ»، قالَ: فَتَلاعَنا وأنا شاهِدٌ عِنْدَ رَسُولِ اللهِ ﷺ فَفارَقَها فَكانَتْ سُنَّةً أنْ يُفَرَّقَ بَينَ المُتَلاعِنَينِ، وكانَتْ حامِلاً فأنْكَرَ حَمْلَها وكانَ ابْنُها يُدْعَى إلَيْها. ثُمَّ جَرَتِ السُّنَّةُ في المِيراثِ أنْ يَرِثَها وَتَرِثَ مِنْهُ ما فَرَضَ اللهُ لَها.

[راجع: ٤٢٣]

(٣) **بابٌ**: ﴿وَيَدْرَؤُا عَنْهَا ٱلْعَذَابَ﴾ الآيَة [٨]

٤٧٤٧ - حدَّثني مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ هِشامِ بنِ حَسّانَ: حدَّثَنا عِكْرِمَةُ، عَنِ ابنِ عَبّاسٍ: أنَّ هِلالَ بنَ أُمَيَّةَ قَذَفَ امْرأتَهُ عِنْدَ النَّبيِّ ﷺ بِشَرِيكِ ابنِ سَحْماءَ، فَقالَ النَّبيُّ ﷺ: «البَيِّنَةَ أوْ حَدٌّ في ظَهْرِكَ»، فَقالَ: يا رَسُولَ اللهِ، إذَا رأى أحَدُنا عَلى امْرأتِهِ

or you will receive the legal punishment (lashes) on your back." Hilāl then said, "By Him Who sent you with the Truth, I am telling the truth and Allāh will reveal to you what will save my back from legal punishment." Then Jibrīl (Gabriel) came down and revealed to him:

"And for those who accuse their wives..." (V.24:6-9)

The Prophet ﷺ recited it till he reached: '... (her husband) speaks the truth?" Then the Prophet ﷺ left and sent for the woman, and Hilāl went (and brought) her and then took the oaths (confirming the claim). The Prophet ﷺ was saying, "Allāh knows that one of you is a liar, so, will any of you repent?" Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, "It (the fifth oath) will definitely bring Allāh's Curse on you (if you are guilty)." So, she hesitated and recoiled (from taking the oath) so much so that we thought that she would withdraw her denial. But then she said, "I will not dishonour my family all through these days," and carried on (the process of taking oaths). The Prophet ﷺ then said, "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharīk bin Saḥmā's child." Later, she delivered a child of that description. So the Prophet ﷺ said, "If the case was not settled by Allāh's Law, I would punish her severely."

(4) CHAPTER. The Statement of Allāh تعالى: "And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth." (V.24:9)

4748. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allāh's Messenger ﷺ. Allāh's Messenger ﷺ

رَجُلاً يَنْطَلِقُ يَلْتَمِسُ البَيِّنَةَ؟ فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «البَيِّنَةَ وَإِلَّا حَدٌّ في ظَهْرِكَ». فَقالَ هِلالٌ: وَالَّذي بَعَثَكَ بالحَقِّ إنّي لَصادِقٌ وَلَيُنْزِلَنَّ اللهُ ما يُبَرِّئُ ظَهْري مِنَ الحَدِّ. فَنَزَلَ جِبْريلُ وأَنْزَلَ عَلَيْهِ ﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ﴾ فَقَرَأَ حتَّى بَلَغَ ﴿إِن كَانَ مِنَ ٱلصَّـٰدِقِينَ﴾ فانْصَرَفَ النَّبِيُّ ﷺ فأرْسَلَ إلَيْها فَجاءَ هِلالٌ فَشَهِدَ والنَّبِيُّ ﷺ يَقُولُ: «إنَّ اللهَ يَعْلَمُ أنَّ أحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» ثُمَّ قامَتْ فَشَهِدَتْ، فَلَمّا كانَتْ عِنْدَ الخامِسَةِ وَقَّفُوها وَقالُوا: إنَّها مُوجِبَةٌ. قالَ ابنُ عَبّاسٍ: فَتَلَكَّأَتْ وَنَكَصَتْ حتَّى ظَنَنّا أنَّها تَرْجِعُ ثُمَّ قالَتْ: لا أفْضَحُ قَوْمي سائِرَ اليَوْمِ فَمَضَتْ، فَقالَ النَّبِيُّ ﷺ: «أبْصِروها، فإنْ جاءَتْ بِهِ أكْحَلَ العَيْنَيْنِ، سابِغَ الأَلْيَتَيْنِ، خَدَلَّجَ السّاقَيْنِ، فَهُوَ لِشَرِيكِ ابنِ سَحْماءَ». فَجاءَتْ بِهِ كَذٰلِكَ. فَقالَ النَّبِيُّ ﷺ: «لَوْلا ما مَضَى مِنْ كِتابِ اللهِ لَكانَ لي وَلَها شأنٌ». [راجع: ٢٦٧١]

(٤) بابُ قَوْلِهِ: ﴿وَٱلْخَـٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّـٰدِقِينَ﴾ [٩]

٤٧٤٨ - حدَّثَني مُقَدَّمُ بنُ مُحَمَّدِ بنِ يَحْيَى: حدَّثَنا عَمِّي القاسِمُ بنُ يَحْيَى، عَنْ عُبَيْدِ اللهِ وَقَدْ سَمِعَ مِنْهُ،

ordered them both to do *Mulā'ana*[1] as Allāh decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple involved in a case of *Mulā'ana*.

عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَجُلاً رَمى امْرأَتَهُ فانْتَفى مِنْ وَلَدِها في زَمَنِ رَسُولِ اللهِ ﷺ فأمَرَ بِهِما رَسُولُ اللهِ ﷺ فَتَلاعَنا كَما قالَ اللهُ ثُمَّ قَضى بالوَلَدِ للمَرأةِ وَفَرَّقَ بَينَ المُتَلاعِنَين. [انظر: ٥٣٠٦، ٥٣١٣، ٥٣١٤، ٥٣١٥، ٦٧٤٨]

(5) CHAPTER. The Statement of Allāh تعالى: "Verily! Those who brought forth the slander (against 'Āishah رَضِيَ اللهُ عَنها the wife of the Prophet ﷺ) are a group among you." (V.24:11)

(٥) **بابٌ** قَوْلِهِ: ﴿إِنَّ الَّذِينَ جَاءُو بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ الآية [١١] أفَّاكٌ: كَذَّابٌ

4749. Narrated 'Āishah رَضِيَ اللهُ عَنها, regarding the Verse "And as for him among them who had the greater share...' (V.24:11) was 'Abdullāh bin Ubayy bin Salūl.

٤٧٤٩ - حدَّثَنا أبو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها ﴿وَالَّذِي تَوَلَّىٰ كِبْرَهُ﴾ قالَتْ: عَبْدُ اللهِ بنُ أُبيٍّ ابنُ سَلُولَ. [راجع: ٢٥٩٣]

(6) CHAPTER. "Why then did not the believers, men and women, when you heard it (the slander) think good of their own people and say: 'This (charge) is an obvious lie... (up to) ... Then with Allāh they are the liars." (V.24: 12-13)

(٦) **بابٌ** ﴿لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا﴾ **إلى قَوْلِهِ**: ﴿الْكَاذِبُونَ﴾ [١٢-١٣]

4750. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: Whenever Allāh's Messenger ﷺ intended to go on a journey, he would to draw lots among his wives and would take with him the one on whom the lot fell. Once he drew lots when he wanted to carry out a Ghazwa, and the lot fell upon me. So, I proceeded with Allāh's Messenger ﷺ after Allāh's Order of veiling (the women) had been revealed and thus I was carried in

٤٧٥٠ - حدَّثَنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ، وَسَعيدُ بنُ المُسَيَّبِ، وَعَلْقَمَةُ بنُ وَقَّاصٍ، وَعُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ حديثِ عائشةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ حِينَ

(1) (H. 4748) See the word *Li'ān* in the glossary.

my *Howdaj* (on a camel) and dismounted while still in it. We carried on our journey, and when Allāh's Messenger ﷺ had finished his *Ghazwa* and returned and we approached Al-Madīna, Allāh's Messenger ﷺ ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind to answer the call of nature. After finishing, I went towards my *Howdaj*, but behold! A necklace of mine made of *Jaz' Azfār* (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me on the camel, came and carried my *Howdaj* on to the back of my camel on which I was riding, thinking that I was therein. At that time women were light in weight and thin and lean for they used to eat little (food), so those people did not feel the difference in the heaviness of the *Howdaj* lifting it up, and I was still a young lady.[1] They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While I was sitting at my place, I felt sleepy and slept. Ṣafwān bin Al-Mu'aṭṭal As-Sulamī Adh-Dhakwānī was behind the army. He had started in the last part of the night and reached my stationing place in the morning. When he saw the figure of a sleeping person, he came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: *'Innā lillāhi wa innā ilaihi rāji'ūn,'*[2] which he uttered on recognizing me. I covered my face with my

قالَ لها أهْلُ الإفْكِ ما قالُوا، فَبرَّأها اللهُ مِمّا قالوا، وكُلٌّ حدَّثَني طائفَةً مِنَ الحَديثِ. وَبَعْضُ حَديثِهِمْ يُصَدِّقُ بَعْضاً، وإنْ كانَ بَعْضُهُمْ أوْعَى لَهُ مِنْ بَعْضٍ. الّذي حدَّثَني عُرْوَةُ، عَنْ عائشَةَ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذا أرادَ أنْ يَخْرُجَ أقْرَعَ بَيْنَ أزْواجِهِ فأيَّتُهُنَّ خَرَجَ سَهْمُها خَرَجَ بِها رَسُولُ اللهِ ﷺ مَعَهُ. قالَتْ عائشَةُ: فأقْرَعَ بَيْنَنا في غَزْوَةٍ غَزَاها فخَرَجَ سَهْمي، فخَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ بَعْدَما نَزَلَ الحجابُ فأنا أُحْمَلُ في هَوْدَجي وأُنْزَلُ فِيهِ. فَسِرْنا حتَّى إذَا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ غَزْوَتِهِ تلكَ وَقَفَلَ وَدَنَوْنا مِنَ المَدينَةِ قافِلِينَ، آذَنَ لَيْلَةً بالرَّحيلِ فقُمْتُ حِينَ آذَنوا بالرَّحيلِ فَمَشَيْتُ حتَّى جاوَزْتُ الجَيْشَ فَلَمّا قَضَيْتُ شأني أقْبَلْتُ إلى رَحْلِي فإذَا عِقْدٌ لي مِنْ جَزْعِ أظْفارٍ قَدِ انْقَطَعَ فالْتَمَسْتُ عِقْدي وحَبَسَني ابْتِغاؤُهُ. وأقْبَلَ الرَّهْطُ الّذينَ كانوا يَرحَلون لي فاحْتَمَلوا هَوْدجي فَرَحَلُوهُ على بَعيري الذي كُنْتُ رَكِبْتُ وَهُمْ يَحْسَبُونَ أنّي فِيهِ، وكانَ النِّساءُ إذْ ذاكَ خفافاً لَمْ يُثْقِلْهُنَّ اللّحْمُ إنَّما

(1) (H. 4750) Less than fifteen years old.
(2) (H. 4750) That means: Truly to Allāh we belong and truly to Him we shall return. (V.2:156)

garment, and by Allāh, he did not say to me a single word except, *'Innā lillāh wa innā ilaihi rāji'ūn,'* till he made his she-camel kneel down whereupon he put his leg on the front legs of the camel and I mounted it. Then Ṣafwān set out walking, leading the she-camel that was carrying me by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullāh bin Ubayy bin Salūl. After this we arrived at Al-Madīna and I became ill for one month while the people were spreading the forged statements of the people who brought forth the slander and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allāh's Messenger ﷺ the same kindness as I used to receive when I fell sick. Allāh's Messenger ﷺ would enter upon me, say a greeting and add, "How is that (lady)?" and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Umm Misṭaḥ to answer the call of nature towards Al-Manāṣi', the place where we used to relieve ourselves, and we used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old Arabs (living in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So, I went out with Umm Misṭaḥ who was the daughter of Abī Ruhm bin 'Abd Manāf, and her mother was the daughter of Ṣakhr bin 'Āmir who was the aunt of Abī Bakr Aṣ-Ṣiddīq, and her son was Misṭaḥ bin Uthatha. When we had finished,

يَأْكُلْنَ العُلْقَةَ مِنَ الطّعام فَلَمْ يستَنْكِرِ القَوْمُ خِفّةَ الهَوْدَجِ حينَ رَفَعُوهُ، وكُنْتُ جارِيَةً حَديثَةَ السِّنِّ، فَبَعَثُوا الجَمَلَ وساروا، فَوَجَدْتُ عِقْدِي بَعْدَما اسْتَمَرَّ الجَيْشُ فَجِئْتُ مَنازِلَهُمْ وَلَيْسَ بها داعٍ وَلا مُجيبٌ فأَمَمْتُ مَنْزِلي الّذي كُنْتُ بِهِ وظَنَنْتُ أَنَّهُمْ سَيَفْقِدُوني فَيَرْجِعونَ إليَّ. فَبَيْنا أنا جالِسَةٌ في مَنْزِلي غَلَبَتْني عَيْني فَنِمتُ. وكانَ صَفْوانُ بنُ المُعَطّلِ السُّلَميُّ ثُمَّ الذَّكْوانيُّ مِنْ وَراءِ الجَيْشِ فأَدْلَجَ فأَصْبَحَ عِنْدَ مَنْزِلي فَرأى سَوادَ إنْسانٍ نائمٍ، فأَتاني فَعَرَفَني حِينَ رَآني، وكانَ يَراني قَبْلَ الحِجابِ، فاسْتَيْقَظْتُ باسْتِرْجاعِهِ حِينَ عَرَفَني فخَمَّرْتُ وَجْهي بِجِلْبابي، وَاللهِ ما كَلَّمَني كَلِمَةً وَلا سَمِعْتُ مِنْهُ كَلِمَةً غَيرَ اسْتِرْجاعِهِ، حتَّى أَناخَ رَاحِلَتَهُ فَوَطِئَ عَلى يَدَيْها فَرَكِبْتُها، فانْطَلَقَ يَقُودُ بي الرَّاحِلَةَ حتَّى أَتَيْنا الجَيْشَ بَعْدَما نَزَلُوا مُوغِرِينَ في نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ. وكانَ الذي تَوَلّى الإفْكَ عَبْدُ اللهِ بنُ أُبَيٍّ ابنُ سَلُولَ، فَقَدِمْنا المَدينَةَ فاشْتَكَيْتُ حِينَ قَدِمْتُ شَهْراً والنّاسُ يُفِيضُونَ في قَوْلِ أَصحابِ الإفْكِ وَلا أَشْعُرُ بشَيْءٍ مِنْ ذٰلكَ وَهُوَ يُرِيبُني في وَجَعي أَنّي لا أَعْرِفُ مِنْ رَسُولِ اللهِ ﷺ

Umm Misṭaḥ and I came back towards my house. Umm Misṭaḥ stumbled over her robe whereupon she said, "Let Misṭaḥ be ruined!" I said to her, "You are sayingg a bad word. Why are you abusing a man who took part in (the battle of) Badr?" She said, "O *Hantâh* (you there)! Didn't you hear what he has said?" I said, "And what did he say?" Then she told me the rumours of the false accusers which added to my ailment. When I returned home, Allāh's Messenger ﷺ came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allāh's Messenger ﷺ allowed me and I went to my parents and asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter! Don't worry much about this matter. By Allāh, there is no charming lady who is loved by her husband who has other wives, but that those wives would find fault with her or forge false news about her." I said, "*Subḥān Allāh*! Are the people really talking of this matter?" That night I kept on weeping and could not sleep till morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping. Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid (رَضِيَ اللهُ عَنْهُما) when he saw the Divine Revelation delayed, in order to consult them as to the idea of divorcing his wife. Usāma bin Zaid told Allāh's Messenger ﷺ of what he knew of the good reputation of his wives and added, "O Allāh's Messenger! Keep your wife, for, By Allah, we do not know anything about her but good." 'Alī bin Abī Ṭālib said, "O Allāh's Messenger! Allāh does not impose restrictions on you; and there are many of women other than she, yet you may ask the women-servant who will tell you the

اللُّطْفَ الّذي كُنْتُ أرى مِنْهُ حِينَ أشْتَكي، إنّما يَدْخُلُ عَليَّ رَسُولُ اللهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ؟» ثُمَّ يَنْصَرِفُ فَذاكَ الّذي يَرِيبُني وَلا أشْعُرُ بِالشَّرِّ حتّى خَرَجْتُ بَعْدَما نَقَهْتُ فَخَرَجَتْ مَعي أُمُّ مِسْطَحٍ قِبَلَ المَناصِعِ وَهُوَ مُتَبَرَّزُنا وكُنّا لا نَخْرُجُ إلّا لَيْلاً إلى لَيْلٍ وَذلكَ قَبْلَ أنْ تُتَّخَذَ الكُنُفُ قَرِيباً مِنْ بُيُوتِنا، وأمْرُنا أمْرُ العَرَبِ الأُوَلِ في التَّبَرُّزِ قِبَلَ الغائطِ، فَكُنّا نَتأذّى بالكُنُفِ أنْ نَتّخِذَها عِنْدَ بُيُوتِنا، فانْطَلَقْتُ أنا وأُمُّ مِسْطَحٍ، وَهيَ ابنَةُ أبي رُهْمِ بنِ عَبْدِ مَنافٍ، وأمُّها بِنْتُ صَخْرِ ابنِ عامِرٍ خالَةُ أبي بَكْرٍ الصِّدّيقِ، وَابْنُها مِسْطَحُ بنُ أُثَاثَةَ فَأَقْبَلْتُ أنا وَأُمُّ مِسْطَحٍ، قِبَلَ بَيْتي وَقَدْ فَرَغْنا مِنْ شأنِنا فَعَثَرَتْ أُمُّ مِسْطَحٍ في مِرْطِها فَقالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَها: بِئْسَ ما قُلْتِ، أتَسُبِّينَ رَجُلاً شَهِدَ بَدْراً؟ قالَتْ: أيْ هَنْتاهُ، أوَ لَمْ تَسْمَعي ما قالَ؟ قالَتْ: قُلْتُ: وَما قالَ؟ قَالَتْ فأخْبَرَتْني بقَوْلِ أهْلِ الإفْكِ فازْدَدْتُ مَرَضاً عَلى مَرَضي، قَالَتْ فَلَمّا رَجَعْتُ إلى بَيْتي وَدَخَلَ عَليَّ رَسُولُ اللهِ ﷺ - تَعْني سَلَّمَ - ثُمَّ قالَ: «كَيْفَ تِيكمْ؟» فَقُلْتُ: أتأذَنُ لي أنْ آتِيَ أبَوَيَّ؟ قالَتْ: وأنا حِينَئِذٍ أُرِيدُ أَنْ أسْتَيْقِنَ الخَبرَ مِنْ قِبَلِهِما،

truth." 'Āishah added: So Allāh's Messenger ﷺ called for Barīra and said, "O Barira! Did you ever see anything which might have aroused your suspicion (as regards 'Āishah)?" Barīra said, "By Allāh Who has sent you with the Truth, I have never seen anything faulty except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it." So Allāh's Messenger ﷺ got up (and addressed) the people and asked for somebody who would support him in punishing 'Abdullāh bin Ubayy bin Salūl. Allāh's Messenger ﷺ, while on the pulpit, said, "O Muslims! Who will support me to punish that man ('Abdullāh bin Ubayy bin Salūl) who has hurt me by slandering the reputation of my family? By Allāh, I know nothing except good about my family, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company." Sa'd bin Mu'ādh Al-Anṣārī got up and said, "O Allāh's Messenger! By Allāh, I will relieve you from him. If he be from the tribe of (Banī) Al-Aus, then I will chop his head off; and if that man is from our brethern, the Khazraj, then order us and we will fulfil your order." On that, Sa'd bin 'Ubāda, chief of the Khazraj, and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe. He said to Sa'd (bin Mu'ādh), "By Allāh the Eternal, you have told a lie! You cannot kill him and you will never be able to kill him!" On that, Usaid bin Ḥuḍair, the cousin of Sa'd (bin Mu'ādh) got up and said to Sa'd bin 'Ubāda, "You are a liar! By Allāh the Eternal, we will surely kill him; and you are a hypocrite, defending the hypocrites!" On this, two tribes of Al-Aūs and Al-Khazraj got excited till they were on the point of fighting with

قالَتْ: فأذِنَ لي رَسُولُ اللهِ ﷺ فَجِئْتُ أبَويَّ فَقُلْتُ لأُمِّي: يا أُمّتاهْ، ما يَتَحَدَّثُ النّاسُ؟ قالَتْ: يا بُنَيَّةُ هَوِّني عَلَيْكِ، فَوَاللهِ لَقَلّما كانَتِ امْرأةٌ قَطُّ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّها وَلَها ضَرَائرُ إلّا أكْثَرْنَ عَلَيْها. قالَتْ: فَقُلْتُ: سُبْحانَ اللهِ، أوَلَقَدْ تَحَدَّثَ النّاسُ بِهٰذَا؟ قالَتْ: فَبَكَيْتُ تِلْكَ اللّيْلَةَ حتّى أصْبَحْتُ لا يَرْقأُ لي دَمْعٌ وَلا أكْتَحِلُ بنَوْمٍ حتّى أصْبَحْتُ أبْكي. فَدَعا رَسُولُ اللهِ ﷺ عَليَّ بنَ أبي طالِبٍ وأُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما حينَ اسْتَلْبَثَ الوَحْيُ يَسْتأمِرُهُما في فِرَاقِ أهْلِهِ. قالَتْ: فأمّا أُسامَةُ بنُ زَيْدٍ فأشارَ عَلى رَسُولِ اللهِ ﷺ بالّذي يَعْلَمُ مِنْ بَرَاءَةِ أهْلِهِ، وَبالّذي يَعْلَمُ لَهُمْ في نَفْسِهِ مِنَ الوُدِّ، فَقالَ: يا رَسُولَ اللهِ، أهْلَكَ وَما نَعْلَمُ إلّا خَيراً. وأمّا عَليُّ بنُ أبي طالِبٍ فَقالَ: يا رَسُولَ اللهِ، لَمْ يُضَيِّقِ اللهُ عَلَيْكَ والنِّساءُ سِوَاها كَثِيرٌ، وَإنْ تَسألِ الجارِيَةَ تَصْدُقْكَ. قالَتْ: فَدَعا رَسُولُ اللهِ ﷺ بَرِيرَةَ: فَقالَ: «أيْ بَرِيرَةُ هَلْ رأيْتِ مِنْ شَيْءٍ يَرِيبُكِ؟» قالَتْ بَرِيرَةُ: لا وَالّذي بَعَثَكَ بالحَقِّ، إنْ رَأيْتُ عَلَيْها أمْراً أغْمِصُهُ عَلَيْها سِوَى أنّها جارِيَةٌ حَدِيثَةُ السِّنِّ تَنامُ عَنْ عَجِينِ أهْلِها فَتأتي الدّاجِنُ

each other while Allāh's Messenger ﷺ was standing on the pulpit. Allāh's Messenger ﷺ continued quietening them till they became silent whereupon he became silent, too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an *Anṣārī* woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allāh's Messenger ﷺ came to us, greeted, and sat down. He had never sat with me since the day they forged the accusation. No Divine Revelation regarding my case came to him for a month. Allāh's Messenger ﷺ recited the *Tashah-hud*[1] after he had sat down, and then said, "Then after, O 'Āishah! I have been informed such and such about you, if you are innocent, Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him to forgive you, for when a person confesses his sin and asks Allāh for forgiveness, Allāh accepts his repentance." When Allāh's Messenger ﷺ had finished his speech, my tears ceased completely and there remained not even a single drop of it. Then I requested my father, "Reply to Allāh's Messenger ﷺ on my behalf." He said, "By Allāh, I do not know what to say to Allāh's Messenger ﷺ." Then I said to my mother, "Reply to Allāh's Messenger ﷺ." She said, "I do not know what to say to Allāh's Messenger ﷺ." I was a young girl and did not have much knowledge of the Qur'ān, I said, "By Allāh, I know that you heard this

فتأكُلُه. فقامَ رَسُولُ اللهِ ﷺ فاسْتَعْذَرَ يَوْمَئِذٍ مِنْ عَبْدِ اللهِ بنِ أُبَيٍّ ابنِ سَلُولَ. قالَتْ: فقالَ رَسُولُ اللهِ ﷺ وهُوَ علَى المِنْبَرِ: «يا مَعْشَرَ المُسْلِمِينَ، مَنْ يعْذِرُني مِنْ رَجُلٍ قَدْ بَلَغَني أذاهُ في أهْلِ بَيْتِي؟ فَوَاللهِ ما عَلِمْتُ عَلى أهْلي إلَّا خَيراً، وَلَقَدْ ذَكَرُوا رَجُلاً ما عَلِمْتُ عَلَيْهِ إلَّا خَيراً، وَما كانَ يَدْخُلُ عَلى أهْلِي إلَّا مَعي». فَقامَ سَعْدُ بنُ مُعاذٍ الأنْصارِيُّ فَقالَ: يا رَسُولَ اللهِ أنَا أعْذِرُكَ مِنْهُ، إنْ كانَ مِنَ الأوْسِ ضَرَبْنا عُنُقَهُ، وإنْ كانَ مِنْ إخْوانِنا مِنَ الخَزْرَجِ أمَرْتَنا فَفَعَلْنا أمْرَكَ. قالتْ: فَقامَ سَعْدُ بنُ عُبادَةَ وَهُوَ سَيِّدُ الخَزْرَجِ، وكانَ قَبْلَ ذٰلكَ رَجُلاً صالِحاً ولٰكِنِ احْتَمَلَتْهُ الحَمِيَّةُ فَقالَ لِسَعْدٍ: كَذَبْتَ، لَعَمْرُ اللهِ لا تَقْتُلُهُ وَلا تَقْدِرُ عَلى قَتْله. فَقامَ أُسَيْدُ بنُ حُضَيْرٍ وَهُوَ ابنُ عَمِّ سَعْدٍ فَقالَ لِسَعْدِ بنِ عُبادَةَ: كَذَبْتَ لَعَمْرُ اللهِ لَنَقْتُلَنَّهُ فإنَّكَ مُنافِقٌ تُجادِلُ عَنِ المُنافِقينَ. فَتَثاوَرَ الحَيّانِ الأوْسُ والخَزْرَجُ حتَّى هَمُّوا أنْ يَقْتَتِلُوا ورَسُولُ اللهِ ﷺ قائمٌ عَلى المِنْبَرِ. فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يُخَفِّضُهُمْ حتّى سَكَتُوا وسَكَتَ. قالَتْ: فَمَكَثْتُ يَوْمي ذلكَ لا يَرْقأُ لي دَمْعٌ وَلا

---

(1) (H. 4750) i.e., *Lā ilāha illallāh wa anna Muhammad-ar-Rasul Allāh*—(none has the right to be worshipped but Allāh) and that Muḥammad is Allāh's Messenger.

أَكْتَحِلُ بِنَوْمٍ. قالَتْ: فأصْبَحَ أبَوايَ عِنْدي وَقَدْ بَكَيْتُ لَيْلَتَينِ وَيَوْماً، لا أَكْتَحِلُ بِنَوْمٍ وَلا يَرْقأُ لي دَمْعٌ، يَظُنّانِ أنَّ البُكاءَ فالِقٌ كَبِدي. قالَتْ: فَبَيْنَما هُما جالِسانِ عِندي وأنا أبكي فاستأذنَتْ عليَّ امرَأَةٌ مِنَ الأنْصارِ، فأذِنْتُ لهَا. فجلَسَتْ تَبكي مَعِي، قالَتْ: فَبينا نَحنُ عَلى ذٰلِكَ دخلَ عَلَيْنا رَسُولُ اللهِ ﷺ فَسَلَّمَ ثُمَّ جَلَسَ. قالَتْ: ولَمْ يَجْلِسْ عِنْدي مُنْذُ قِيلَ ما قِيلَ قَبْلَها. وَقَدْ لَبِثَ شَهْراً لا يُوحَى إلَيْهِ في شأني، قالَتْ: فَتَشَهَّدَ رَسُولُ اللهِ ﷺ حِينَ جَلَسَ، ثُمَّ قالَ: «أمّا بَعْدُ، يا عائشَةُ فإنَّهُ قَدْ بَلَغَني عَنْكِ كَذا وكَذا، فإنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللهُ، وإنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فاسْتَغْفِري اللهَ وَتُوبي إلَيْهِ. فإنَّ العَبْدَ إذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تابَ إلى اللهِ تابَ اللهُ عَلَيْهِ». قالَتْ: فَلَمّا قَضى رَسُولُ اللهِ ﷺ مَقالَتَهُ قَلَصَ دَمْعي حتَّى ما أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لأبي: أجِبْ رَسُولَ اللهِ ﷺ فِيما قالَ. قالَ: وَاللهِ ما أدْرِي ما أقُولُ لِرَسُولِ اللهِ ﷺ، فَقُلْتُ لأُمّي: أجِيبي رَسُولَ اللهِ ﷺ، قالَتْ: ما أدْرِي ما أقولُ لرسُولِ اللهِ ﷺ، قالَتْ: قُلْتُ وأنا جارِيَةٌ حَدِيثَةُ السِّنِّ لا أقْرأُ كَثِيراً مِنَ القُرآنِ: إنّي وَاللهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُم هٰذَا

story (of the *Ifk*) so much so that it has been planted in your minds and you have taken it as a truth. Now, if I tell you I am innocent — and Allāh knows that I am innocent — you will not believe me; and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you would believe me. By Allāh, I cannot find of you and I an example except that of Yūsuf's (Joseph)'s father [i.e., Ya'qūb (Jacob) عليه السلام]: 'So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18) Then I turned to the other side and lay on my bed, and I knew that I was innocent and that Allāh would reveal my innocence. But, by Allāh, I never thought that Allāh would sent down Divine Revelation about my affair, that would be recited (forever), as I considered myself too inferior to be talked of by Allāh with something that was to be recited; but I hoped that Allāh's Messenger ﷺ might have a vision in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not left his seat and nobody had left the house when the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him the same state which used to overtake him (when he used to receive Divine Revelation). He was sweating so much so that the drops of sweat were dropping like pearls, though it was a (cold) wintry day. And when that state of Allāh's Messenger ﷺ was over he was smiling and the first word he said was: " 'Āishah, Allāh عَزَّ وَجلَّ has declared your innocence." My mother said to me, "Get up and go to him." I said, "By Allāh, I will not go to him and I will not thank anybody but Allāh عَزَّ وَجلَّ." So Allāh عَزَّ وَجلَّ revealed:

"Verily! Those who brought forth the slander (against 'Āishah رَضِيَ اللهُ عَنْهَا)are a

الحَدِيثَ حَتَّى اسْتَقَرَّ في أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، فَلَئِنْ قُلْتُ لكمْ: إنِّي بَرِيئَةٌ، واللهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، لا تُصَدِّقُونَني بذٰلكَ. ولَئِنِ اعْتَرَفْتُ لَكمْ بأمْرٍ وَاللهُ يَعْلَمُ أنِّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقُنِّي، وَاللهِ ما أجدُ لَكمْ مَثَلاً إلَّا قَوْلَ أبي يُوسُفَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ قالَتْ: ثُمَّ تَحَوَّلْتُ فاضْطَجَعْتُ عَلى فِرَاشي. قالَتْ: وأنا حِينَئِذٍ أعْلَمُ أنِّي بَرِيئَةٌ، وأنَّ اللهَ مُبَرِّئي بِبَرَاءَتي. وَلٰكِنْ وَاللهِ ما كُنْتُ أظُنُّ أنَّ اللهَ مُنْزِلٌ في شَأني وَحْياً يُتْلَى، وَلَشأني في نَفْسي كانَ أحْقَرَ مِنْ أنْ يَتَكَلَّمَ اللهُ فِيَّ بأمْرٍ يُتْلَى، وَلٰكِنْ كُنْتُ أرْجُو أنْ يَرَى رَسُولُ اللهِ ﷺ في النَّوْمِ رُؤْيا يُبَرِّئُني اللهُ بِها. قالَتْ: فَوَاللهِ ما رَامَ رَسُولُ اللهِ ﷺ وَلا خَرَجَ أحَدٌ مِنْ أهْلِ البَيْتِ حتَّى أُنْزِلَ عَلَيْهِ فأخَذَهُ ما كانَ يأخُذُهُ مِنَ البُرَحاءِ، حتَّى إنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الجُمانِ مِنَ العَرَقِ، وَهُوَ في يَوْمٍ شاتٍ، مِنْ ثِقَلِ القَوْلِ الّذي يُنْزَلُ عَلَيْهِ. قالَتْ: فَلَمّا سُرِّيَ عَنْ رَسُولِ اللهِ ﷺ سُرِّيَ عَنْهُ وَهُوَ يَضْحَكُ، فَكانَ أوَّلُ كَلِمَةٍ تَكَلَّمَ بِها: «يا عائشَةُ، أمّا اللهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكِ». فَقالَتْ أُمِّي: قُومي إلَيْهِ، قالَتْ: فَقُلْتُ: وَاللهِ لا أقُومُ إلَيْهِ وَلا أحْمَدُ

group among you. Consider it not a bad..." (V.24:11-20)

When Allāh revealed this declaration of my innocence, Abū Bakr Aṣ-Ṣiddīq, who used to provide for Misṭaḥ bin Uthatha because of his kinship and poverty, said, "By Allāh, I will never provide for Misṭaḥ anything after what he has said about 'Āishah". So Allāh revealed:

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (poor), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-forgiving, Most Merciful." (V.24:22)

Abū Bakr said, "Yes, by Allāh, I like that Allāh should forgive me" and resumed giving Misṭaḥ the aid he used to give him before, by saying, "By Allāh, I will never withold it from him at all." 'Āishah further said: Allāh's Messenger ﷺ also asked Zainab bint Jaḥsh about me saying, "O Zainab! What do you know and what did you see?" She replied, "O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. I know nothing except goodness about 'Āishah." 'Āishah رَضِيَ الله عَنْهَا added (of all the wives of Allāh's Messenger (ﷺ), Zainab was competing with me (in her beauty and the Prophet's love), yet Allāh protected her (from being malicious) for she had piety. But her sister, Ḥamna, kept on fighting on her behalf, so she was destroyed as were those who invented and spread the slander.

إلَّا اللهَ عَزَّ وَجَلَّ. وأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْۚ لَا تَحْسَبُوهُ﴾ العَشْرَ الآياتِ كُلَّها، فَلَمّا أنْزَلَ اللهُ في بَرَاءَتي قالَ أبو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُ وكانَ يُنْفِقُ عَلى مِسْطَحِ بنِ أُثاثَةَ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ: واللهِ لا أُنْفِقُ عَلى مِسْطَحٍ شَيْئاً أبداً بَعْدَ الَّذي قالَ لعائِشَةَ ما قالَ. فأنْزَلَ اللهُ ﴿وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِي ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِي سَبِيلِ ٱللَّهِۖ وَلْيَعْفُواْ وَلْيَصْفَحُوٓاْۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾﴾ قالَ أبو بَكْرٍ: بَلى وَاللهِ إنِّي أُحِبُّ أنْ يَغْفِرَ اللهُ لي، فَرَجَعَ إلى مِسْطَحٍ النَّفَقَةَ التي كانَ يُنْفِقُ عَلَيْهِ. وَقالَ: وَاللهِ لا أنْزِعُها مِنْهُ أبَداً. قالَتْ عائِشَةُ: وكانَ رَسُولُ اللهِ ﷺ يَسألُ زَيْنَبَ ابْنَةَ جَحْشٍ عَنْ أمْري، فَقالَ: «يا زَيْنَبُ ماذَا عَلِمْتِ أوْ رأيْتِ؟» فَقالَتْ: يا رَسُولَ اللهِ، أحْمي سَمْعي وَبَصَري، ما عَلِمْتُ إلا خَيراً. قالَتْ: وَهيَ التي كانَتْ تُسامِيني مِنْ أزْوَاجِ رَسُولِ اللهِ ﷺ فَعَصَمَها اللهُ بالوَرَعِ. وَطَفِقَتْ أخْتُها حَمْنَةُ تُحارِبُ لَها فَهَلَكَتْ فِيمَنْ هَلكَ مِنْ أصحَابِ الإفْكِ. [راجع: ٢٥٩٣]

(7) CHAPTER. The Statement of Allāh تعالى: "Had it not been for the Grace of Allāh and His Mercy unto you in this world and in the

(٧) **بابُ** قَوْلِهِ: ﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِي ٱلدُّنْيَا وَٱلْآخِرَةِ لَمَسَّكُمْ فِي

Hereafter, a great torment would have touched you for that whereof you had spoken." (V.24:14)

مَآ أَفَضۡتُمۡ فِيهِ عَذَابٌ عَظِيمٌ﴾ [١٤]

وقالَ مُجاهِدٌ: ﴿تَلَقَّوۡنَهُۥ﴾: يَرْوِيهِ بَعْضُكُمْ عَنْ بَعْضٍ. ﴿تُفِيضُونَ﴾: تَقُولُونَ.

4751. Narrated Umm Rūmān, 'Āishah's mother: When 'Āishah was accused, she fell down unconscious.

٤٧٥١ - حَدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمانُ، عَنْ حُصَيْنٍ، عَنْ أبي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ أُمِّ رُومانَ أُمِّ عائِشَةَ، أنَّها قالَتْ: لَمّا رُمِيَتْ عائِشَةُ خَرَّتْ مَغْشِيّاً عَلَيْها. [راجع: ٣٣٨٨]

(8) CHAPTER. "When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge..." (V.24:15)

(٨) **بابٌ** ﴿إِذۡ تَلَقَّوۡنَهُۥ بِأَلۡسِنَتِكُمۡ وَتَقُولُونَ بِأَفۡوَاهِكُم مَّا لَيۡسَ لَكُم بِهِۦ عِلۡمٌ﴾ الآيَة [١٥]

4752. Narrated Ibn Abī Mulaika: I heard 'Āishah reciting:

"When you were inventing a lie with your tongues..." (V.24:15)[1]

٤٧٥٢ - حَدَّثَنا إِبْراهِيمُ بنُ مُوسَى: حَدَّثَنا هِشامٌ: أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ: قالَ ابنُ أبي مُلَيْكَةَ: سَمِعْتُ عائِشَةَ تَقْرأُ (إِذْ تَلِقُونَهُ بِألْسِنَتِكُمْ). [راجع: ٤١٤٤]

CHAPTER. "And why did you not, when you heard it, say: It is not right for us to speak of this..." (V.24:16)

بابٌ ﴿وَلَوۡلَآ إِذۡ سَمِعۡتُمُوهُ قُلۡتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا﴾ الآيَة [١٦]

4753. Narrated Ibn Abī Mulaika: Ibn 'Abbās asked permission to visit 'Āishah before her death, and at that time she was in a state of agony. She then said, "I am afraid that he will praise me too much." And then it was said to her, "He is the cousin of Allāh's Messenger ﷺ and one of the prominent Muslims." Then she said, "Allow him to enter." (When he entered) he said, "How are you?" She replied, "I am

٤٧٥٣ - حَدَّثَنا مُحمَّدُ بنُ المُثَنّى: حَدَّثَنا يَحْيَى، عَنْ عُمَرَ بنِ سَعِيد بن أبي حُسَيْنٍ قالَ: حَدَّثَني ابنُ أبي مُلَيْكَةَ قالَ: اسْتَأْذَنَ ابنُ عَبّاسٍ قَبْلَ مَوْتِها عَلَى عائِشَةَ وَهيَ مَغْلُوبَةٌ قالَتْ: أخْشَى أنْ يُثْنِيَ عَلَيَّ، فَقِيلَ: ابنُ عَمِّ رَسُولِ اللهِ ﷺ وَمِنْ وُجُوهِ المُسْلِمِينَ، قالَتِ:

(1) (H. 4752) The difference in the translation of this Verse comes from the way one word is read, i.e. *'Talqaunahū'* (you were propagating it) or, *'Taliqaunahū'* (you invented a lie). The popular recitation is *'Talqaunahū'* while 'Aishah recited it: *'Taliqaunahū'*.

alright if I fear (Allāh)." Ibn Abbās said, "If Allāh will, you are alright, as you are the wife of Allāh's Messenger ﷺ ; and he did not marry any virgin except you, and proof of your innocence was revealed from the heaven." Later on Ibn Az-Zubair entered after him and 'Āishah said to him, "Ibn 'Abbās came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight."

ائْذَنُوا لَهُ، فَقالَ: كَيْفَ تَجِدِينَكِ؟ قالَتْ: بِخَيرٍ إنِ اتَّقَيْتُ، قالَ: فأنْتِ بِخَيرٍ إنْ شاءَ اللهُ تَعالى، زَوْجَةُ رَسُولِ اللهِ ﷺ ولَمْ يَنْكِحْ بِكْراً غَيرَكِ، وَنَزَلَ عُذْرُكِ مِن السَّماءِ. وَدَخَلَ ابنُ الزُّبَيرِ خِلافَهُ فَقالَتْ: دَخَلَ ابنُ عَبّاسٍ فأثْنَى عَلَيّ وَدِدْتُ أنّي كُنْتُ نِسْيًا مَنْسِيّاً. [راجع: ٣٧٧١]

4754. Narrated Al-Qāsim: Ibn 'Abbās رَضِيَ الله عَنْهُما asked 'Āishah's permission to enter. Al-Qāsim then narrated the whole *Hadīth* (as the above) but did not mention: "a thing forgotten and out of sight."

٤٧٥٤ - حدَّثَنا مُحَمَّدُ بنُ المُثَنّى: حدَّثَنا عَبْدُ الوَهّابِ بنُ عَبْدِ المَجِيدِ: حدَّثَنا ابنُ عَوْنٍ، عَنِ القاسِمِ: أنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُ اسْتأذَنَ عَلى عائشَةَ نَحْوَهُ، وَلَمْ يَذْكُرْ: نِسْياً مَنْسِيّاً. [راجع: ٣٧٧١]

(9) CHAPTER. The Statement of Allāh تعالى: "And warns you not to repeat the like of it, forever." (V.24:17)

(٩) **بابٌ** قَوْلِهِ: ﴿يَعِظُكُمُ اللَّهُ أَن تَعُودُوا لِمِثْلِهِ أَبَدًا﴾ الآيَةَ [١٧]

4755. Narrated Masrūq: 'Āishah رَضِيَ الله عَنْها said that Hassān bin Thābit came and asked permission to visit her. I said, "How do you permit such a person?" She said, "Hasn't he received a severe torment (penalty)?" (Sufyān, the subnarrator, said: She meant the loss of his sight.) Thereupon Hassān said the following poetic verse:

"A chaste pious woman who arouses no suspicion. She never talks about chaste heedless women behind their backs."

On that she said, "But you are not so."

٤٧٥٥ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَ حَسّانُ بنُ ثابِتٍ يَسْتأذِنُ عَلَيْها، قُلْتُ: أتأذَنِينَ لِهٰذا؟ قالَتْ: أوَ لَيْسَ قَدْ أصابَهُ عَذابٌ عَظِيمٌ؟ قالَ سُفْيانُ: تَعني ذَهابَ بَصَرِهِ، فَقالَ:

حَصانٌ رَزانٌ ما تُزَنُّ بِرِيبَةٍ
وَتُصْبِحُ غَرْثَى مِن لُحُومِ الغَوافِلِ

قالَتْ: لٰكِنْ أنْتَ. [راجع: ٤١٤٦]

(10) CHAPTER. The Statement of Allāh تعالى:

(١٠) **بابٌ**: ﴿وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ

"And Allāh makes the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you. And Allāh is All-Knowing, All-Wise." (V.24:18)

﴿وَٱللَّهُ عَلِيمٌ حَكِيمٌ ۝١٨﴾ [١٨]

4756. Narrated Masrūq: Ḥassān came to 'Āishah and said the following poetic verse:

'A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.' 'Āishah said, "But you are not". I said (to 'Āishah), "Why do you allow such a person to enter upon you after Allāh has revealed:

'...And as for him among them who had the greater share therein...'" (V.24:11)

She said, "What punishment is worse than blindness?" She added, "And he used to defend Allāh's Messenger ﷺ against *Al-Mushrikūn* (with his poetry)."

٤٧٥٦ - حدَّثَنا مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ: أنبأنا شُعْبَةُ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: دَخَلَ حَسّانُ بنُ ثابتٍ عَلى عائشَةَ فَشَبَّبَ وَقالَ:

حَصَانٌ رَزَانٌ ما تُزَنُّ بِرِيبَةٍ
وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الغَوَافِلِ

قالَتْ عَائِشَةُ: لَسْتَ كَذَاكَ، قُلْتُ: تَدَعِينَ مِثْلَ هٰذَا يَدْخُلُ عَلَيْكِ وَقَدْ أنْزَلَ اللهُ ﴿وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ﴾ فَقالَتْ: وأيُّ عَذابٍ أشَدُّ مِنَ العَمَى، وَقالَتْ: وَقَدْ كانَ يَرُدُّ عَنْ رَسُولِ اللهِ ﷺ. [راجع: ٤١٤٦]

(11) CHAPTER.

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated about those who believe... (up to) ... and that Allāh is full of kindness, Most Merciful." (V.24:19,20)

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the poor)... (up to) ... And Allāh is Oft-Forgiving, Most Merciful." (V.24:22)

(١١) **بابٌ** ﴿إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟﴾ الآيَة إلى قَوْلِهِ: ﴿رَءُوفٌ رَّحِيمٌ﴾ [١٩-٢٠] ﴿وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ﴾ إلى قَوْلِهِ: ﴿وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾ [٢٢]

4757. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When there was said about me what was said, which I myself was unaware of, Allāh's Messenger ﷺ got up and addressed the people. He recited *Tashah-hud*,[1] and after glorifying

٤٧٥٧ - وَقالَ أبو أُسامَةَ، عَنْ هِشامِ بن عُرْوَةَ قالَ: أخبرَني أبي، عَنْ عائشَةَ قالَتْ: لَمّا ذُكِرَ مِنْ شأني

(1) (H. 4757) *Tashah-hud*: See the Glossary.

and praising Allāh as He deserved, he said, "*Amma ba'du* (now then): O people! Give me your opinion regarding those people who made a forged story against my wife. By Allāh, I do not know anything bad about her. By Allāh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." Sa'd bin Mu'ādh got up and said, "O Allāh's Messenger! Allow me to chop their heads off!" Then a man from the Al-Khazraj (Sa'd bin 'Ubāda) to whom the mother of (the poet) Ḥassān bin Thābit was a relative, got up and said (to Sa'd bin Mu'ādh), "You have told a lie! By Allāh, if those persons were from the Aūs tribe, you would not like to chop their heads off." It was probable that some evil would take place between the Aūs and the Khazraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e., to relieve myself), and Umm Misṭaḥ was accompanying me. On our return, Umm Misṭaḥ stumbled and said, "Let Misṭaḥ be ruined!" I said to her, "O mother! Why do you abuse your son?" On that Umm Misṭaḥ became silent for a while, and stumbling again, she said, "Let Misṭaḥ be ruined!" I said to her, "Why do you abuse your son?" She stumbled for the third time and said, "Let Misṭaḥ be ruined!" Whereupon I rebuked her for that. She said, "By Allāh, I do not abuse him except because of you." I asked her, "Concerning what of my affairs?" So, she disclosed the whole story to me. I said, "Has this really happened?" She replied, "Yes, by Allāh." I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick and said to Allāh's

الّذي ذُكِرَ وَما عَلِمْتُ به قامَ رَسُولُ اللهِ ﷺ فِيَّ خَطيباً فَتَشَهَّدَ فحَمِدَ اللهَ وأثْنَى عَلَيْهِ بما هُوَ أهْلُهُ ثُمَّ قالَ: «أمّا بَعْدَ، أشِيروا عَليَّ في أُناسٍ أبَنُوا أهْلي. وايمُ اللهِ ما عَلِمْتُ عَلى أهْلي مِنْ سُوءٍ، وأبَنُوهُمْ بِمَنْ وَاللهِ ما عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ. وَلا يَدْخُلُ بَيْتِي قَطُّ إلّا وأنا حاضِرٌ، وَلا غِبْتُ في سَفَرٍ إلّا غابَ مَعي». فَقامَ سَعْدُ بنُ مُعاذٍ فَقالَ: ائْذَنْ لي يا رَسُولَ اللهِ أنْ نَضْرِبَ أعْناقَهُمْ. وَقامَ رَجُلٌ مِنْ بَني الخَزْرَجِ وكانَتْ أُمُّ حَسّانَ بنِ ثابِتٍ مِنْ رَهْطِ ذٰلكَ الرَّجُلِ فَقالَ: كَذَبْتَ، أما وَاللهِ أنْ لَوْ كانُوا مِنَ الأوْسِ ما أحْبَبْتَ أنْ تُضْرَبَ أعْناقُهُمْ، حتَّى كادَ أنْ يَكونَ بَينَ الأوْسِ والخَزْرَجِ شَرٌّ في المَسْجِدِ، وَما عَلِمْتُ. فَلَمّا كانَ مَساءُ ذٰلكَ اليَوْمِ خَرَجْتُ لِبَعْضِ حاجَتِي وَمَعي أُمُّ مِسْطَحٍ فَعَثَرَتْ وَقالَتْ: تَعِسَ مِسْطَحٌ. فَقُلْتُ: أيْ أُمِّ، تَسُبِّينَ ابْنَكِ؟ وسَكَتَتْ ثُمَّ عَثَرَتِ الثّانِيَةَ فَقالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لهَا: تَسُبِّينَ ابْنَكِ؟ ثُمَّ عَثَرَتِ الثّالِثَةَ فَقالَتْ: تَعِسَ مِسْطَحٌ، فانْتَهَرْتُها، فَقالَتْ: وَاللهِ ما أسُبُّهُ إلّا فِيكِ. فَقُلْتُ: في أيِّ شأني؟ قالَتْ: فَبَقَرَتْ لي الحَديثَ، فَقُلْتُ: وَقَدْ كانَ هٰذا؟

Messenger ﷺ, "Send me to my father's house." So, he sent a slave with me, and when I entered the house, I found Umm Rūmān (my mother) downstairs while (my father) Abū Bakr was reciting something upstairs. My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Don't worry much about this matter, for there is never a charming lady loved by her husband who has other wives, but that they feel jealous of her and speak badly of her." But she did not feel about it as I did. I asked (her), "Does my father know about it?" She said, "Yes." I asked, "Does Allāh's Messenger ﷺ know about it, too?" She said, "Yes, Allāh's Messenger does, too." So the tears filled my eyes and I wept. Abū Bakr, who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her?" She said, "She has heard what has been said about her (as regards the story of *Al-Ifk*)." On that Abū Bakr wept and said, "I beseech you by Allāh, O my daughter, to go back to your home." I went back to my home and Allāh's Messenger ﷺ had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allāh, I do not know of any fault or defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's Companions spoke harshly to her and said, "Tell the truth to Allāh's Messenger ﷺ." Finally, they told her of the affair (of the slander). She said, "*Subḥān Allāh*! By Allāh, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "*Subḥān Allāh*! By Allāh, I have never uncovered the private

قالَتْ: نَعَمْ، وَاللهِ. فَرَجَعْتُ إلى بَيْتي كأنَّ الّذي خَرَجْتُ لَهُ لا أجِدُ مِنْهُ قَليلاً ولا كَثيراً. وَوُعِكْتُ فَقُلْتُ لِرَسُولِ اللهِ ﷺ أرْسِلْني إلى بَيْتِ أبي، فأرْسَلَ مَعي الغُلامَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومانَ في السُّفْلِ وأبا بَكْرٍ فَوْقَ البَيْتِ يَقْرأُ. فقالَتْ أُمِّي: ما جاءَ بِكِ يا بُنَيَّةُ؟ فأخْبَرْتُها وَذَكَرْتُ لَهَا الحَديثَ وَإذَا هُوَ لَمْ يَبْلُغْ مِنْها مِثْلَ ما بَلَغَ مِنِّي. فَقالَتْ: يا بُنَيَّةُ، خَفِّضي عَلَيْكِ الشَّأْنَ فإنَّهُ وَاللهِ لَقَلَّما كانَت امْرأةٌ قَطُّ حَسْناءُ عِنْدَ رَجُلٍ يُحِبُّها لَهَا ضَرائِرُ إلَّا حَسَدْنَها وَقِيلَ فِيها، وَإذَا لَمْ يَبْلُغْ مِنْها ما بَلَغَ مِنِّي. قُلْتُ: وَقَدْ عَلِمَ بِهِ أبي؟ قالَتْ: نَعَمْ. قُلْتُ: وَرَسُولُ اللهِ ﷺ؟ قالَتْ: نَعَمْ، ورَسُولُ اللهِ ﷺ. وَاسْتَعْبَرْتُ وَبَكَيْتُ فَسَمِعَ أبو بَكْرٍ صَوْتي وَهُوَ فَوْقَ البَيْتِ يَقْرأُ فَنَزَلَ فَقالَ لأُمِّي: ما شأْنُها؟ قالَتْ: بَلَغَها الّذي ذُكِرَ مِنْ شأْنِها فَفاضَتْ عَيْناهُ. قالَ: أقْسَمْتُ عَلَيْكِ أيْ بُنَيَّةُ إلَّا رَجَعْتِ إلى بَيْتِكِ، فَرَجَعْتُ. وَلَقَدْ جاءَ رَسُولُ اللهِ ﷺ بَيْتي فَسألَ عَنِّي خادِمَتي فَقالَتْ: لا وَاللهِ ما عَلِمْتُ عَلَيْها عَيْباً إلَّا أنَّها كانَتْ تَرْقُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتأْكُلَ خَميرَها أوْ عَجِينَها. وانْتَهَرَها بَعْضُ أصحابِهِ

parts of any woman." Later that man was martyred in Allāh's Cause. Next morning, my parents came to pay me a visit and they stayed with me till Allāh's Messenger ﷺ came to me after he had offered the *'Asr* prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allāh and said, "Now then, O 'Āishah! If you have committed a bad deed, or you have wronged (yourself), then repent to Allāh, as Allāh accepts the repentance from His slaves." An *Anṣārī* woman had come and was sitting near the gate. I said (to the Prophet ﷺ), "Isn't it improper that you speak in such a way in the presence of this lady?" Allāh's Messenger ﷺ then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, "What should I say?" Then I turned to my mother and asked her to answer him. She said, "What should I say?" When my parents did not give a reply to the Prophet ﷺ, I said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad (ﷺ) is His Messenger!" And after praising and glorifying Allāh as He deserves, I said, "Now then, by Allāh, if I were to tell you that I have not done (this evil action), and Allāh عزّ وجلّ is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it (as truth); and if I were to tell you that I have done this sin, and Allāh knows that I have not done it, then you will say, 'She has confessed her guilt.' By Allāh, I do not see a suitable example for me and you except the example of [I tried to remember Yu'qūb's (Jacob's) name but couldn't] Yūsuf's (Joseph's) father when he said: 'So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be

فَقالَ: اصْدُقي رَسُولَ اللهِ ﷺ، حتَّى أسْقَطوا لَهَا بِهِ. فَقالَتْ: سُبْحانَ الله، وَاللهِ ما عَلِمْتُ عَلَيْها إلَّا ما يَعْلَمُ الصَّائِغُ عَلى تِبْرِ الذَّهَبِ الأحمَرِ. وَبَلَغَ الأمْرُ إلى ذٰلكَ الرَّجُلِ الَّذي قيلَ لَهُ، فَقالَ: سُبْحانَ اللهِ، وَاللهِ ما كَشَفْتُ كَنَفَ أُنْثَى قَطُّ. قالَتْ عائشَةُ: فَقُتِلَ شَهيداً في سَبيلِ اللهِ، قالَتْ: وأصْبَحَ أبَوَايَ عِنْدي فَلَمْ يَزَالا حتَّى دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَقَدْ صَلَّى العَصْرَ. ثُمَّ دَخَلَ وَقَد اكْتَنَفَني أبَوَايَ عَنْ يَميني وَعَنْ شِمالي. فَحَمِدَ اللهَ وأثْنَى عَلَيْهِ، ثُمَّ قالَ: «أمَّا بَعْدُ، يا عائشَةُ إنْ كُنْتِ قارَفْتِ سُوءاً أوْ ظَلَمْتِ فَتُوبي إلى الله فإنَّ اللهَ يَقْبَلُ التَّوْبَةَ عَنْ عِبادِهِ». قالَتْ: وَقَدْ جاءت امْرأةٌ مِنَ الأنْصار فَهِيَ جالِسَةٌ بالباب. فَقُلْتُ: ألا تَسْتَحي مِنْ هٰذِهِ المَرأةِ أنْ تَذْكُرَ شَيْئاً؟ فَوَعَظَ رَسُولُ اللهِ ﷺ فالْتَفَتُّ إلى أبي فَقُلْتُ: أجِبْهُ، قالَ: فَمَاذا أقُولُ؟ فالْتَفَتُّ إلى أُمّي فقُلْتُ: أجِيبِيه، فَقالَتْ: أقولُ ماذا؟ فَلَمَّا لَمْ يُجيباهُ تَشَهَّدْتُ فَحَمِدْتُ اللهَ تَعالَى وأثْنَيْتُ عَلَيْهِ بِما هُوَ أهْلُهُ. ثُمَّ قُلْتُ: أمّا بَعْدُ، فَوَاللهِ لَئِنْ قُلْتُ لَكمْ: إنّي لَمْ أفْعَلْ، وَاللهُ عَزَّ وجَلَّ يَشْهَدُ إنّي لَصادِقَةٌ، ما ذاكَ بنافِعي عِنْدَكُم، لَقَدْ تَكَلَّمْتُمْ بِهِ

sought against that (lie) which you describe.' At that very hour the Divine Revelation came to Allāh's Messenger ﷺ and we remained silent. Then the Revelation was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings O 'Āishah! Allāh has revealed your innocence." At that time I was extremely angry. My parents said to me. "Get up and go to him." I said, "By Allāh, I will not do it and will not thank him nor thank either of you, but I will thank Allāh, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor you have changed it (to defend me)." ('Āishah used to say:) "But as regards Zainab bint Jahsh, (the Prophet's wife), Allāh protected her because of her piety, so she did not say anything except good (about me), but her sister, Hamna, was ruined among those who were ruined. Those who used to speak evil about me were Mistah, Hassān bin Thābit, and the hypocrite, 'Abdullāh bin Ubayy, who used to spread that news and tempt others to speak of it, and it was he and Hamna who had the greater share therein. Abū Bakr took an oath that he would never do any favour to Mistah at all. Then Allāh عَزَّ وَجلّ revealed the Divine Verse: 'Let not those among you who are blessed with graces and wealth (i.e., Abū Bakr) swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the poor) and the poor... (up to) ...Do you not love that Allāh should forgive you? And Allāh if Oft-Forgiving , Most Merciful.'" (V.24:22) On that, Abū Bakr said, 'Yes, by Allāh, O our Lord! We wish that You should forgive us.' So, Abū Bakr again started giving to Mistah the expenditure which he used to give him before."

وأُشْرِبَتْهُ قُلُوبُكُمْ، وَإِنْ قُلْتُ: إِنِّي فَعَلْتُ، وَاللهُ يَعْلَمُ أَنِّي لَمْ أَفْعَلْ لَتَقُولُنَّ قَدْ باءَتْ بِهِ عَلى نَفْسِها، وَإِنِّي وَاللهِ ما أَجِدُ لِي ولَكُمْ مَثَلاً - وَالْتَمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقْدِرْ عَلَيْهِ - إِلَّا أَبا يُوسُفَ حِينَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾. وأُنْزِلَ عَلى رَسُولِ اللهِ ﷺ مِنْ ساعَتِهِ فَسَكَتْنا فَرُفِعَ عَنْهُ وإِنِّي لأَتَبَيَّنُ السُّرُورَ في وَجْهِهِ وَهُوَ يَمْسَحُ جَبِينَهُ وَيَقُولُ: «أَبْشِرِي يا عائِشَةُ، فَقَدْ أَنْزَلَ اللهُ بَراءَتَكِ». قالَتْ: وكُنْتُ أَشَدَّ ما كُنْتُ غَضَباً، فَقالَ لِي أَبَوَايَ: قُومِي إِلَيْهِ، فَقُلْتُ: وَاللهِ لا أَقُومُ إِلَيْهِ وَلا أَحْمَدُهُ وَلا أَحْمَدُكُما، وَلكِنْ أَحْمَدُ اللهَ الَّذي أَنْزَلَ بَرَاءَتي. لَقَدْ سَمِعْتُمُوهُ فَمَا أَنْكَرْتُمُوهُ وَلا غَيَّرْتُموهُ. وكانَتْ عائِشَةُ تَقُولُ: أَمَّا زَيْنَبُ ابْنَةُ جَحْشٍ فَعَصَمَها اللهُ بِدِينِها فَلَمْ تَقُلْ إِلَّا خَيْراً، وأَمَّا أُخْتُها حَمْنَةُ فَهَلَكَتْ فِيمَنْ هَلَكَ. وكانَ الَّذي يَتَكَلَّمُ فِيهِ مِسْطَحٌ وَحَسّانُ بنُ ثابِتٍ والمُنافِقُ عَبْدُ اللهِ بنُ أُبَيٍّ وَهُوَ الَّذي كانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ وَهُوَ الَّذي تَوَلَّى كِبْرَهُ مِنْهُمْ هُوَ وحَمْنَةُ. قالَتْ: فَحَلَفَ أبو بَكْرٍ أَنْ لا يَنْفَعَ مِسْطَحاً بِنافِعَةٍ أَبَداً، فأَنْزَلَ اللهُ عَزَّ وجَلَّ ﴿وَلَا يَأْتَلِ أُوْلُوا۟ ٱلْفَضْلِ مِنكُمْ﴾ إِلى آخِرِ الآيَةِ، يَعني

أبا بَكْرٍ ﴿وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِي ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ﴾ يَعني مِسْطَحاً، إلى قَوْله: ﴿أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾ حتَّى قالَ أبو بَكْرٍ: بَلى وَاللهِ يا رَبَّنا إنّا لَنُحِبُّ أنْ تَغْفِرَ لنا، وَعادَ لَهُ بِمَا كانَ يَصْنَعُ. [راجع: ٢٥٩٣]

(12) CHAPTER. "... and to draw their veils all over their *Juyubihinna* (i.e., their bodies, faces, necks and bosoms)..." (V.24:31)

(١٢) **بـابٌ** ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ﴾

4758. Narrated 'Āishah رَضِيَ اللهُ عَنها: May Allāh bestow His Mercy on the early emigrant women. When Allāh revealed:

"... and to draw their veils all over their *Juyubihinna* (i.e., their bodies, faces, necks and bosoms)..." (V.24:31) they tore their *Murūt* (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn *Murūṭs*.

٤٧٥٨ - وَقالَ أحمَدُ بنُ شَبيبٍ: حدَّثَنا أبي، عَنْ يُونُسَ: قالَ ابنُ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: يَرْحَمُ اللهُ نِساءَ المُهاجِراتِ الأُوَلَ، لَمّا أنْزَلَ اللهُ ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ﴾ شَقَقْنَ مُرُوطَهُنَّ فاخْتَمَرْنَ بِها. [انظر: ٤٧٥٩]

4759. Narrated Ṣafiyya bint Shaiba: 'Āishah used to say: "When (the Verse): '... and to draw their veils all over their *Juhubihinna* (i.e., their bodies, faces, necks and bosoms, etc.)...' (V.24:31) was revealed, (the ladies) cut their waist-sheets from their margins and covered their heads and faces with those cut pieces of cloth."

٤٧٥٩ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا إبْراهِيمُ بنُ نافِعٍ، عَنِ الحَسَنِ بنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها كانَتْ تَقُولُ: لَمّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ﴾ أخَذْنَ أُزْرَهُنَّ فَشَقَقْنَها مِنْ قِبَلِ الحَوَاشي فاخْتَمَرْنَ بِها. [راجع: ٤٧٥٨]

(25) SŪRAT AL-FURQĀN
(The Criterion)

(٢٥) سورة الفرقان

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وقالَ ابنُ عبّاسٍ: ﴿هَبَآءً مَّنثُورًا﴾: ما تَسْفِي بِهِ الرِّيحُ. ﴿مَدَّ ٱلظِّلَّ﴾: ما بَينَ طُلُوعِ الفَجْرِ إلى طُلُوعِ الشَّمْسِ. ﴿سَاكِنًا﴾: دائماً. ﴿عَلَيْهِ دَلِيلًا﴾: طُلُوعُ الشَّمْسِ. ﴿خِلْفَةً﴾: مَنْ فاتَهُ مِنَ اللَّيْلِ عَمَلٌ أدْرَكَهُ بالنَّهارِ، أوْ فاتَهُ بالنَّهارِ أدْرَكَهُ باللَّيْلِ. وَقالَ الحَسَنُ: ﴿هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ﴾: في طاعَةِ اللهِ، وَما شَيءٌ أقَرَّ لِعَيْنِ المُؤْمِنِ مِنْ أنْ يَرَى حَبِيبَهُ في طاعَةِ اللهِ. وَقالَ ابنُ عَبّاسٍ: ﴿ثُبُورًا﴾: وَيْلاً. وَقالَ غَيرُهُ: السَّعِيرُ مُذَكَّرٌ. والتَّسْعِيرُ والاضْطِرامُ: التَّوَقُّدُ الشَّديدُ. ﴿تُمْلَىٰ عَلَيْهِ﴾: تُقرأُ عَلَيْهِ، مِنْ أمْلَيْتُ وأمْلَلْتُ. ﴿ٱلرَّسِّ﴾: المَعْدِنُ، جمْعُهُ رِساسٌ. ﴿مَا يَعْبَؤُاْ﴾ يُقالُ: ما عَبَأْتُ بِهِ شَيْئاً، لا يُعْتَدُّ بِهِ. ﴿غَرَامًا﴾: هَلاكاً. وقالَ مُجاهِدٌ: ﴿وَعَتَوْا﴾: طَغَوْا. وَقالَ ابنُ عُيَيْنَةَ: ﴿عَاتِيَةٍ﴾: عَتَتْ عَلَى الخُزّانِ.

(1) CHAPTER. The Statement of Allāh تعالى: "Those who will be gathered to Hell (prone) on their faces..." (V.25:34)

(١) **بابُ قَوْلِهِ**: ﴿ٱلَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ﴾ الآيَةَ [٣٤]

4760. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Prophet! Will Allāh

٤٧٦٠ - **حدَّثنا** عَبْدُ اللهِ بنُ

مُحَمَّدٍ: حدَّثنا يُونُسُ بنُ مُحَمَّدٍ البَغْدادِيُّ: حدَّثَنا شَيْبانُ، عَنْ قَتادَةَ: حدَّثَنا أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً قالَ: يا نَبِيَّ اللهِ، يُحْشَرُ الكافِرُ عَلى وَجْهِهِ يَوْمَ القِيامَةِ؟ قالَ: «أَلَيْسَ الَّذي أَمْشاهُ عَلى الرِّجْلَيْنِ في الدُّنْيا قادِراً عَلى أَنْ يُمْشِيَهُ عَلى وَجْهِهِ يَوْمَ القِيامَةِ؟» قالَ قَتادَةُ: بَلى وَعِزَّةِ رَبِّنا. [انظر: ٦٥٢٣]

gather a disbeliever (prone) on his face on the Day of Resurrection?" He (ﷺ) said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatāda, a subnarrator, said: Yes, By the Power of our Lord!)

(٢) بابُ قَوْلِهِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ﴾ الآيَة [٦٨]. ﴿يَلْقَ أَثَامًا﴾: العُقُوبَةَ.

(2) CHAPTER. The Statement of Allāh تعالى: "And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person..." (V.25:68)

٤٧٦١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ قالَ: حدَّثَني مَنْصُورٌ وَسُلَيْمانُ، عَنْ أَبي وائِلٍ، عَنْ أَبي مَيْسَرَةَ، عَنْ عَبْدِ اللهِ. قالَ: وحدَّثَني واصِلٌ، عَنْ أَبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: سَأَلْتُ، أَوْ سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ الذَّنْبِ عِنْدَ اللهِ أَكْبَرُ؟ قالَ: «أَنْ تَجْعَلَ للهِ نِدّاً وَهُوَ خَلَقَكَ». قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ». قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: «أَنْ تُزانِيَ بِحَلِيلَةِ جارِكَ». قالَ: وَنَزَلَتْ هٰذِهِ الآيَةُ تَصْدِيقاً لِقَوْلِ رَسُولِ اللهِ ﷺ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾. [راجع: ٤٤٧٧]

4761. Narrated 'Abdullāh رضي الله عنه: I, or somebody, asked Allāh's Messenger ﷺ, "Which is the biggest sin in consideration with Allāh?" He said, "That you set up a rival (in worship) to Allāh, though He Alone created you." I asked, "What is next?" He said, "To kill your son, lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." Then the following Verse was revealed to confirm the statement of Allāh's Messenger ﷺ:

"Those who invoke not, any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse...'" (V.25:68) (See H. 4477)

٤٧٦٢ - حدَّثنا إبْرَاهِيمُ بنُ مُوسَى: أخبَرَنا هِشامُ بنُ يُوسُفَ: أنَّ ابنَ جُرَيْجٍ أخبرَهُمْ قالَ: أخبرَني القاسِمُ بنُ أبي بَزَّةَ أنَّهُ سألَ سَعيدَ بنَ جُبَيرٍ: هَلْ لمَنْ قَتَلَ مُؤْمِناً مُتعَمِّداً مِنْ تَوْبَةٍ؟ فَقرأْتُ عليهِ ﴿وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾ فَقالَ سَعيدٌ: قَرأْتُها على ابنِ عَبّاسٍ كَمَا قَرأْتَها عَلَيَّ، فقالَ هَذِهِ مَكِّيَّةٌ نَسَخَتْها آيَةٌ مَدَنِيَّةٌ التي في سُورَةِ النساءِ. [راجع: ٣٨٥٥]

4762. Narrated Al-Qāsim bin Abī Bazza that he asked Sa'īd bin Jubair, "Is there any repentance for the one who has murdered a believer intentionally?" Then I recited to him:

"...Nor kill such life as Allāh has forbidden except for a just cause..." Sa'īd said, "I recited this very Verse before Ibn 'Abbās as you have recited it before me. Ibn 'Abbās said, 'This Verse was revealed in Makkah and it has been abrogated by a Verse in *Sūrat An-Nisā'* which was later revealed in Al-Madīna'. "(1)

٤٧٦٣ - حدَّثني مُحَمَّدُ بنُ بَشّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنِ المُغيرَةِ ابنِ النُّعْمانِ، عَنْ سَعيدِ بنِ جُبَيرٍ قالَ: اخْتَلَفَ أهْلُ الكوفَةِ في قَتْلِ المُؤْمِنِ، فَدَخَلْتُ فيهِ إلى ابنِ عَبّاسٍ فَقالَ: نَزَلَتْ في آخِرِ ما نَزَلَ وَلَمْ يَنْسَخْها شَيْءٌ. [راجع: ٣٨٥٥]

4763. Narrated Sa'īd bin Jubair: The people of Kūfa differed as regards the killing of a believer, so I entered upon Ibn 'Abbās (and asked him) about that. Ibn 'Abbās said, "the Verse (in *Sūrat An-Nisā'*, V.4:93) was the last thing revealed in this respect and nothing cancelled its validity."

٤٧٦٤ - حدَّثنا آدمُ: حدَّثنا شُعْبَةُ حدَّثنا مَنْصورٌ، عَنْ سَعيدِ بنِ جُبَيرٍ قال: سألْتُ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما عَنْ قَوْلِهِ تَعالى: ﴿فَجَزَآؤُهُۥ

4764. Narrated Sa'īd bin Jubair: I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما about Allāh's saying:

"... His recompense is Hell..." (V.4:93)

He said, "No repentance is accepted from him (i.e., the murderer of a believer)." I asked him regarding the Saying of Allāh تعالى:

---

(1) (H. 4762) In *Sūrat Al-Furqān*, Allāh gives the chance to one who has murdered a believer to repent: "Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful." (V.25:70) While in *Sūrat An-Nisā'*, Allāh says: "And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and Curse of Allāh are upon him, and a great punishment is prepared for him..." (V. 4:93) Ibn 'Abbās thinks that the latter Verse has abrogated the former. In *Ḥadīth* No. 4764, he says that the former Verse was applicable only to *Al-Mushrikūn* (pagans) before embracing Islām. The latter Verse is concerned with those who have embraced Islām. See *Ḥadīth* No.4764, 4765, 4766.

"And those who invoke not any other *ilāh* (god) along with Allāh..." (V.25:68)

He said, "This Verse was revealed concerning *Al-Mushrikūn* (pagans) of the pre-Islāmic period."(1)

جَهَنَّمُ﴾ قالَ: لا تَوْبَةَ لَهُ. وَعَنْ قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾ قالَ: كانَتْ هٰذِهِ في الجاهِلِيَّةِ. [راجع: ٣٨٥٥]

(3) CHAPTER. The Statement of Allāh تعالى: "The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace." (V.25:69)

(٣) **بابُ قَوْلِهِ:** ﴿يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾﴾ [٦٩]

4765. Narrated Sa'īd bin Jubair: Ibn Abzā said to me, "Ask Ibn 'Abbās regarding the Statement of Allāh تعالى: 'And whoever kills a believer intentionally, his recompense is Hell...'" (V.4:93)

And also His Statement:

"... Nor kill such life as Allāh has forbidden, except for just cause... (up to) ... except those who repent and believe (in Islāmic Monotheism).'" (V.25:68-70)

So I asked Ibn 'Abbās and he said, "When this (V.25:68,69) was revealed the people of Makkah said, "We have invoked other gods with Allāh, and we have murdered such lives which Allāh has made sacred, and we have committed illegal sexual intercourse." (before embracing Islām). So Allāh revealed:

'Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds... (up to) ...and Allāh is Oft-Forgiving, Most Merciful.'" (V.25:70)

٤٧٦٥ - حَدَّثَنا سَعْدُ بنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ سَعيدِ بنِ جُبَيرٍ قالَ: قالَ ابنُ أَبْزَى: سُئِلَ ابنُ عَبّاسٍ عَنْ قَوْلِهِ تَعالى: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ وَقَوْلِهِ: ﴿وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾ حتَّى بَلَغَ ﴿إِلَّا مَن تَابَ وَءَامَنَ﴾ فسأَلْتُهُ فقالَ: لمّا نَزَلَتْ قالَ أَهْلُ مَكَّةَ: فَقَدْ عَدَلْنا باللهِ وَقَتَلْنا النَّفْسَ الَّتِي حَرَّمَ اللهُ إلَّا بالحَقِّ، وأتَيْنا الفَوَاحِشَ، فأَنْزَلَ اللهُ ﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا﴾ إلى قَوْلِهِ: ﴿غَفُورًا رَّحِيمًا﴾. [راجع: ٣٨٥٥]

(4) CHAPTER. "Except those who repent and believe (in the Islāmic Monotheism) and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful." (V.25:70)

(٤) **بابٌ** ﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾﴾ [٧٠]

4766. Narrated Sa'īd bin Jubair: 'Abdur-

٤٧٦٦ - حَدَّثَنا عَبْدانُ: أَخْبَرَنا

(1) (H. 4764) See the previous footnote of *Hadith* No. 4762 and *Hadīth* No.4765.

أبي، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: أمرَني عَبْدُ الرَّحْمٰنِ بنُ أَبْزَى أنْ أسألَ ابنَ عَبّاسٍ عَنْ هاتَينِ الآيَتَينِ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ فَسألْتُه فَقالَ: لَمْ يَنْسَخْها شَيْءٌ، وعَنْ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ﴾ قالَ: نَزَلَتْ في أهْلِ الشِّرْكِ. [راجع: ٣٨٥٥]

Raḥmān bin Abzā ordered me to ask Ibn 'Abbās regarding the two Verses (the first of which was):

"And who ever kills a believer intentionally..." (V.4:93)

So, I asked him, and he said, "Nothing has abrogated this Verse." About (the other Verse):

"And those who invoke not any other *ilāh* (god) along with Allah..." he said, "It was revealed concerning *Al-Mushrikūn*."[1]

(٥) **باب** ﴿فَسَوْفَ يَكُونُ لِزَامًا﴾ [٧٧] هَلَكَةً.

(5) CHAPTER. "... So the torment will be yours for ever" (V.25:77)

٤٧٦٧ - حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا مُسْلِمٌ، عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ الله: خَمْسٌ قَدْ مَضَينَ: الدُّخانُ، والقَمَرُ، والرُّومُ، والبَطْشَةُ، وَاللِّزامُ ﴿فَسَوْفَ يَكُونُ لِزَامًا﴾. [راجع: ١٠٠٧]

4767. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Five (great events)[2] have passed: the Smoke, the Moon, the Romans, the Mighty Grasp and the Constant Punishment which occurs in:

"... So the torment will be yours for ever." (V.25:77)

---

(1) (H. 4766) See *Ḥadīth* No.4765.

(2) (H. 4767) The events referred to here are all mentioned in the Noble Qur'ān.

(a) The smoke here means what *Al-Mushrikūn* of Makkah imagined to see in the sky because of their severe hunger when Allāh afflicted them with drought (famine). (V.44:10)

(b) The event of the splitting of the moon which took place in the lifetime of the Prophet ﷺ and was witnessed by *Al-Mushrikūn*, his companions and some believers. (V.54:1): one of the miracles from Allāh to the Prophet ﷺ.

(c) The Romans were defeated by the Persian *Mushrikūn* whereupon the Quraish *Mushrikūn* of Makkah rejoiced. (V.30:2-4)

(d) The Mighty Grasp is that which Allāh sent upon *Al-Mushrikūn* of Quraish in the battle of Badr. (V.74:16)

(e) Constant punishment will definitely be inflicted upon those who rejected Faith. 'Abdullāh regards this future inevitable event as definite as any past event, therefore he includes it in the four other events.

(f) See: "The Noble Qur'ān, a Miracles from Allāh to the (to Prophet Muhammad ﷺ).

(26) SŪRAH AṢḤ-ṢḤU'ARĀ' (The Poets)

(٢٦) سورة الشعراء

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿تَعْبَثُونَ﴾: تَبْنُونَ. ﴿هَضِيمٌ﴾: يَتَفَتَّتُ إذَا مُسَّ. مُسَحَّرِينَ: مَسْحُورِينَ. اللَّيْكَةُ و﴿ٱلْأَيْكَةِ﴾: جمعُ أَيْكَةٍ، وَهِيَ جمْعُ الشَّجَرِ. ﴿يَوْمِ ٱلظُّلَّةِ﴾: إظْلالُ العَذَابِ إيّاهُمْ. ﴿مَّوْزُونٍ﴾: مَعْلُوم. ﴿كَٱلطَّوْدِ﴾: الجَبَلِ. وَقالَ غَيرُهُ: ﴿لَشِرْذِمَةٌ﴾ الشِّرْذِمَةُ: طائفَةٌ قَليلَةٌ. ﴿فِي ٱلسَّاجِدِينَ﴾: المُصَلِّينَ. قالَ ابنُ عَبّاسٍ: ﴿لَعَلَّكُمْ تَخْلُدُونَ﴾ كأنَّكُمْ، الرِّيعُ: الأيْفاعُ مِنَ الأرْض وجمعُهُ رِيَعَةٌ وأرْياعٌ، وَاحِدُهُ الرِّيعَةُ. ﴿مَصَانِعَ﴾: كلُّ بناءٍ فَهُوَ مَصْنَعَةٌ. ﴿فَرِهِينَ﴾: مَرِحِينَ، ﴿فَرِهِينَ﴾ بمَعْناه، ويُقالُ: فارِهِينَ: حاذِقِينَ. ﴿تَعْثَوْا﴾: هُوَ أشَدُّ الفَسادِ، عاثَ يَعِيثُ عَيْثاً. ﴿وَٱلْجِبِلَّةَ﴾: الخَلْقُ. جُبِلَ: خُلِقَ، وَمِنْهُ جُبُلاً وَجِبِلاً وجُبْلاً يَعني الخَلْقَ، قالَهُ ابنُ عَبّاسٍ.

(1) CHAPTER. "And disgrace me not on the day when (all the creatures) will be resurrected." (V.26:87).

(١) **بابٌ**: ﴿وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾﴾ [٨٧]

4768. Narrated Abū Hurairah رَضِي الله عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection, Ibrāhīm (Abraham) عَلَيهِ الصَّلاة وَالسَّلَام will see his father covered with Ghabara and Qatara (i.e., having a dark face)."

٤٧٦٨ - وَقالَ إبْراهِيمُ بنُ طَهْمانَ، عَنِ ابنِ أَبي ذِئْبٍ، عَنْ سَعيدِ بنِ أبي سَعيدٍ المَقْبُرِي، عَنْ

أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ إبْرَاهِيمَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ يَرَى أباهُ يَوْمَ القِيامَةِ عَلَيْهِ الغَبَرَةُ والقَتَرَةُ». وَالغَبَرَةُ: هيَ القَتَرَةُ. [راجع: ٣٣٤٩]

4769. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Ibrāhīm '(Abraham) will meet his father (on the Day of Resurrection) and will say, 'O my Lord! You promised me that You would not let me in disgrace on the Day when people will be resurrected.' Allāh will say, 'I have forbidden Paradise for the disbelievers.'"

٤٧٦٩ - حدَّثَنا إسماعِيلُ: حدَّثَنا أخي، عَنِ ابنِ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يَلْقَى إبْرَاهِيمُ أباهُ فَيَقُولُ: يا رَبِّ إنَّكَ وَعَدْتَنِي أنْ: لا تُخْزِنِي يَوْمَ يُبْعَثُونَ، فَيَقُولُ اللهُ: إني حَرَّمْتُ الجَنَّةَ عَلى الكافِرِينَ». [راجع: ٣٣٤٩]

(2) CHAPTER. "And warn your tribe (O Muhammad ﷺ) of near kindred. And be kind and humble to the believers who follow you..." (V.26:214-215)

(٢) **بابٌ** ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ۝﴾، ﴿وَٱخْفِضْ جَنَاحَكَ﴾ [٢١٤-٢١٥]: ألِنْ جانِبَكَ.

4770. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Verse "And warn your tribe (O Muhammad ﷺ) of near-kindred," was revealed, the Prophet ﷺ ascended the Aṣ-Ṣafā (mountain) and started calling, "O Banī Fihr! O Banī 'Adī!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abū Lahab and other people from Quraish came, and the Prophet ﷺ then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a plain warner to you of a coming severe punishment." Abū Lahab said (to the

٤٧٧٠ - حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنِي عَمْرُو بنُ مُرَّةَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ۝﴾ صَعِدَ النَّبِيُّ ﷺ عَلى الصَّفا فَجَعَلَ يُنادي: «يا بَنِي فِهْرٍ، يا بَنِي عَدِيٍّ»، لِبُطُونِ قُرَيْشٍ حَتَّى اجْتَمَعُوا فَجَعَلَ الرَّجُلُ إذا لَمْ يَسْتَطِعْ أنْ يَخْرُجَ أرْسَلَ رَسُولاً لِيَنْظُرَ ما هُوَ، فَجاءَ أبو لَهَبٍ وَقُرَيْشٌ فَقالَ: «أرَأيْتَكُمْ لَوْ أخْبَرْتُكُمْ أنَّ خَيْلاً

بالوَادي تُرِيدُ أَنْ تُغِيرَ عليْكم أَكُنْتُم مُصدِّقِيَّ؟» قالُوا: نَعَمْ ما جَرَّبْنا عَلَيْكَ إلَّا صِدْقاً. قالَ: «فإنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»، فَقالَ أبو لَهَبٍ: تبّاً لَكَ سائرَ اليَوْمِ، ألِهٰذَا جمَعْتَنا؟ فَنَزَلَتْ ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ۝١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ۝٢﴾. [راجع: ١٣٩٤]

Prophet ﷺ), “May you perish all this day. Is it for this purpose you have gathered us?” Then it was revealed:

“Perish the two hands of Abū Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him!” (V.111:1,2)

٤٧٧١ - حدَّثَنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سَعيدُ ابنُ المُسَيَّبِ وأبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ قالَ: قامَ رَسُولُ اللهِ ﷺ حينَ أنْزَلَ اللهُ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ۝٢١٤﴾ قالَ: «يا مَعْشَرَ قُرَيْشٍ - أوْ كَلِمَةً نَحْوَها - اشْتَرُوا أَنْفُسَكُمْ، لا أُغْني عَنْكُمْ مِنَ اللهِ شَيْئاً. يا بَني عَبْدِ مَنافٍ، لا أُغْني عَنْكُمْ مِنَ اللهِ شَيْئاً. يا عَبّاسُ بنَ عَبْدِ المطَّلِبِ، لا أُغْني عَنْكَ مِنَ اللهِ شَيْئاً. وَيا صَفِيَّةُ عَمَّةَ رَسُولِ اللهِ، لا أُغْني عَنْكِ مِنَ اللهِ شَيْئاً. وَيا فاطِمَةُ بِنْتَ مُحَمَّدٍ ﷺ، سَليني ما شِئْتِ مِنْ مالي، لا أُغْني عَنْكِ مِنَ اللهِ شَيْئاً».

تابَعَهُ أَصْبَغُ، عَنِ ابنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ. [راجع: ٢٧٥٣]

4771. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ got up when the Verse “And warn your tribe (O Muḥammad ﷺ) of near-kindred” (V.26:214) was revealed and said, “O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allāh (if you disobey Him). O Banī ‘Abd Manāf! I cannot save you from Allāh (if you disobey Him). O ‘Abbās! The son of ‘Abdul-Muṭṭalib! I cannot save you from Allāh (if you disobey Him). O Ṣafiyya, the aunt of Allāh’s Messenger! I cannot save you from Allāh (if you disobey Him). O Fāṭima, the daughter of Muḥammad ﷺ! Ask what you wish from my property, but I cannot save you from Allāh (if you disobey Him).”

(27) *SŪRAT AN-NAML* (The Ants)

(٢٧) سورة النمل

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

No *Aḥadīth* are mentioned here.

﴿ٱلْخَبْءَ﴾: ما خَبَّأْتَ. ﴿لَا قِبَلَ﴾: لا طاقَةَ. ﴿ٱلصَّرْحَ﴾: كُلُّ مِلاطٍ اتُّخِذَ مِنَ القَوارِيرِ، و﴿ٱلصَّرْحَ﴾: القَصْرُ، وجماعَتُهُ صُرُوحٌ. وَقالَ ابنُ عَبّاسٍ: ﴿وَلَهَا عَرْشٌ﴾: سَرِيرٌ كَرِيمٌ، حُسْنُ الصَّنْعَةِ وَغَلاءُ الثَّمَنِ. ﴿يَأْتُونِى مُسْلِمِينَ﴾: طائِعِينَ. ﴿رَدِفَ﴾: اقْتَرَبَ. ﴿جَامِدَةً﴾: قائِمَةً. ﴿أَوْزِعْنِىٓ﴾: اجْعَلْنِي. وَقالَ مُجاهِدٌ: ﴿نَكِّرُوا﴾ غَيِّرُوا. وَ(القَبَس): مَا اقتبستَ مِنْهُ النّارَ. ﴿وَأُوتِينَا ٱلْعِلْمَ﴾: يَقُولُهُ سُلَيْمانُ. ﴿ٱلصَّرْحَ﴾: بِرْكَةُ ماءٍ ضَرَبَ عَلَيْها سُلَيْمانُ قَوارِيرَ أَلْبَسَها إيّاهُ.

(28) *SŪRAT AL-QAṢAṢ* (The Narration)

(٢٨) سورة القصص

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

"Everything will perish save His Face..." (V.28:88)

﴿كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ﴾ إلّا مُلْكَهُ، ويُقالُ: إلّا ما أُرِيدَ بِهِ وجْهُ اللهِ. وَقالَ مُجاهِدٌ: فَعَمِيَتْ عَلَيْهِمُ ﴿ٱلْأَنۢبَآءُ﴾: الحُجَجُ.

(1) CHAPTER. The Statement of Allāh تعالى: "Verily! You (O Muḥammad ﷺ) guide not

(١) **بابٌ** قَوْلِهِ: ﴿إِنَّكَ لَا تَهْدِى مَنْ

﴿أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾ [٥٦]

whom you like, but Allāh guides whom He wills...." (V.28:56)

٤٧٧٢ - حدَّثنا أبو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخبرَني سَعيدُ ابنُ المُسَيَّبِ، عَنْ أبيهِ قالَ: «لمّا حَضَرَتْ أبا طالِبٍ الوَفاةُ جاءَهُ رَسُولُ اللهِ ﷺ فَوَجَدَ عِنْدَهُ أبا جَهْلٍ وَعَبْدَ اللهِ بنَ أبي أُمَيَّةَ بنِ المُغيرَةِ. فَقالَ: «أيْ عَمِّ قُلْ: لا إلَهَ إلَّا اللهُ، كَلِمَةً أُحاجُّ لَكَ بها عِنْدَ اللهِ». فَقالَ أبو جَهْلٍ وَعَبْدُ اللهِ بنُ أبي أُمَيَّةَ: أتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يَعْرِضُها عَلَيْهِ وَيُعيدانِهِ بتِلْكَ المَقالَةِ حتَّى قالَ أبو طالِبٍ آخِرَ ما كَلَّمَهُمْ: عَلى مِلَّةِ عَبْدِ المُطَّلِبِ، وأبى أنْ يَقُولَ: لا إلَهَ إلَّا اللهُ. قالَ: فَقالَ رَسُولُ اللهِ ﷺ: «وَاللهِ لأَسْتَغْفِرَنَّ لكَ ما لَمْ أُنْهَ عَنْكَ»، فأنْزَلَ اللهُ ﴿مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ﴾ وأنْزَلَ اللهُ في أبي طالِبٍ فقالَ لرَسُولِ اللهِ ﷺ: ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾. [راجع: ١٣٦٠]

قالَ ابنُ عَبّاسٍ: ﴿أُو۟لِى ٱلْقُوَّةِ﴾: لا يَرْفَعُها العُصْبَةُ مِنَ الرِّجالِ. ﴿لَتَنُوٓأُ﴾: لَتُثْقِلُ. ﴿فَٰرِغًا﴾ إلَّا مِنْ ذِكْرِ مُوسَى. ﴿ٱلْفَرِحِينَ﴾: المَرِحينَ.

4772. Narrated Al-Mūsaiyab: When Abū Ṭālib was on his deathbed, Allāh's Messenger ﷺ came to him and found with him, Abū Jahl and 'Abdullāh bin Abī Umaiyya bin Al-Mughīra. Allāh's Messenger ﷺ said, "O uncle! Say: "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) a sentence with which I will defend you (argue for your case with it) before Allāh." On that Abū Jahl and 'Abdullāh bin Abī Umaiyya said to Abū Ṭālib, "Do you want to denounce Abdul-Muṭṭalib's religion?" Allāh's Messenger ﷺ kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abū Ṭālib said as his last statement (he said to them), "I am on the religion of 'Abdul-Muṭṭalib," and refused to say: "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh). On that Allāh's Messenger ﷺ said, "By Allāh, I will keep on asking Allāh's forgiveness for you unless I am forbidden (by Allāh) to do so." So, Allāh revealed:

"It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." (V.9:113)

And then Allāh revealed especially about Abū Ṭālib:

"Verily! You (O Muḥammad ﷺ) guide not whom you like, but Allāh guides whom He wills..." (V.28:56) (See H. 1360)

﴿قُصِّيهِ﴾: اتّبعي أثَرَهُ. وَقَدْ يَكونُ أنْ يَقُصَّ الكَلامَ ﴿نَحْنُ نَقُصُّ عَلَيْكَ﴾. ﴿عَن جُنُبٍ﴾: عَنْ بُعْدٍ، وَعَنْ جَنابَةٍ واحِدٌ، وَعَنِ اجْتِنابٍ أيْضاً. نَبْطِشُ وَنَبْطُشُ. ﴿يَأْتَمِرُونَ﴾: يَتَشاوَرُونَ. العُدْوَانُ والعَدَاءُ والتَّعَدّي وَاحِدٌ. ﴿ءَانَسَ﴾: أبْصَرَ. (**الجَذْوَةُ**): قِطْعَةٌ غَلِيظَةٌ مِن الخَشَبِ لَيْسَ فِيها لَهَبٌ وَالشِّهابُ فيهِ لَهَبٌ. والحَيّاتُ: أجْناسٌ: الجانُّ، والأفاعِي، والأساوِدُ. ﴿رِدْءًا﴾: مُعِيناً. قالَ ابنُ عَبّاسٍ: ﴿يُصَدِّقُنِيٓ﴾. وَقالَ غَيرُهُ: ﴿سَنَشُدُّ﴾: سَنُعِينُكَ. كُلّما عَزَّزْتَ شَيْئاً فَقَدْ جَعَلْتَ لَهُ عَضُداً. ﴿ٱلْمَقْبُوحِينَ﴾: مُهْلَكِينَ. ﴿وَصَّلْنَا﴾: بَيَّنّاهُ وأتمَمْناهُ. ﴿يُجْبَىٰٓ﴾: يُجْلَبُ. ﴿بَطِرَتْ﴾: أشِرَتْ، ﴿فِيٓ أُمِّهَا رَسُولًا﴾. أُمُّ القُرَى: مَكّةُ وَما حَوْلَها. ﴿تُكِنُّ﴾: تُخْفِي، أكْنَنْتُ الشَّيْءَ: أخْفَيْتُهُ. وكَنَنْتُه: أخْفَيْتُه وأظْهَرْتُه. ﴿وَيْكَأَنَّ ٱللَّهَ﴾: مِثْلُ ألَمْ تَرَ أنَّ اللهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشاءُ وَيَقْدِرُ: يُوَسِّعُ عَلَيْهِ وَيُضَيِّقُ عَلَيْهِ.

(٢) بابٌ ﴿إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ﴾ [٨٥]

(2) CHAPTER. "Verily, He Who has given you (O Muḥammad ﷺ) the Qur'ān..." (V.28:85)

٤٧٧٣ - **حَدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ: أخبرَنا يَعْلَى: حدَّثَنا سُفْيانُ العُصْفُرِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابنِ

4773. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: "... Will bring you to *Ma'ād* (place of return)" means, to Makkah.

عَبّاسٍ ﴿لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾ قالَ: إلى مَكَّةَ.

(29) SŪRAT AL-'ANKABŪT
(The Spider)

(٢٩) سورة العنكبوت

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

No *Ahadith* are mentioned here.

قَالَ مُجَاهِدٌ: ﴿مُسْتَبْصِرِينَ﴾: ضلَلَةً. وقَالَ غيرُهُ ﴿ٱلْحَيَوَانُ﴾ والحيُّ وَاحدٌ ﴿فَلَيَعْلَمَنَّ ٱللَّهُ﴾: عَلِمَ الله ذٰلكَ إنَّما هيَ بِمَنْزِلَةِ فَلِيَمِيزَ الله كَقَوْلِهِ: ﴿لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ﴾. ﴿وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴾: أوزاراً مَعَ أَوْزَارِهِمْ.

(30) SŪRAT AR-RŪM
(The Romans)

(٣٠) سورة الرُّوم

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿فَلَا يَرْبُوا﴾ مَنْ أعْطَى عَطِيَّةً يَبْتَغي أفْضَلَ، فَلا أجْرَ لَهُ فِيها. قالَ مُجاهِدٌ: ﴿يُحْبَرُونَ﴾: يُنَعَّمُونَ. ﴿يَمْهَدُونَ﴾: يُسَوُّونَ المَضاجعَ. ﴿ٱلْوَدْقَ﴾: المَطَرَ. قالَ ابن عبّاسٍ ﴿هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم﴾ في الآلِهَةِ. وفِيهِ: تَخافُونَهُمْ: أنْ يَرِثُوكمْ كَمَا يَرِثُ بَعْضُكُمْ بَعْضاً. ﴿يَصَّدَّعُونَ﴾: يَتَفَرَّقُونَ. فاصْدَعْ. وَقالَ غَيرُهُ: ضُعْفٍ وَضَعْفٍ لُغتانِ.

وَقالَ مُجَاهِدٌ: ﴿السُّوٓأَىٰٓ﴾ الإساءَة، جَزاءُ المُسيئِينَ.

٤٧٧٤ - حدَّثَنا مُحَمَّدُ بنُ كَثيرٍ: حدَّثَنا سُفْيانُ: حدَّثَنا مَنصُورٌ والأعْمَشُ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: «بَيْنَما رَجُلٌ يُحَدِّثُ في كِنْدَةَ فَقالَ: يَجِيءُ دُخانٌ يَوْمَ القِيامَةِ فَيأْخُذُ بأسْماعِ المُنافِقينَ وأبْصارِهِمْ. يأخُذُ المُؤْمِنَ كَهَيْئَةِ الزُّكامِ، فَفَزِعْنا فأتَيْتُ ابنَ مسْعُودٍ وكانَ مُتَّكِئاً فَغَضِبَ، فَجَلَسَ فَقالَ: مَنْ عَلِمَ فَلْيَقُلْ وَمَنْ لمْ يَعْلَمْ فَلْيَقُلِ: اللهُ أعْلَمُ، فإنَّ مِنَ العِلْمِ أنْ يَقُولَ لمَا لا يَعْلَمُ: لا أعْلَمُ. فإنَّ اللهَ قالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴿٨٦﴾﴾ وإنَّ قُرَيْشاً أبْطَؤُوا عَنِ الإسْلامِ فَدَعا عَلَيْهِمُ النَّبيُّ ﷺ فَقالَ: «اللَّهُمَّ أعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ»، فأخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فيها وأكَلُوا المَيْتَةَ والعِظامَ، وَيَرَى الرَّجُلُ ما بَيْنَ السَّماءِ والأرْضِ كهَيْئَةِ الدُّخانِ، فَجاءَهُ أبو سُفْيانَ فَقالَ: يا مُحَمَّدُ جِئْتَ تأمُرُنا بِصِلَةِ الرَّحِمِ وَإنَّ قَوْمَكَ قَدْ هَلَكُوا فادْعُ اللهَ. فَقَرأ ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴿١٠﴾﴾ إلى قَوْلِهِ: ﴿عَآئِدُونَ﴾ أفَيُكْشَفُ عَنْهُمْ عَذابُ الآخِرَةِ إذَا جاءَ ثُمَّ عادُوا إلى كُفْرِهِمْ؟ فَذلكَ قَوْلُهُ

4774. Narrated Masrūq: While a man was delivering a speech in the tribe of Kinda, he said, "Smoke will prevail on the Day of Resurrection and will deprive the hypocrites their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof." That news scared us, so I went to ('Abdullāh) Ibn Mas'ūd while he was reclining (and told him the story) whereupon he became angry, sat up and said, "He who knows a thing can say it, but if he does not know, he should say, 'Allāh knows better,' for it is an aspect of knowledge to say, 'I do not know,' if you do not know a certain thing. Allāh said to His Prophet:

'Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur'ān), nor I am one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).'" (V.38:86)

"The Quraish delayed in embracing Islām for a period, so the Prophet ﷺ invoked evil on them, saying, 'O Allāh! Help me against them by sending on them seven (years of drought) famine like those of Yūsuf (Joseph).' So they were afflicted with such a severe year of drought (famine) that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abū Sufyān then came (to the Prophet ﷺ) and said, 'O Muhammad! You came to order us for to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allāh (to relieve them).'" Then Ibn Mas'ūd recited:

"Then wait you for the Day when the sky will bring forth a visible smoke... (up to) ... You will revert." (V.10-15)

تعالى: ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ﴾ يَوْمَ بَدْرٍ. و﴿لِزَامًا﴾ يَوْمَ بَدْرٍ. ﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢﴾ إلى ﴿سَيَغْلِبُونَ﴾ والرُّومُ قَدْ مَضَى».

[راجع: ١٠٠٧]

Ibn Mas'ūd added, "Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allāh تعالى (threatened them thus):

'On the Day when We shall seize you with the greatest grasp.' (V.44:16)

"And that was the day of the battle of Badr. Allāh's saying: '*Lizāma* (the punishment)' refers to the day of (the battle of) Badr. Allāh's Statement:-

'*Alif-Lām-Mīm*. The Romans have been defeated... (up to) ... will be victorious.' (V.30:1-3)

"(This Verse) indicates that the defeat of Byzantines has already passed."

بابٌ ﴿لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾ [٣٠]

لِدِينِ اللهِ. ﴿خُلُقُ ٱلْأَوَّلِينَ﴾: دِينُ الأوَّلِينَ، والفِطْرَةُ: الإسْلامُ.

CHAPTER. Allāh's Statement: "...No change let there be in *Khalq-illāh* (i.e., the religion of Allāh — Islāmic Monotheism)..." (V.30:30)

Khalqul-Awwalīn i.e., religion of the *Awwalīn* — ancients (V.26:137) and *Al-Fiṭrah* i.e., Islām — i.e., Islāmic Monotheism.

٤٧٧٥ - حدَّثنا عَبْدَانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: «قالَ رَسُولُ اللهِ ﷺ: ما مِنْ مَولُودٍ إلَّا يُولَدُ عَلى الفِطْرَةِ فأبَوَاهُ يُهَوِّدانِهِ أوْ يُنَصِّرَانِهِ أوْ يُمَجِّسانِهِ، كَمَا تُنْتَجُ البَهِيمَةُ بَهِيمَةً جَمْعاءَ هَلْ تُحِسُّونَ فِيها مِنْ جَدْعاءَ؟ ثُمَّ يَقُولُ ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾».

[راجع: ١٣٥٨]

4775. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "No child is born except on *Al-Fiṭrah* (pure Islāmic Monotheism), and then his parents convert him to Judaism or to Christianity or to Magianism as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then he recited:

"... Allāh's *Fiṭrah* (i.e., Allāh's Islāmic Monotheism) with which He has created mankind. No change let there be in the *Khalq-illāh* (i.e., the religion of Allāh — Islāmic Monotheism), that is the straight religion." (V.30:30) (See H. 1359)

(31) SŪRAT LUQMĀN
(Luqmān)

(٣١) سورة لقمان

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. "... Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Ẓulm* (wrong) indeed." (V.31:13)

4776. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When there was revealed:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Ẓulm* (wrong)..." (V.6:82) it was very hard for the Companions of Allāh's Messenger ﷺ, so they said, "Which of us has not confused his Belief with *Ẓulm* (wrong)?" Allāh's Messenger ﷺ said, "The Verse does not mean this. Don't you hear Luqmān's statement to his son: 'Verily! Joining others in worship with Allāh is a great *Ẓulm* (wrong) indeed.'" (V.31:13)

(١) **بابٌ** ﴿لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [١٣]

٤٧٧٦ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: «لمّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ﴾ شَقَّ ذٰلِكَ عَلى أصحابِ رَسُولِ اللهِ ﷺ فَقالُوا: أيُّنا لَمْ يَلْبِسْ إيمانَهُ بِظُلْمٍ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّهُ لَيْسَ بِذاكَ، ألا تَسْمَعُ إلى قَوْلِ لُقْمانَ لِابْنِهِ: ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

(2) CHAPTER. The Statement of Allāh تعالى: "Verily, Allāh! With Him (Alone) is the knowledge of the Hour..." (V.31:34)

4777. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: One day, while Allāh's Messenger ﷺ was sitting with the people, a man came to him walking and said, "O Allāh's Messenger! What is Faith?" The Prophet ﷺ said "Faith is to believe in Allāh, His Angels, His Books, His Messengers, and the Meeting with Him, and to believe in the Resurrection." The man asked, "O Allāh's Messenger! What is Islām?" The Prophet ﷺ replied, "Islām is to worship Allāh Alone and not to worship anything besides Him, to perform

(٢) **بابُ قَوْلِهِ** ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ [٣٤]

٤٧٧٧ - حدَّثني إسحاقُ، عَنْ جَرِيرٍ، عَنْ أبي حَيّانَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: «أنَّ رَسُولَ اللهِ ﷺ كانَ يَوْماً بارِزاً لِلنّاسِ إذْ أتاهُ رَجُلٌ يَمْشِي فَقالَ: يا رَسُولَ اللهِ، ما الإيمانُ؟ قالَ: «الإيمانُ أنْ تُؤْمِنَ باللهِ وَمَلائِكَتِهِ وَرُسُلِهِ وَلِقائِهِ وَتُؤْمِنَ بالبَعْثِ الآخِرِ.

Iqāmat-aṣ-Ṣalāt[1], to pay *Zakāt* and to observe *Ṣaum* (fasts) during the month of Ramaḍān." The man further asked, "O Allāh's Messenger! What is *Iḥsān* (perfection or benevolence)?" The Prophet ﷺ said, "*Iḥsān* is to worship Allāh as if you see Him, and if you do not achieve this state of devotion, then (you must consider that) Allāh is looking at you." The man further asked, "O Allāh's Messenger! When will the Hour be established?"

The Prophet ﷺ replied, "The answerer has no better knowledge than the questioner. But I will describe to you its portents.

When a lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people; that will be of its portents. The Hour is one of the five things which nobody knows except Allāh." (The Prophet ﷺ then recited), "Verily, Allāh! With Him (Alone) is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die,..." (V.31:34)

Then that man left. The Prophet ﷺ said, "Call him back to me." They went to call him back but could not see him. The Prophet ﷺ said, "That was (the angel) Jibrīl (Gabriel) who came to teach the people their religion."

[See also, Vol. 1, *Ḥadīth* No.50]

قَالَ: يا رَسُولَ اللهِ، ما الإِسْلامُ؟ قالَ: الإِسْلامُ أَنْ تَعْبُدَ اللهَ وَلا تُشْرِكَ بِهِ شَيْئاً، وتُقِيمَ الصَّلاةَ، وَتُؤْتِيَ الزَّكاةَ المَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ». قَالَ: يَا رَسُولَ اللهِ مَا الإِحْسَانُ؟ قالَ: «الإِحْسانُ أَنْ تَعْبُدَ اللهَ كأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فإِنَّهُ يَرَاكَ». قالَ: يا رَسُولَ اللهِ، مَتى السَّاعَةُ؟ قالَ: ما المَسْؤُولُ عَنْها بأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سأُحَدِّثُكَ عَنْ أَشْرَاطِها. إِذَا وَلَدَتِ المَرأةُ رَبَّتَها فَذَاكَ مِنْ أَشْرَاطِها، وَإِذَا كانَ الحُفَاةُ العُرَاةُ رُؤُسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِها، في خَمْسٍ لا يَعْلَمُهُنَّ إِلَّا اللهُ ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾ ثُمَّ انْصَرَفَ الرَّجُلُ فَقالَ: «رُدُّوا عَلَيَّ»، فأَخَذُوا لِيَرُدُّوا فَلَمْ يَرَوْا شَيْئاً. فَقالَ: «هَذَا جِبْرِيلُ جاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ». [راجع: ٥٠]

4778. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: The Prophet ﷺ said, "The keys of *Al-Ghaib* (the Unseen) are five." And then he recited :-

"Verily, Allāh! With Him (Alone) is the knowledge of the Hour..." (V.31:34)

[See *Ḥadīth* No.4627, and chapter 1, for details]

٤٧٧٨ - حدَّثَنا يَحيى بنُ سُلَيْمانَ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: حدَّثَني عَمْرُو بنُ مُحَمَّدِ بْنِ زَائِدَةَ: أَنَّ أَباهُ حَدَّثَهُ أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: «قالَ النَّبِيُّ ﷺ: مَفاتِيحُ

(1) (H. 4777) *Iqāmat-aṣ-Ṣalāt*: See the glossary.

الغَيْبِ خَمْسٌ، ثُمَّ قَرأَ ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ . . .». [راجع: ١٠٣٩]

(32) *SŪRAT AS-SAJDA* (The Prostration)

(٣٢) سورةُ السجدة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مجاهِدٌ: ﴿مَّهِينٌ﴾: ضعيفٍ. نُطْفَةُ الرَّجُلِ. ﴿ضَلَلْنَا﴾: هَلَكْنا. وَقالَ ابنُ عَبّاسٍ: ﴿ٱلْجُرُزِ﴾ التي لا تُمْطَرُ إلَّا مَطراً لا يُغْني عَنْها شَيْئاً. ﴿يَهْدِ﴾: يُبيِّنْ.

(1) CHAPTER. The Statement of Allāh تعالى: "No person knows what is kept hidden for them of joy..." (V.32:17)

(١) **بابٌ قَوْلِهِ** ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ [١٧]

4779. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.'" Abū Hurairah added, "If you wish you can read:

'No person knows what is kept hidden for them of joy'." (V.32:17)

٤٧٧٩ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ، عَنْ أَبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قالَ: «قالَ اللهُ تَبارَكَ وَتَعالى: أعْدَدْتُ لِعبادي الصَّالِحِينَ ما لا عَينٌ رأتْ، وَلا أُذُنٌ سَمِعَتْ، وَلا خَطَرَ عَلى قَلْبِ بَشَرٍ». قالَ أبو هُرَيْرَةَ: اقْرَؤُا إنْ شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾.

وَحدَّثنا سُفيانُ: حدَّثنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: «قالَ اللهُ...» مِثْلَهُ. قِيلَ لِسُفْيانَ: رِوايَةً؟ قالَ: فأيُّ شَيْءٍ؟

وَقالَ أبو مُعاوِيَة عَنِ الأعْمَشِ، عَنْ أبي صَالِحٍ، قَرأ أبو هُرَيْرَةَ: قُرَّاتِ أعْيُنٍ. [راجع: ٣٢٤٤]

٤٧٨٠ - حدَّثني إسحَاقُ بنُ نَصْرٍ: حدَّثنا أبو أُسامَةَ، عَن الأعْمَش: حدَّثنا أبو صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَن النَّبيِّ ﷺ: «يَقُولُ اللهُ تَعالى: أعْدَدْتُ لِعِبادِيَ الصَّالِحِينَ ما لا عَيْنٌ رأَتْ، وَلا أُذُنٌ سَمِعَتْ، وَلا خَطَرَ عَلى قَلْبِ بَشَرٍ. ذُخْراً، من بَلْهِ ما أُطْلِعْتُمْ عَلَيْهِ». ثُمَّ قَرأ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾. [راجع: ٣٢٤٤]

4780. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh said, 'I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever even imagined of.' All that is reserved, besides which, all that you have seen is nothing." Then he recited:

"No person knows what is kept hidden for them of joy as a reward for what they used to do." (V.32:17)

(٣٣) سورة الأحزاب

(33) SŪRAT AL-AHZĀB
(The Confederates)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿صَيَاصِيهِمْ﴾: قُصُورُهُمْ. مَعْرُوفاً في الكتابِ.

(١) بابٌ:

(1) CHAPTER.

٤٧٨١ - حدَّثني إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ: حدَّثَنا أبي، عَنْ هِلالِ بنِ عَليٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «ما مِنْ مُؤمِنٍ إلَّا وأنا أوْلى

4781. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no believer but I, of all the people, I am the closet to him both in this world and in the Hereafter. Recite if you wish:

'The Prophet is closer to the believers than their ownselves...' (V.33:6) so if a believer (dies) leaves some property, then his relatives will inherit that property; but if he is

in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for then I am his *Maulā* (supporter and protector)."

النَّاسِ بِهِ في الدُّنْيا والآخِرة، اقْرؤا إنْ شِئْتُمْ ﴿ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾ فأيُّما مُؤْمِنٍ تَرَكَ مالاً فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كانُوا، فإنْ تَرَكَ دَيْناً أوْ ضَياعاً فَلْيأتِنِي وأنا مَوْلاهُ». [راجع: ٢٢٩٨]

(2) CHAPTER. "Call them (adopted sons) by (the names of) their fathers. That is more just with of Allāh..." (V.33:5)

(٢) بـــابٌ ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾ [٥]

4782. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: We used not to call Zaid bin Hāritha, the freed slave of Allāh's Messenger ﷺ except Zaid bin Muḥammad till the Qur'ānic Verse was revealed "Call them (adopted sons) by (the names of) their fathers. That is more just with Allāh." (V.33:5)

٤٧٨٢ - **حدَّثنا** مُعَلَّى بنُ أسَدٍ: حدَّثنا عَبْدُ العَزِيزِ بنُ المُخْتارِ: حدَّثنا مُوسَى بنُ عُقْبَةَ قالَ: حدَّثَنِي سالِمٌ، عَنْ عَبْدِ اللهِ بنِ عُمرَ رَضِيَ اللهُ عَنْهُما: أنَّ زَيْدَ بنَ حارِثَةَ مَوْلَى رَسُولِ اللهِ ﷺ ما كُنّا نَدْعُوهُ إلَّا زَيْدَ بنَ مُحَمَّدٍ حتّى نَزَلَ القُرآنُ ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾.

(3) CHAPTER. "Of them, some have fulfilled their obligations (i.e., have been martyred) and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allāh) in the least." (V.33:23)

(٣) بـــابٌ ﴿فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا۟ تَبْدِيلًا﴾

﴿نَحْبَهُۥ﴾: عَهْدَهُ. ﴿أَقْطَارِهَا﴾: جَوانِبِها. ﴿ٱلْفِتْنَةَ لَآتَوْهَا﴾: لأعْطَوْها.

4783. Narrated Anas رَضِيَ اللهُ عَنْهُ: We think that the Verse:

"Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for Jihād (holy fighting) and showed not their backs to the disbelievers]..." (V.33:23) was revealed in favour of Anas bin An-Naḍr.

٤٧٨٣ - حدَّثَني مُحَمَّدُ بنُ بَشّارٍ: حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ قالَ: حدَّثَنِي أبي، عَنْ ثُمامَةَ، عَنْ أنَسِ بنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: نُرَى هٰذِهِ الآيَةَ نَزَلَتْ في أنَسِ بنِ النَّضْرِ ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ﴾. [راجع: ٢٨٠٥]

4784. Narrated Zaid bin Thābit: When we collected the fragmentary manuscripts of the Qur'ān into copies, I missed one of the Verses of *Sūrat Al-Aḥzāb* which I used to hear Allāh's Messenger ﷺ reciting. Finally, I did not find it with anybody except Khuzaima Al-Anṣārī, whose witness was considered by Allāh's Messenger ﷺ equal to the witness of two men. (And that Verse was:)

"Among the believers are men who have been true to their covenant with Allāh..." (33:23).

٤٧٨٤ - حَدَّثَنَا أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي خارِجَةُ بنُ زَيْدِ بنِ ثابِتٍ، أَنَّ زَيْدَ بنَ ثابِتٍ قالَ: لَمَّا نَسَخْنا الصُّحُفَ في المَصاحِفِ فَقَدْتُ آيَةً مِنْ سُورَةِ الأَحْزابِ كُنْتُ أَسمَعُ رَسُولَ اللهِ ﷺ يَقْرَؤُها لَمْ أَجِدْها مَعَ أَحَدٍ إلَّا مَعَ خُزَيمَةَ الأَنْصارِيِّ الَّذي جَعَلَ رَسُولُ اللهِ ﷺ شَهادَتَهُ شَهادَةَ رَجُلَينِ ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ﴾. [راجع: ٢٨٠٧]

(4) CHAPTER. The Statement of Allāh تعالى: "O Prophet! (Muḥammad ﷺ)! Say to your wives: 'If you desire the life of this world and its glitter, — then come! I will make a provision for you and set you free in a handsome manner (divorce)'." (V.33:28)

(٤) **بابُ قَوْلِهِ:** ﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾﴾ [٢٨]: وَقالَ مَعْمَرٌ: التَّبَرُّجُ: أَنْ تُخْرِجَ مَحاسِنَها. ﴿سُنَّةَ ٱللَّهِ﴾: اسْتَنَّها: جَعَلَها.

4785. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ came to me when Allāh ordered him to give option to his wives. So Allāh's Messenger ﷺ started with me, saying, "I am going to mention to you something, but you should not hasten (to give your reply) unless you consult your parents." He knew that my parents would not order me to leave him. Then he said, "Allāh says:

'O Prophet (Muhammad ﷺ)! Say to your wives...'" (V.33:28,29)

On that I said to him, "Then why should consult I my parents? Verily, I desire Allāh, His Messenger and the home of the Hereafter."

٤٧٨٥ - حَدَّثَنَا أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أبو سَلَمَةَ ابنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ جاءَها حِينَ أَمَرَ اللهُ أَنْ يُخَيِّرَ أَزْواجَه فَبَدَأَ بي رَسُولُ اللهِ ﷺ فَقالَ: «إنِّي ذاكِرٌ لَكِ أَمْراً فَلا عَلَيْكِ أَنْ تَسْتَعجِلي حَتَّى تَسْتأمِري أَبَوَيْكِ»، وَقَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونا يأمُرانِي بِفِراقِهِ. قالَتْ: ثُمَّ قالَ: «إنَّ اللهَ قالَ: ﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل

لِّأَزْوَٰجِكَ﴾» إلى تَمامِ الآيتَينِ. فَقُلْتُ لَه: فَفي أيِّ هٰذا أَسْتأمِرُ أبَوَيَّ؟ فإنّي أُرِيدُ اللهَ وَرَسُولَهُ والدّارَ الآخِرَةَ.

[انظر: ٤٧٨٦]

(٥) بابُ قَوْلِهِ: ﴿وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْآخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾ [٢٩].

وَقالَ قَتادَةُ: ﴿وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ﴾ [٣٤]: القُرآنِ والسُّنَّةِ.

(5) CHAPTER. The Statement of Allāh تعالى: "But if you desire Allāh and His Messenger, and the home of the Hereafter, then verily, Allāh has prepared for *Al-Muhsināt* (good-doers) amongst you an enormous reward." (V.33:29)

Regarding the Verse:

'And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and *Al-Ḥikmah*..." (V.33:34) Qatāda said: *Al-Ḥikmah* means the Qur'ān and the Prophet's *Sunna*.

٤٧٨٦ - وَقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخبَرَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ عائشَةَ زَوْجَ النَّبِيِّ ﷺ قالَتْ: لَمّا أُمِرَ رَسُولُ اللهِ ﷺ بتَخْييرِ أزْواجِهِ بَدَأَ بي فَقالَ: «إنّي ذاكِرٌ لَكِ أمْراً فَلا عَلَيْكِ أنْ لا تَعْجَلي حتَّى تَسْتأمِري أبَوَيْكِ». قالَتْ: وَقَدْ عَلِمَ أنَّ أبَوَيَّ لَمْ يَكونا يأمُرانِي بفِراقِهِ. قالَتْ ثُم قالَ: «إنَّ اللهَ جَلَّ ثَناؤُهُ قالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا﴾ إلى ﴿أَجْرًا عَظِيمًا﴾» قالَتْ: فَقُلْتُ: ففي أيِّ هٰذا أسْتأمِرُ أبَوَيَّ؟ فإنّي أُريدُ اللهَ وَرَسُولَهُ والدّارَ الآخرَةَ. قالَتْ: ثُمّ فَعَلَ أزْواجُ النَّبيِّ

4786. Narrated 'Āishah, the wife of the Prophet ﷺ: When Allāh's Messenger ﷺ was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet ﷺ knew that my parents would not order me to leave him. Then he said, "Allāh تعالى says:

'O Prophet (Muḥammad ﷺ)! Say to your wives: If you desire the life of this world and its glitter... (up to) ... an enormous reward.'" (V.33:28,29)

I said, "Then why should consult I my parents? Verily, I desire Allāh, His Messenger and the home of the Hereafter." Then all the other wives of the Prophet did the same as I did.

ﷺ مثلَ ما فَعَلْتُ.

تابَعَهُ مُوسَى بنُ أَعْيَنَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قال: أخْبرَني أبو سَلَمَةَ. وَقالَ عَبْدُ الرَّزَّاقِ وأبو سُفْيانَ المَعْمرِيُّ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ.

[راجع: ٤٧٨٥]

(٦) بابُ قَوْلِهِ: ﴿وَتُخْفِي فِي نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ﴾ [٣٧]

(6) CHAPTER. The Statement of Allāh تعالى: "And (remember) when you said to him (Zaid bin Ḥāritha رَضِيَ اللهُ عَنْهُ — the freed slave of the Prophet ﷺ) on whom Allāh has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him): 'Keep your wife to yourself and fear Allāh.' But you did hide in yourself (i.e., what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear people (i.e., Muḥammad ﷺ married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him..." (V.33:37)

٤٧٨٧ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثنا مُعَلَّى بنُ مَنْصُورٍ، عَنْ حَمّادِ بنِ زَيْدٍ: حدَّثنا ثابتٌ، عَنْ أَنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ هٰذِهِ الآيَةَ ﴿وَتُخْفِي فِي نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ﴾ نَزَلَتْ في شأنِ زَيْنَبَ ابْنَةِ جَحْشٍ وَزَيْدِ بنِ حارِثَةَ. [انظر: ٧٤٢٠]

4787. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Verse:

"And (remember) when you said to him (Zaid bin Ḥāritha رَضِيَ اللهُ عَنْهُ — the freed slave of the Prophet ﷺ) on whom Allāh has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him): 'Keep your wife to yourself and fear Allāh.' But you did hide in (i.e., what Allāh has already made known to you that He will give her to you in marriage) yourself that which Allāh was about to make manifest..." (V.33:37) was revealed concerning Zainab bint Jaḥsh and Zaid bin Ḥāritha.

(7) CHAPTER. The Statement of Allāh تعالى: "You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again)..." (V.33:51)

4788. Narrated 'Āishah رَضِيَ الله عَنها: I used to look down upon those ladies who had given themselves to Allāh's Messenger ﷺ and I used to say, "Can a lady give herself (to a man)?" But when Allāh revealed:

"You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily) it is no sin on you (to receive her again)..." (V.33:51) I said (to the Prophet ﷺ), "I feel that your Lord hastens in fulfilling your wishes and desires."

4789. Narrated Mu'ādha: 'Āishah رَضِيَ الله عَنها said, "Allāh's Messenger ﷺ used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:

'You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again)...' " (V.33:51)

I asked 'Āishah, "What did you use to say (in this case)?" She said, "I used to say to him, 'If I could deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person than I.' "

(٧) بابُ قَوْلِهِ: ﴿تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُـْٔوِي إِلَيْكَ مَن تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾ [٥١].

قَالَ ابنُ عَبَّاسٍ: ﴿تُرْجِي﴾: تُؤَخِّرُ، أَرْجِهْ: أَخِّرْهُ.

٤٧٨٨ - حدَّثنا زَكَرِيَّا بنُ يَحْيَى: حدَّثَنا أبو أُسامَةَ قالَ: هِشامٌ حدَّثَنا، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أغارُ عَلى اللَّاتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللهِ ﷺ وأقُولُ: أتَهَبُ المَرأَةُ نَفْسَها؟ فَلَمَّا أنزَلَ اللهُ تَعالى ﴿تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُـْٔوِي إِلَيْكَ مَن تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾ قُلْتُ: ما أُرَى رَبَّكَ إلَّا يُسارِعُ في هَوَاكَ. [انظر: ٥١١٣]

٤٧٨٩ - حدَّثنا حِبَّانُ بنُ مُوسَى: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا عاصِمٌ الأحْوَلُ، عَنْ مُعاذَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كانَ يَسْتأذِنُ في يَوْمِ المَرأةِ مِنَّا بَعْدَ أنْ أُنْزِلَتْ هٰذِهِ الآيَةُ ﴿تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُـْٔوِي إِلَيْكَ مَن تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾ فَقُلْتُ لَها: ما كُنْتِ تَقُولِينَ؟ قالَتْ: كُنْتُ أقُولُ لَهُ: إنْ كانَ ذاكَ إلَيَّ فإنِّي لا أُرِيدُ يا رَسُولَ اللهِ أنْ أُوثِرَ عَلَيْكَ أحَداً. تابَعَهُ عَبَّادُ بنُ عَبَّادٍ: سَمِعَ عاصِماً.

(8) CHAPTER. The Statement of Allāh تعالى: "...O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal... (up to) ... Verily! With Allāh that shall be an enormity." (V.33:53)

(٨) **بابُ** قَوْلِهِ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ﴾ إلى قَوْلِهِ: ﴿إِنَّ ذَٰلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا﴾ [٥٣-٥٤]

يُقالُ: ﴿إِنَاهُ﴾: إدْراكُهُ، أنى يأْني أناةً فهُوَ آنٍ ﴿لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾ إذا وَصَفْتَ صِفَةَ المُؤَنَّثِ قُلْتَ: قَرِيبَةً، وَإذَا جَعَلْتَهُ ظَرْفاً وَبَدلاً، وَلَمْ تُرِدِ الصِّفَةَ نَزَعْتَ الهاءَ مِنَ المُؤَنَّثِ. وكَذٰلكَ لَفْظُها في الوَاحِدِ وَالاثْنَينِ والجَمْعُ للذَّكَرِ والأُنْثى.

4790. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! Good and bad persons enter upon you, so I suggest that you order the Mothers of the believers (i.e., your wives) to observe veils."

Then Allāh revealed the Verses of *Al-Ḥijāb*.[1]

٤٧٩٠ - **حدَّثَنا** مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: قُلْتُ: يا رَسُولَ اللهِ، يَدْخُلُ عَلَيْكَ البَرُّ والفاجِرُ، فَلَوْ أمَرْتَ أُمَّهاتِ المُؤْمِنِينَ بالحِجابِ، فأنْزَلَ اللهُ آيَةَ الحِجابِ.

[راجع: ٤٠٢]

4791. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ married Zainab bint Jaḥsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet ﷺ (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others, too, got up except three persons who kept on sitting. The Prophet ﷺ came back in order to enter his house, but he found

٤٧٩١ - **حدَّثَنا** مُحَمَّدُ بنُ عَبْدِ اللهِ الرَّقاشِيُّ: حدَّثَنا مُعْتَمِرُ بنُ سُلَيْمانَ قالَ: سَمِعْتُ أبي يَقُولُ: حدَّثَنا أبُو مِجْلَزٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: لمّا تَزَوَّجَ رَسُولُ اللهِ ﷺ زَيْنَبَ ابْنَةَ جَحْشٍ دَعا القَوْمَ فَطَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ. وَإذَا هُوَ كأنَّهُ يَتَهَيَّأُ لِلْقِيامِ فَلَمْ يَقُومُوا فَلَمّا رَأى

(1) (H. 4790) i.e. The observing of veils (a complete body cover excluding the eyes) by the Muslim women. See chapter No.12 and *Ḥadīth* No.4758 and 4759..

ذٰلِكَ قامَ فَلَمَّا قامَ قامَ مَنْ قامَ وَقَعَدَ ثَلاثَةُ نَفَرٍ، فَجاءَ النَّبِيُّ ﷺ لِيَدْخُلَ فإذَا القَوْمُ جُلُوسٌ، ثُمَّ إنَّهُمْ قامُوا. فانطَلَقْتُ فَجِئْتُ فأخبرْتُ النَّبِيَّ ﷺ أنَّهُمْ قَدِ انْطَلَقُوا فَجاءَ حَتَّى دَخَلَ. فَذَهَبْتُ أدْخُلُ فألْقَى الحِجابَ بَيْنِي وَبَيْنَهُ، فأنْزَلَ اللهُ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ﴾ الآيَة. [انظر: ٤٧٩٢، ٤٧٩٣، ٤٧٩٤، ٥١٥٤، ٥١٦٣، ٥١٦٦، ٥١٦٨، ٥١٧٠، ٥١٧١، ٥٤٦٦، ٦٢٣٨، ٦٢٣٩، ٦٢٧١، ٧٤٢١]

those people still sitting (so he went away again). Then they left, whereupon I set out and went to the Prophet ﷺ to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allāh revealed:

"O you who believe! Enter not the Prophets' houses..." (V.33:53)

٤٧٩٢ - حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ: قالَ أنَسُ بنُ مالكٍ: أنا أعْلَمُ النّاسِ بِهٰذِهِ الآيَةِ آيَةِ الحِجابِ، لمّا أُهْدِيَتْ زَيْنَبُ بنتُ جحشٍ رَضِيَ اللهُ عَنْها إلى رَسُولِ اللهِ ﷺ كانَتْ مَعَهُ في البَيْتِ صَنَعَ طَعاماً، وَدَعا القَوْمَ فَقَعَدُوا يَتَحَدَّثُونَ فَجعَلَ النَّبِيُّ ﷺ يَخْرُجُ ثُمَّ يَرْجِعُ وَهُمْ قُعُودٌ يَتَحَدَّثُونَ فأنْزَلَ اللهُ تعالى ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾ إلى قَوْلِهِ: ﴿مِن وَرَآءِ حِجَابٍ﴾ فَضُرِبَ الحِجابُ وقامَ القَوْمُ. [راجع: ٤٧٩١]

4792. Narrated Anas bin Mālik: I, of all the people know best this verse of *Al-Ḥijāb*. When Allāh's Messenger ﷺ married Zainab bin Jaḥsh رَضِيَ اللهُ عَنْها, she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So, the Prophet ﷺ went out and then returned several times while they were still sitting and talking. So Allāh revealed the Verse:

"O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation... (up to) ... from behind a screen..." (V.33:53)

So the screen was set up and the people went away.

٤٧٩٣ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ بنُ

4793. Narrated Anas رَضِيَ اللهُ عَنْهُ: A wedding banquet of bread and meat was held on the occasion of the marriage of the

Prophet ﷺ to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); they would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allāh's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house, chatting. The Prophet ﷺ left and went towards the dwelling place of 'Āishah and said, "Peace and Allāh's Mercy be on you, O the people of the house!" She replied, "Peace and the Mercy of Allāh be on you, too. How did you find your wife? May Allāh bless you." Then he went to the dwelling places of all his other wives and said to them the same as he said to 'Āishah, and they said to him the same as 'Āishah had said to him. Then the Prophet ﷺ returned and found a group of three persons still in the house, chatting. The Prophet ﷺ was a very shy person, so he went out (for the second time) and went towards the dwelling place of 'Āishah. I do not remember whether I informed him that the people have gone away. So, he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of *Al-Ḥijāb* was revealed.

صُهَيْبٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: بُنِيَ عَلى النَّبِيِّ ﷺ بزَيْنَبَ ابْنَةِ جَحْشٍ بِخُبْزٍ ولَحْمٍ، فأُرْسِلتُ عَلى الطَّعامِ دَاعِياً فَيَجيءُ قَوْمٌ فَيأكُلُونَ ويَخْرُجُونَ، ثُمَّ يجيءُ قَوْمٌ فَيأكُلُونَ ويَخْرُجُونَ فَدَعَوْتُ حتَّى ما أجِدُ أحَداً أدْعُو. فَقُلْتُ: يا نَبِيَّ اللهِ ما أجِدُ أحَداً أدْعوهُ، قالَ: «ارْفَعُوا طَعامَكُمْ» وَبَقِيَ ثَلاثَةُ رَهْطٍ يَتَحَدَّثُونَ في البَيْتِ. فخَرَجَ النَّبِيُّ ﷺ فانْطَلَقَ إلى حُجْرَةِ عائشَةَ، فَقالَ: «السَّلامُ عَلَيكُم أهْلَ البَيْتِ وَرَحْمَةُ اللهِ»، فَقالَتْ: وَعَلَيْكَ السَّلامُ وَرَحْمَةُ اللهِ، كَيْفَ وَجَدْتَ أهْلَكَ؟ بارَكَ اللهُ لكَ. فَتَقَرَّى حُجَرَ نِسائهِ كُلِّهِنَّ يقُولُ لهُنَّ كَمَا يَقُولُ لعائشَةَ وَيَقُلْنَ لَهُ كمَا قالَتْ عائشَةُ. ثُمَّ رَجَعَ النَّبِيُّ ﷺ فإذا ثَلاثَةُ رَهْطٍ في البَيْتِ يَتَحَدَّثُونَ، وكانَ النَّبِيُّ ﷺ شَديدَ الحَياءِ فخَرَجَ مُنْطَلِقاً نَحْوَ حُجْرَةِ عائشَةَ، فَمَا أدْرِي آخْبَرْتُهُ أوْ أُخْبِرَ أنَّ القَوْمَ خَرَجُوا، فَرَجَعَ حتَّى إذَا وَضَعَ رِجْلَهُ في أُسْكُفَّةِ البابِ دَاخِلَةً وأُخْرَى خارِجَةً أرْخَى السِّتْرَ بَيْنِي وَبَيْنَهُ، وأُنْزِلَتْ آيَةُ الحِجابِ.

[راجع: ٤٧٩١]

4794. Narrated Anas رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a *Walīma* banquet). Then he went out to the dwelling

٤٧٩٤ - **حدَّثَنا** إسحاقُ بنُ مَنْصُورٍ: أخبرَنا عَبْدُ اللهِ بنُ بَكْرٍ السَّهْمِيُّ: حدَّثَنا حُمَيْدٌ، عَنْ أنَسٍ

رَضِيَ اللهُ عَنْهُ قالَ: أَوْلَمَ رَسُولُ اللهِ ﷺ حِينَ بَنَىٰ بِزَيْنَبَ ابنةِ جَحْشٍ فأَشْبَعَ النّاسَ خُبْزاً ولَحْماً. ثُمَّ خَرَجَ إلى حُجَرِ أُمَّهاتِ المُؤمِنينَ كَمَا كانَ يَصْنَعُ صَبِيحَةَ بِنائِهِ فَيُسَلِّمُ عَلَيْهِنَّ وَيَدْعُو لَهُنَّ وَيُسَلِّمْنَ عَلَيْهِ وَيَدْعُونَ لَهُ. فَلَمّا رَجَعَ إلى بَيْتِهِ رَأى رَجُلَيْنِ جَرَى بِهِما الحَدِيثُ فَلَمّا رآهُما رَجَعَ عَنْ بَيْتِهِ فَلَما رَأى الرَّجُلانِ نَبِيَّ اللهِ ﷺ رَجَعَ عَنْ بَيْتِهِ وَثَبا مُسْرِعَيْنِ، فَما أَدْرِي أَنا أَخْبَرْتُهُ بِخُرُوجِهِما أَمْ أُخبِرَ فَرَجَعَ حتَّى دَخَلَ البَيتَ وأَرْخَى السِّتْرَ بَيْنِي وَبَيْنَهُ وأُنْزِلَتْ آيَةُ الحِجابِ.

[راجع: ٤٧٩١]

وَقالَ ابنُ أبي مَرْيَمَ: أَخْبَرَنا يَحْيى: حدَّثَنِي حُمَيْدٌ: سَمِعَ أَنَساً عَنِ النَّبِيِّ ﷺ.

places of the Mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet them and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking to each other; and when he saw them, he went out of his house again. When those two men saw Allāh's Messenger ﷺ going out of his house, they quickly got up (and departed). I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him, and the Verse of *Al-Ḥijāb* was revealed.

٤٧٩٥ - حدَّثَني زَكَرِيّا بنُ يَحْيَى: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجَتْ سَوْدَةُ بَعْدَما ضُرِبَ الحِجابُ لِحاجَتِها وكانَتِ امْرأَةً جَسِيمَةً لا تَخْفَى عَلى مَنْ يَعْرِفُها. فَرَآها عُمَرُ بنُ الخَطّابِ فَقالَ: يا سَوْدَةُ، أما وَاللهِ ما تَخْفَيْنَ عَلَيْنا فانْظُري كَيْفَ تَخْرُجِينَ؟ قالَتْ: فانْكَفَأَتْ رَاجِعَةً وَرَسُولُ اللهِ ﷺ في بَيْتِي وَإِنَّهُ لَيَتَعَشَّى وفي يَدِهِ عَرْقٌ،

4795. Narrated 'Āishah رَضِيَ اللهُ عَنْهُما: Sauda (the wife of the Prophet ﷺ) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So, 'Umar bin Al-Khaṭṭāb saw her and said, "O Sauda! By Allāh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out." Sauda returned while Allāh's Messenger ﷺ was in my house taking his supper, and a bone covered with meat was in his hand. She entered and said, "O Allāh's Messenger! I went out to answer the call of nature and 'Umar said to me so-and-so." Then Allāh revealed upon him (the Prophet

ﷺ) and when the state of Revelation was over and the bone was still in his hand as he had not put it down, he said (to Sauda), "You (women) have been allowed to go out for your needs."

فَدَخَلَتْ فَقالَتْ: يا رَسُولَ اللهِ، إنّي خَرَجْتُ لِبَعْضِ حاجَتِي فَقالَ لِي عُمَرُ كَذا وكَذا، قالَتْ: فأَوْحَى اللهُ إلَيْهِ، ثُمَّ رُفِعَ عَنْهُ وَإنَّ العَرْقَ في يَدِهِ ما وَضَعَهُ فَقالَ: «إنَّهُ قَدْ أُذِنَ لَكُنَّ أنْ تَخْرُجْنَ لِحاجَتِكُنَّ». [راجع: ١٤٦]

(9) CHAPTER. The Statement of Allāh تعالى: 'Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything... (up to) ... Verily, Allāh is Ever All-Witness over everything." (V.33:54,55)

(٩) بابُ قَوْلِهِ: ﴿إن تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ﴾ إلى قَوْلِهِ: ﴿شَهِيدًا﴾ [٥٤-٥٥]

4796. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Aflaḥ, the brother of Abī Al-Qu'ais, asked permission to visit me after the order of *Al-Ḥijāb* was revealed. I said, "I will not permit him unless I take permission of the Prophet ﷺ about him, for it was not the brother of Abī Al-Qu'ais but the wife of Abī Al-Qu'ais that nursed me." The Prophet ﷺ entered upon me and I said to him, "O Allāh's Messenger! Aflaḥ, the brother of Abī Al-Qu'ais asked permission to visit me but I refused to permit him unless I took your permission." The Prophet ﷺ said, "What stopped you from permitting him? He is your uncle." I said, "O Allāh's Messenger! The man was not the person who had nursed me, but the woman, the wife of Abī Al-Qu'ais had nursed me." He said, "Admit him, for he is your uncle. *Taribat Yamīnuki* (may your right hand be in dust)". 'Urwa, the subnarrator added: For that 'Āishah used to say, "Consider those things which are illegal because of blood relations as illegal because of the corresponding foster suckling relations."

[See Vol.8, *Ḥadīth* No.6156, and ch. 93.]

٤٧٩٦ - حدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني عُرْوَةُ بنُ الزُّبَيْرِ، أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتِ: اسْتَأذَنَ عَلَيَّ أفْلَحُ أخو أبي القُعَيْسِ بَعْدَما أُنْزِلَ الحِجابُ فَقُلْتُ: لا آذَنُ لَهُ حَتَّى أسْتأذِنَ فِيهِ النَّبِيَّ ﷺ فإنَّ أخاه أبا القُعَيْسِ لَيْسَ هُوَ أرْضَعَنِي وَلٰكِنْ أرْضَعَتْنِي امْرأةُ أبي القُعَيْسِ. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ لَهُ: يا رَسُولَ اللهِ، إنَّ أفْلَحَ أخا أبي القُعَيْسِ اسْتَأذَنَ فأبَيْتُ أنْ آذَنَ حَتَّى أسْتأذِنَكَ، فَقالَ النَّبِيُّ ﷺ: «وَما مَنَعَكِ أنْ تَأْذَنِينَ؟ عَمُّكِ». قُلْتُ: يا رَسُولَ اللهِ إنَّ الرَّجُلَ لَيْسَ هُوَ أرْضَعَنِي ولٰكِنْ أرْضَعَتْنِي امْرأةُ أبي القُعَيْسِ. فَقالَ: «ائْذَنِي لَهُ فإنَّهُ عَمُّكِ، تَرِبَتْ يَمِينُكِ». قالَ عُرْوَةُ: فَلِذٰلِكَ كانَتْ عائِشَةُ تَقُولُ: حَرِّمُوا

مِنَ الرَّضَاعَةِ ما تُحَرِّمونَ مِنَ النَّسَبِ.

[راجع: ٢٦٤٤]

(10) CHAPTER. The Statement of Allāh تعالى:
"Allāh sends His *Ṣalāt* (Graces, Honours, Blessings and Mercy) on the Prophet (Muḥammad ﷺ) and also His angels (ask Allāh to bless and forgive him)..." (V.33:56)

(١٠) بابٌ قَوْلِهِ: ﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ﴾ الآيَةَ [٥٦]

Abū Al-'Āliya said, "Allāh's Blessings (in this Verse) means His Compliments to him before the angels, and the blessings of angels means their invocations."

قالَ أبو العالِيةِ: صَلاةُ اللهِ ثَناؤُهُ عَلَيْهِ عِنْدَ المَلائِكَةِ. وَصَلاةُ المَلائِكَةِ الدُّعاءُ. وَقالَ ابنُ عَبّاسٍ: ﴿يُصَلُّونَ﴾: يُبَرِّكونَ. ﴿لَنُغْرِيَنَّكَ﴾: لَنُسَلِّطَنَّكَ.

4797. Narrated Ka'b bin 'Ujra: It was said, "O Allāh's Messenger! We know how to greet you, but how to send *Ṣalāt* on you?" The Prophet ﷺ said, "Say: *Allāhumma ṣalli 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā ṣallaita 'ala āli Ibrāhīma, Innaka Ḥamīdun Majīd. Allāhumma bārik 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā bārakta 'ala āli Ibrāhīma, Innaka Ḥamīdun Majīd.*"[1]

٤٧٩٧ - حدَّثني سَعيدُ بنُ يَحْيَى: حدَّثنا أبي: حدَّثنا مِسْعَرٌ، عَنِ الحَكَمِ، عَنِ ابنِ أبي لَيْلَى، عَنْ كَعْبِ بنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ، قِيلَ: يا رَسُولَ اللهِ أمّا السَّلامُ عَلَيْكَ فَقَدْ عَرَفْناهُ، فَكَيْفَ الصَّلاةُ عَلَيكَ؟ قالَ: «قُولوا: اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَعَلى آلِ مُحَمَّدٍ، كَما صَلَّيْتَ عَلى آلِ إبْراهِيمَ إنَّكَ حَميدٌ مَجيدٌ، اللَّهُم بارِكْ عَلى مُحَمَّدٍ، وَعَلى آلِ مُحَمَّدٍ، كَما بارَكْتَ عَلى آلِ إبْرَاهِيمَ إنَّكَ حَمِيدٌ مَجِيدٌ». [راجع: ٣٣٧٠]

4798. Narrated Abū Sa'īd Al-Khudrī: We said, "O Allāh's Messenger! (We know) this greeting (to you) but how shall we send *Ṣalāt* on you?" He said, "Say: *Allāhumma ṣalli 'ala Muḥammadin 'ābdika wa rasūlika kamā*

٤٧٩٨ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني ابنُ الهَادِ، عَنْ عَبْدِ اللهِ بنِ خَبّابٍ،

---

(1) (H. 4797) "O Allāh! Send Your *Ṣalāt* (Blessings, Graces, Honours and Mercy) on Muḥammad and his family or the followers of Muhammad ﷺ)as You sent Your *Ṣalāt* (Blessing, Graces, Honours and Mercy) on Ibrāhim's (Abraham) or the followers of Abraham family. O Allāh! Send Your Blessings on Muḥammad and his family as you sent Your Blessings on Ibrāhim's family. You are Praiseworthy, Most Gracious." See Vol. 4, *Ḥadīth* No. 3357; Vol. 8, *Ḥadīth* No.6357, 6358 for details.)

عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: قُلْنا: يا رَسُولَ اللهِ، هٰذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قالَ: «قُولُوا: اللّهُمَّ صَلِّ عَلى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلى آلِ إبْرَاهِيمَ، وبارِكْ على مُحَمَّدٍ وعلى آلِ مُحَمَّدٍ كَمَا بارَكْتَ عَلى إبْرَاهِيمَ».

قالَ أبو صَالِحٍ، عَنِ اللَّيْثِ: «علىٰ مُحَمَّدٍ وَعَلى آلِ مُحَمَّدٍ كَمَا بارَكْتَ عَلى آلِ إبْرَاهِيمَ».

حدَّثنا إبْرَاهِيمُ بنُ حَمْزَةَ: حدَّثنا ابن أبي حازِمٍ والدَّرَاوَرْدِيُّ عَنْ يَزِيدَ، وَقالَ: «كَمَا صَلَّيْتَ عَلى إبراهيمَ، وَبارِكْ عَلى مُحَمَّدٍ وآلِ مُحَمَّدٍ كَمَا بارَكْتَ عَلى إبْرَاهِيمَ وآلِ إبْرَاهِيمَ».

[انظر: ٦٣٥٨]

ṣallaita 'ala āli Ibrāhīma wa bārik 'ala Muḥammadin wa 'ala āli Muḥammadin kamā bārakta 'ala Ibrāhīma."[1] Al-Laith said: " *'Alā Muḥammadin wa 'alā āli Muḥammadin kamā bārakta 'ala āli Ibrāhīma.*" Narrated Ibn Abī Ḥāzim and Ad-Darawardī: Yazīd said, "*Kamā ṣallaita 'ala Ibrāhīma, wa bārik 'ala Muḥammadin wa āli Muḥammadin kamā bārakta 'ala Ibrāhīma wa āli Ibrāhīma.*"[2]

(١١) بابٌ ﴿لَا تَكُونُوا كَالَّذِينَ ءَاذَوْا مُوسَىٰ﴾ [٦٩]

(11) CHAPTER. "Be you not like those who annoyed Mūsa (Moses)." (V.33:69)

٤٧٩٩ - **حدَّثنا** إسحَاقُ بنُ إبْرَاهِيمَ: أخبَرَنا رَوْحُ بنُ عُبادَةَ: حدَّثنا عَوْفٌ، عَنِ الحَسَنِ ومُحَمَّدٍ وخِلاسٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مُوسَى كانَ رَجُلاً حَيِيّاً. وَذٰلِكَ قَوْلُه

4799. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Mūsa (Moses) was a shy man, and that is what the Statement of Allāh تعالى means:

'O you who believe! Be not like those who annoyed Mūsa (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh.'" (V.33:69)

(1) (H. 4798) "O Allāh! Send Your *Ṣalāt* upon Muḥammad, Your slave and Your Messenger, as You sent Your *Ṣalāt* on Ibrāhīm's (Abraham) family or the followers of Abraham, and send Your Blessings upon Muḥammad and his family or the followers of Muhammad ﷺ) as You sent Your Blessings upon Ibrāhīm."

(2) (H. 4798) The same invocation as in *Hadith* No. 4797 and *Hadith* No. 4798 with a little modification in form. Note: *Ṣalāt* from Allāh means (here) His Blessings, Mercy, Graces and Honours, (upon Muḥammad ﷺ).

تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا﴿٦٩﴾﴾». [راجع: ٢٧٨]

[See Vol.4, *Ḥadīth* No.3404 for details]

(٣٤) سورة سبأ

(34) SŪRAT SABĀ' (Sheba)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

يُقالُ ﴿مُعَٰجِزِينَ﴾: مُسابِقينَ. ﴿بِمُعْجِزِينَ﴾ [الأنعام: ١٣٤]: بِفائِتِينَ. معاجِزِيَّ: مُسَابِقيَّ، ﴿سَبَقُوٓا۟﴾ [الأنفال: ٥٩]، فاتُوا. ﴿ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ﴾: لا يَفُوتُونَ. ﴿يَسْبِقُونَآ﴾: يُعْجِزونا. قَوْلُهُ: ﴿بِمُعْجِزِينَ﴾: بفائِتِينَ، وَمَعْنى ﴿مُعَٰجِزِينَ﴾ مُغالِبينَ. يُرِيدُ كُلُّ وَاحِدٍ مِنْهُما أنْ يُظْهِرَ عَجْزَ صَاحِبِهِ. ﴿مِعْشَارَ﴾: عُشرَ. يُقَالُ الأُكُلُ: الثَّمَرُ. ﴿بَٰعِدْ﴾ وَبَعِّدْ واحِدٌ. وَقالَ مُجَاهِدٌ: ﴿لَا يَعْزُبُ﴾: لا يغيبُ. ﴿سَيْلَ ٱلْعَرِمِ﴾: السُّدُّ، ماءٌ أحْمَرُ أرْسَلَهُ في السُّدِّ فَشَقَّهُ وَهَدَمَهُ وَحَفَرَ الوَادِيَ فارتَفَعَتا عَنِ الجَنْبَتَيْنِ وَغابَ عَنْهُما الماءُ فَيَبِسَتا وَلَمْ يَكُنِ الماءُ الأحْمَرُ مِنَ السُّدِّ وَلٰكِنْ كانَ عَذَاباً أرْسَلَهُ اللهُ عَلَيْهِمْ مِنْ حَيْثُ شاءَ. وَقالَ عَمْرُو بنُ شُرَحْبِيلَ: ﴿ٱلْعَرِمِ﴾: المُسَنَّاةُ بلَحْنِ أهْلِ اليَمَنِ.

وَقالَ غَيرُهُ: ﴿ٱلْعَرِمِ﴾: الوَادي. ﴿سَٰبِغَٰتٍ﴾: الدُّرُوعُ. وَقالَ مُجَاهِدٌ: (يُجَازَى): يُعَاقَبُ. ﴿أَعِظُكُم بِوَٰحِدَةٍ﴾: بِطَاعَةِ اللهِ. ﴿مَثْنَىٰ وَفُرَٰدَىٰ﴾: وَاحِدٌ وَاثْنَينِ. ﴿ٱلتَّنَاوُشُ﴾: الرَّدُّ مِنَ الآخِرَةِ إلى الدُّنْيا. ﴿وَبَيْنَ مَا يَشْتَهُونَ﴾: مِنْ مالٍ أَوْ وَلَدٍ أَوْ زَهْرَةٍ. ﴿بِأَشْيَاعِهِم﴾: بِأَمْثَالِهِمْ. وَقالَ ابنُ عَبّاسٍ: (كالجوابِي): كالجَوْبَةِ مِنَ الأَرْضِ. الخَمْطُ: الأَرَاكُ. والأَثْلُ: الطَّرْفاءُ. ﴿ٱلْعَرِمِ﴾: الشَّديدُ.

(١) **بابٌ** ﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ قَالُوا۟ ٱلْحَقَّ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ﴾ [٢٣]

(1) CHAPTER. "...So much so that when fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.'" (V.34:23).

٤٨٠٠ - **حدَّثنا** الحُمَيْدِيُّ: حدَّثنا سُفْيان: حدَّثنا عَمْرٌو قالَ: سَمِعْتُ عِكْرِمَةَ يقُول: سَمِعْتُ أبا هُرَيْرَةَ يَقُول: إنَّ نَبِيَّ اللهِ ﷺ قال: «إذَا قَضَى اللهُ الأَمْرَ في السَّماءِ ضَرَبَتِ المَلائكَةُ بأَجْنِحَتِها خُضْعاناً لِقَوْلِهِ كأنَّهُ سِلْسِلَةٌ عَلى صَفْوانٍ فإذَا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا: ماذَا قالَ رَبُّكُمْ؟ قالُوا لِلّذي قالَ: الحَقَّ، وَهُوَ العَلِيُّ الكَبِير. فَيَسْمَعُها مُسْتَرِقُ السَّمْعِ مُسْتَرِقُو السَّمْعِ هٰكَذَا بَعْضُه فَوْقَ بَعْضٍ - وَصَفَهُ سُفْيانُ بِكَفِّهِ فحَرَفَها

4800. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Prophet ﷺ said, "When Allāh decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His Saying, which sounds like chains being dragged on rock. And when the (state of) fear is banished from their (angels') hearts they (angels) say, 'What is it that your Lord has said?' They say: 'The truth, and He is the Most High, the Most Great.' (V.34:23) Then the stealthy listeners (devils) hear this order and these stealthy listeners are like this, one over the other, (Sufyān, a subnarrator demonstrated that by holding his hand upright and separating the fingers). A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that who

وَبَدَّدَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ الكَلِمَةَ فَيُلْقِيها إلى مَنْ تَحْتَه ثُمَّ يُلْقِيها الآخَرُ إلى مَنْ تَحْتَه حتَّى يُلْقِيَها عَلى لِسانِ السَّاحِرِ أَوِ الكاهِنِ. فَرُبَّما أَدْرَكَ الشِّهابُ قَبْلَ أَنْ يُلْقِيَها، وَرُبَّما أَلْقاها قَبْلَ أَنْ يُدْرِكَهُ فَيَكْذِبُ مَعَها مِائَةَ كَذْبَةٍ فَيُقالُ: أَلَيْسَ قَدْ قالَ لَنا يَوْمَ كَذَا وكَذَا: كَذَا وكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الكَلِمَةِ الّتي سُمِعَتْ مِنَ السَّماءِ».
[راجع: ٤٧٠١]

is below him, till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e., magician) tell such and such a thing on such and such date?" So that magician is said to have told the truth because of the Statement which has been heard from the heavens."

(٢) **بابٌ** ﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ﴾ [٤٦]

(2) CHAPTER. "...He (Muhammad ﷺ) is only a warner to you in face of a severe torment." (V.34:46)

٤٨٠١ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا مُحَمَّدُ بنُ خازِمٍ: حدَّثَنا الأَعْمَشُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَعِدَ النَّبِيُّ ﷺ الصَّفا ذاتَ يَوْمٍ فَقالَ: «يا صَباحاهْ»، فاجْتَمَعَتْ إلَيْهِ قُرَيْشٌ، قالُوا: ما لَكَ؟ قال: «رَأَيْتُم لَوْ أَخْبَرْتُكُمْ أَنَّ العَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ أَما كُنْتُمْ تُصَدِّقُوني؟» قالُوا: بَلى، قالَ: «فإنّي نَذيرٌ لَكُمْ بَينَ يَدَيْ عَذَابٍ شَديدٍ». فَقالَ أبو لَهَبٍ: تَبّاً لَكَ، أَلِهٰذا جَمَعْتَنا؟ فأَنْزَلَ اللهُ ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ﴾. [راجع: ١٣٩٤]

4801. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: One day the Prophet ﷺ ascended Aṣ-Ṣafā mountain and said, "*Yā Ṣabāḥāh!*"(1) All the Quraish gathered round him and said, "What is the matter?" He said, "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said, "I am a warner to you in face of a terrible punishment." On that Abū Lahab said, "May you perish! Is it for this thing that you have gathered us?" So Allāh revealed:

"Perish the two hands of Abū Lahab!..." (V.111:1)

(1) (H. 4801) An expression used for calling to assemble because of an emergency.

(35) *SŪRAT FĀTIR* or *AL-MALĀ'IKA* (The Originator of Creation, or The Angels)

(٣٥) سورة الملائكة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

No *Ahadīth* are mentioned here.

القِطْمِيرُ: لِفافَةُ النَّواةِ. ﴿مُثْقَلَةٌ﴾: مُثَقَّلَةٌ. وَقالَ غَيرُهُ: ﴿ٱلْحَرُورُ﴾ بالنّهارِ مَعَ الشّمْسِ. وَقالَ ابنُ عَبّاسٍ: الحَرُورُ باللّيْلِ. والسَّمُومُ بالنّهارِ. ﴿وَغَرَابِيبُ سُودٌ﴾: أشَدُّ سَوَاداً، الغِرْبِيبُ:

(36) *SŪRAT YĀ-SĪN*

(٣٦) سورة يسٓ

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجَاهِدٌ: ﴿فَعَزَّزْنَا﴾: شَدَّدْنا. ﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ﴾: وَكانَ حَسْرَةً عَلَيْهِمُ اسْتِهْزَاؤُهُمْ بالرُّسُلِ. ﴿أَن تُدْرِكَ ٱلْقَمَرَ﴾: لا يَسْتُرُ ضَوْءُ أحَدِهِما ضَوْءَ الآخَرِ، وَلا يَنْبَغي لهُما ذٰلكَ، ﴿سَابِقُ ٱلنَّهَارِ﴾: يَتطالَبانِ حَثِيثَينِ. ﴿نَسْلَخُ﴾: نُخْرِجُ أحَدَهُما مِنَ الآخَرِ ويَجْرِي كُلُّ وَاحِدٍ مِنْهُما مِنْ مِثْلِهِ مِنَ الأنْعامِ. ﴿فَكِهُونَ﴾: مُعْجَبُونَ. ﴿جُندٌ مُّحْضَرُونَ﴾ عِنْدَ الحِسابِ. وَيُذْكَرُ عَنْ عِكْرِمَةَ: ﴿ٱلْمَشْحُونِ﴾: المُوقَرُ. وَقالَ ابنُ عَبّاسٍ: ﴿طَٰٓئِرُكُمْ﴾: مَصَائبُكمْ. ﴿يَنسِلُونَ﴾: يَخْرُجُونَ. ﴿مَّرْقَدِنَا﴾:

مَخْرَجنا. ﴿أَحْصَيْنَٰهُ﴾: حَفِظْناهُ. ﴿مَكَانَتِهِمْ﴾ وَمَكانُهمْ وَاحدٌ.

(١) بابُ قَوْلِهِ: ﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَاۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾﴾ [٣٨].

(1) CHAPTER. Allāh's Statement: "And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing." (V.36:38)

٤٨٠٢ - حَدَّثَنا أبو نُعَيْمٍ: حدَّثَنا الأعْمَشُ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنْ أبيهِ، عَنْ أبي ذَرٍّ رَضِيَ الله عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في المَسْجِدِ عِنْدَ غُرُوبِ الشَّمْسِ فقالَ: «يا أبا ذَرٍّ، أتَدْرِي أيْنَ تَغْرُبُ الشَّمْسُ؟» قُلْتُ: الله وَرَسُولُه أعْلَمُ، قالَ: «فإنَّها تَذْهَبُ حتَّى تَسْجُدَ تَحْتَ العَرْشِ، فَذلكَ قَوْلُه تَعالَى: ﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَاۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾﴾». [راجع: ٣١٩٩]

4802. Narrated Abū Dhar: Once, I was with the Prophet ﷺ in the mosque at the time of sunset. The Prophet ﷺ said, "O Abū Dhar! Do you know where the sun sets?" I replied, "Allāh and His Messenger know better." He said, "It goes and prostrates underneath (Allāh's) Throne; and that is Allāh's Statement:

'And the sun runs on its fixed course for a term (appointed). And that is the Decree of the All-Mighty, the All-Knowing'" (V.36:38)

٤٨٠٣ - حَدَّثَنا الحُمَيْدِيُّ: حدَّثَنا وكيعٌ: حدَّثَنا الأعْمَش، عَنْ إبْرَاهيمَ التَّيْميِّ، عَنْ أبيهِ، عَنْ أبي ذَرٍّ قالَ: سألْتُ النَّبِيَّ ﷺ عَنْ قَوْلِهِ تَعالى: ﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَاۚ﴾ قالَ: «مُسْتَقَرُّها تَحْتَ العَرْشِ».

[راجع: ٣١٩٩]

4803. Narrated Abū Dhar: I asked the Prophet ﷺ about the Statement of Allāh:

"And the sun runs on its fixed course for a term (appointed)..." (V.36:38)

He said, "Its course in underneath (Allāh's) Throne." (See H. 3199)

(37) *SŪRAT AṢ-ṢĀFFĀT*
(Those ranged in Ranks)

(٣٧) سورة الصافات

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿وَيَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ﴾ مِنْ كُلِّ مَكانٍ ﴿وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ، دُحُورًا﴾ يُرْمَون. ﴿وَاصِبٌ﴾: دائمٌ. ﴿لَّازِبٍ﴾: لازِمٌ. ﴿تَأْتُونَنَا عَنِ الْيَمِينِ﴾: يَعْني الحَقَّ، الكُفّارُ تَقُولُهُ للشَّيْطانِ. ﴿غَوْلٌ﴾: وَجَعُ بَطْنٍ. ﴿يُنزَفُونَ﴾: لا تَذْهَبُ عُقُولُهُمْ. ﴿قَرِينٌ﴾: شَيْطانٌ. ﴿يُهْرَعُونَ﴾: كَهَيْئَةِ الهَرْوَلَةِ. ﴿يَزِفُّونَ﴾: النَّسَلانُ في المَشْيِ. ﴿وَبَيْنَ الْجِنَّةِ نَسَبًا﴾: قالَ كُفّارُ قُرَيْشٍ: المَلائِكَةُ بَناتُ اللهِ، وأُمَّهاتُهُمْ بناتُ سَرَواتِ الجِنِّ. وَقالَ اللهُ تَعالى: ﴿وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ﴾ سَتُحْضَرُونَ لِلْحِسابِ. وَقالَ ابنُ عَبّاسٍ: ﴿لَنَحْنُ الصَّافُّونَ﴾: المَلائكَةُ. ﴿صِرَاطِ الْجَحِيمِ﴾: سَواءِ الجَحِيم وَوَسَطِ الجَحِيم. ﴿لَشَوْبًا﴾: يُخْلَطُ طَعامُهُمْ، وَيُساطُ بالحَمِيمِ. ﴿مَّدْحُورًا﴾: مَطْرُوداً. ﴿بَيْضٌ مَّكْنُونٌ﴾: اللُّؤْلُؤُ المَكْنُونُ. ﴿وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾﴾ يُذْكَرُ بِخَيرٍ. وَيُقالُ ﴿يَسْتَسْخِرُونَ﴾: يَسْخَرُونَ. ﴿بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ﴾: رَبّاً. ﴿الْأَسْبَابُ﴾: السَّماء.

(1) CHAPTER. The Statement of Allāh تعالى: "And, verily, Yūnus (Jonah) was one of the Messengers." (V.37:139)

(١) **باب** قَوْلِهِ: ﴿وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ﴾ [١٣٩]

4804. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Nobody has the right to be better than [Yūnus (Jonah)] Ibn Matta."

٤٨٠٤ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما يَنْبَغي لأحَدٍ أنْ يَكُونَ خَيراً مِن ابنِ مَتَّى».

[راجع: ٣٤١٢]

4805. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "He who says that I am better than Yūnus (Jonah) bin Matta, tells a lie."

٤٨٠٥ - **حدَّثني** إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ: حدَّثَني أبي، عَنْ هِلالِ بنِ عَلِيٍّ مِنْ بني عامِرِ بنِ لُؤَيٍّ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ قالَ: أنا خَيرٌ مِنْ يُونُسَ بنِ مَتَّى؛ فَقَدْ كَذَبَ».

[راجع: ٣٤١٥]

(38) SŪRAT ṢĀD

(٣٨) سورة صٓ

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

4806. Narrated Al-'Awwām: I asked Mujāhid regarding the prostration in *Sūrat Ṣād*. He said, "Ibn 'Abbās was asked the same question and he said, 'They are those whom Allāh had guided. So follow their guidance...'" (V.6:90)

Ibn 'Abbās used to perform a prostration (on reading this *Sūrah*). (See H. 3421)

٤٨٠٦ - **حدَّثنا** مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنِ العَوَّامِ قالَ: سألْتُ مُجاهِداً عَنِ السَّجْدَةِ في صٓ قالَ: سُئِلَ ابنُ عَباسٍ فَقالَ: ﴿أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ [الأنعام: ٩٠] وكانَ ابنُ عَبّاس يَسْجُدُ فِيها. [راجع: ٣٤٢١]

4807. Narrated Al-'Awwām: I asked Mujāhid regarding the prostration in *Sūrat*

٤٨٠٧ - **حدَّثني** مُحَمَّدُ بنُ عَبْدِ

اللهِ: حدَّثنا مُحَمَّدُ بنُ عُبَيْدٍ الطّنافِسِيُّ، عَنِ العَوَّامِ قالَ: سألْتُ مُجاهِداً عَنْ سَجْدَةِ صَ فَقالَ: سألْتُ ابنَ عَبّاسٍ: مِنْ أيْنَ سَجَدْتَ؟ فَقالَ: أوَ ما تَقْرأُ: ﴿وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ﴾ ﴿أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُۖ فَبِهُدَىٰهُمُ ٱقْتَدِهْۗ﴾ فَكانَ داوُدُ ممّنْ أُمِرَ نَبِيُّكُمْ ﷺ أنْ يَقْتَديَ بِهِ. فَسَجَدَهَا داوُدُ فَسَجَدَها رَسُولُ اللهِ ﷺ. [راجع: ٣٤٢١]

Ṣād. He said, "I asked Ibn 'Abbās, 'What evidence makes you prostrate?' He said, "Don't you recite:

'And among his progeny, Dāwūd (David) and Sulaimān (Solomon)... (V.6:84). They are those whom Allāh had guided. So follow their guidance.' (V.6:90)

So Dāwūd (David) was the one of those Prophets whom Prophet (Muḥammad ﷺ) was ordered to follow. Dāwūd (David) عَلَيْهِ السَّلامُ prostrated, so Allāh's Messenger (Muḥammad ﷺ) performed this prostration too."

﴿عُجَابٌ﴾: عَجِيبٌ. (القِطُّ): الصَّحيفَةُ. هُوَ هاهُنا صَحِيفَةُ الحَسَناتِ وَقالَ مُجاهِدٌ: ﴿فِي عِزَّةٍ﴾: مُعازِّينَ. ﴿ٱلْمِلَّةِ ٱلْآخِرَةِ﴾: مِلَّةُ قُرَيْشٍ. الاخْتِلاقُ: الكَذِبُ. ﴿ٱلْأَسْبَٰبُ﴾: طُرُقُ السَّماءِ في أبْوَابِها. ﴿جُندٌ مَّا هُنَالِكَ مَهْزُومٌ﴾: يَعْني قُرَيْشاً. ﴿قَرْنٍ فَنَادَوا﴾: القُرُونُ الماضِيَةُ. ﴿فَوَاقٍ﴾: رُجُوعٍ. ﴿قِطَّنَا﴾: عَذابَنا. ﴿أَتَّخَذْنَٰهُمْ سِخْرِيًّا﴾: أحَطْنا بِهِمْ. ﴿أَتْرَابٌ﴾: أمْثالٌ. وَقالَ ابنُ عَبّاسٍ: ﴿ٱلْأَيْدِ﴾: القُوَّةُ في العِبادَةِ. ﴿ٱلْأَبْصَٰرِ﴾: البَصَرُ في أمْرِ اللهِ. ﴿حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّي﴾: مِنْ ذِكْرٍ. ﴿فَطَفِقَ مَسْحًا﴾: يَمْسَحُ أعْرافَ الخَيْلِ وَعَراقِيبَها. ﴿ٱلْأَصْفَادِ﴾: الوَثاقِ.

(١) بابُ قَوْلِهِ: ﴿وَهَبْ لِي مُلْكًا لَّا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ﴾ [٣٥]

(1) CHAPTER. The Statement of Allāh تعالى: "He (Solomon) said: "My Lord! Forgive me. And bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower." (V.38:35)

4808. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Last night a demon from the jinn came to me (or the Prophet ﷺ said, a similar sentence) to disturb my *Ṣalāt* (prayer), but Allāh gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the statement of my brother Sulaimān (Solomon):

'And bestow upon me a kingdom such as shall not belong to any other after me...'" (V.38:35) The narrator added: Then he (the Prophet ﷺ) dismissed him, rejected.

٤٨٠٨ - حدَّثَنا إسحاقُ بنُ إبْراهيمَ: حدَّثنا رَوْحٌ وَمُحمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ عِفْرِيتاً مِنَ الجِنِّ تَفَلَّتَ عَلَيَّ البارِحَةَ - أوْ كَلِمَةً نَحْوَها - لِيَقْطَعَ عَلَيَّ الصَّلاةَ فأمْكَنَني اللهُ مِنْهُ وأرَدْتُ أنْ أرْبِطَهُ إلى سارِيَةٍ مِنْ سَوارِي المَسْجِدِ حتَّى تُصْبِحُوا وَتَنْظُرُوا إلَيْهِ كُلُّكُمْ فَذَكَرْتُ قَوْلَ أخي سُلَيْمانَ: ﴿رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ﴾» قالَ رَوْحٌ: فَرَدَّهُ خاسِئاً. [راجع: ٤٦١]

(2) CHAPTER. The Statement of Allāh تعالى: "...Nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist)." (V.38:86)

(٢) بابُ قَوْلِهِ: ﴿وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾ [٨٦]

4809. Narrated Masrūq: We came upon 'Abdullāh bin Mas'ūd and he said, "O people! If somebody knows something, he can say it, but if he does not know it, he should say, "Allāh knows better, for it is an aspect of knowledge to say about something which one does not know, 'Allāh knows better.' Allāh عَزَّ وَجَلَّ said to His Prophet ﷺ:

'Say (O Muḥammad ﷺ): No wage do I ask of you for this (the Qu'rān) nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).' (V.38:86)

"Now I will tell you about *Ad-Dukhān* (the smoke), Allāh's Messenger ﷺ invited the Quraish to embrace Islām, but they delayed in their response. So he said, 'O Allāh! Help me against them by sending on them seven

٤٨٠٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحى، عَنْ مَسْرُوقٍ قالَ: دَخَلْنا عَلى عَبْدِ اللهِ بنِ مَسْعُودٍ قالَ: يا أيُّها النّاسُ مَنْ عَلِمَ شَيْئاً فَلْيَقُلْ بهِ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلِ: اللهُ أعْلَمُ، فإنَّ مِنَ العِلْمِ أنْ يَقُولَ لِمَا لا يَعْلَمُ: اللهُ أعْلَمُ، قالَ اللهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾﴾ وَسأُحَدِّثُكُمْ عَنِ الدُّخانِ. إنَّ رَسُولَ اللهِ ﷺ دَعا قُرَيْشاً إلى الإسلامِ فأبْطَؤُوا عَلَيْهِ

years (of drought-famine) like those seven (years of drought) of Yūsuf (Joseph).' So the drought (famine) years overtook them and everything was destroyed till they ate dead animals and skins. People started imagining to see smoke between them and the sky because of severe hunger. Allāh عَزَّ وَجَلَّ said:

'Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people. This is a painful torment.' (V.44:10,11)

"(So they invoked Allāh, saying) 'Our Lord! Remove the torment from us, really we shall become believers. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them? Then they had turned away from him (Messenger Muḥammad ﷺ) and said: He is one (Muḥammad ﷺ) taught (by a human being), a madman? Verily, We shall remove the torment for a while. Verily! You will revert (to disbelief).'" (V.44:12-15)

(It was asked of 'Abdullāh), "Will the punishment be removed on the Day of Resurrection?" 'Abdullāh said, "The punishment was removed from them for a while but they reverted to disbelief, so Allāh destroyed them on the day (of the battle) of Badr. Allāh تعالى said:

'On the Day when We shall seize you with the greatest grasp (punishment). Verily, We will exact retribution.'" (V.44:16)

فقالَ: «اللَّهُمَّ أعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ»، فأَخَذَتْهُمْ سَنَةٌ فَحَصَّتْ كُلَّ شَيْءٍ حتَّى أكَلُوا المَيْتَةَ والجُلُودَ حتَّى جَعَلَ الرَّجُلُ يَرَى بَيْنَهُ وَبَيْنَ السَّماءِ دُخاناً مِنَ الجُوعِ. قالَ اللهُ عَزَّ وَجَلَّ: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ۝١٠ يَغْشَى ٱلنَّاسَ هَـٰذَا عَذَابٌ أَلِيمٌ ۝١١﴾ قالَ: فَدَعَوْا ﴿رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ۝١٢ أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ۝١٣ ثُمَّ تَوَلَّوْا۟ عَنْهُ وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ ۝١٤ إِنَّا كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَآئِدُونَ ۝١٥﴾ [الدخان: ١٢-١٥] أَفَيُكْشَفُ العَذَابُ يَوْمَ القِيامَةِ؟ قالَ: فَكُشِفَ ثُمَّ عادوا في كُفْرِهِمْ فأَخَذَهُمُ اللهُ يَوْمَ بَدْرٍ، قالَ اللهُ تَعالى: ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ ۝١٦﴾ [الدخان: ١٦]. [راجع: ١٠٠٧]

(39) SŪRAT AZ-ZUMAR (The Groups)

(٣٩) سورة الزمر

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهدٌ: ﴿يَتَّقِى بِوَجْهِهِۦ﴾: يُجَرُّ عَلى وَجْهِهِ في النّارِ وَهُوَ قَوْلُه تَعالى: ﴿أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ﴾. ﴿ذِى عِوَجٍ﴾ لَبْسٍ. ﴿وَرَجُلًا سَلَمًا لِّرَجُلٍ﴾: صالِحاً. ﴿وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ﴾: بالأوْثانِ، (خَوَّلْنا): أعْطَيْنا. ﴿وَٱلَّذِى جَآءَ بِٱلصِّدْقِ﴾: القُرآن ﴿وَصَدَّقَ بِهِۦٓ﴾: المُؤمن يَجيء يَوْمَ القيامَةِ وَقالَ غَيْرُهُ: ﴿مُتَشَٰكِسُونَ﴾، الرَّجل الشَّكِس: العَسِر، لا يَرْضى بالإنْصافِ. ﴿وَرَجُلًا سَلَمًا﴾. وَيُقالُ: سالِماً: صالِحاً. ﴿ٱشْمَأَزَّتْ﴾: نَفَرَتْ. ﴿بِمَفَازَتِهِمْ﴾ مِنَ الفَوْزِ. ﴿حَآفِّينَ﴾: أطافُوا بِهِ، مُطِيفينَ بِحَفافَيْهِ: بِجَوانِبِهِ. ﴿مُتَشَٰبِهًا﴾ لَيْسَ مِنَ الاشْتِباهِ وَلٰكِنْ يُشْبِه بَعْضُه بَعْضاً في التَّصْديقِ.

(1) CHAPTER. The Statement of Allāh تعالى: Say: "O *'Ibādi* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh..." (V.39:53)

(١) **بابُ قَوْلِهِ**: ﴿يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾ الآيَة [٥٣]

4810. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Some *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness

٤٨١٠ - **حدَّثني** إبْراهِيمُ بنُ مُوسَى: أخْبرَنا هِشامُ بنُ يُوسُفَ: أنَّ

ابنَ جُرَيْجٍ أخبرَهُمْ: قالَ يَعْلَى: إنَّ سَعيدَ بنَ جُبَيرٍ أخبرَه عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ ناساً مِنْ أهلِ الشِّرْكِ كانُوا قَدْ قَتَلُوا وأكْثَروا، وَزَنَوْا وأكْثَروا فأتَوْا مُحَمَّداً ﷺ فقالُوا: إنَّ الذي تَقُولُ وَتَدْعُو إلَيْهِ لحَسَنٌ لَوْ تُخْبِرُنا أنَّ لِمَا عَمِلْنا كَفّارَةً فَنَزَلَ ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ﴾ وَنَزَلَ ﴿قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾ [الزمر: ٥٣]

of Allāh and in His Messenger Muḥammad ﷺ), who committed murders in great number and committed illegal sexual intercourse excessively, came to Muḥammad ﷺ and said, "O Muḥammad! Whatever you say and invite people to, is good; but we wish if you could inform us whether we can make an expiation for our (past evil) deeds."

So the following Divine Verses were revealed: "And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse..." (V.25:68)

And there was also revealed:

"Say: O *Ibādī* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh..." (V.39:53)

(٢) بابُ قَوْلِهِ: ﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾ [٦٧]

(2) CHAPTER. The Statement of Allāh تعالى: "They made not a just estimate of Allāh such as is due to Him..." (V.39:67)

٤٨١١ - حدَّثَنا آدمُ: حدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ حَبْرٌ مِنَ الأحْبارِ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا مُحَمَّدُ، إنّا نَجِدُ أنَّ اللهَ يَجْعَلُ السَّمٰوَاتِ عَلى إصْبَعٍ، والأرَضِينَ عَلى إصْبَعٍ، والشَّجَرَ عَلى إصْبَعٍ، وَالماءَ والثَّرَى عَلى إصْبَعٍ، وسائرَ الخَلائقِ عَلى إصْبَعٍ. فَيَقُولُ: أنا المَلِكُ. فَضَحِكَ النَّبِيُّ ﷺ حتَّى بَدَتْ نَواجِذُهُ تَصْدِيقاً لِقَوْلِ الحَبْرِ. ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ

4811. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A (Jewish) rabbi came to Allāh's Messenger ﷺ and he said, "O Muḥammad! We learn that Allāh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.'" Thereupon the Prophet ﷺ smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then Allāh's Messenger ﷺ recited:

"They made not a just estimate of Allāh such as is due to Him. (V.39:67).

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾. [انظر: ٧٤١٤، ٧٤١٥، ٧٤٥١، ٧٥١٣]

(٣) **باب** قوله: ﴿وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ﴾ [٦٧]

(3) CHAPTER. The Statement of Allāh تعالى: "...And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand..." (V.39:67)

٤٨١٢ - حدَّثنا سعيدُ بنُ عُفَيرٍ قالَ: حدَّثني اللَّيْثُ قالَ: حدَّثني عَبْدُ الرَّحْمٰنِ ابنُ خالدِ بنِ مُسافِرٍ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ: أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَقْبِضُ اللهُ الأرْضَ وَيَطْوِي السَّماوَاتِ بِيَمِينِهِ ثُمَّ يَقُولُ: أنا المَلِكُ، أيْنَ مُلُوكُ الأرْضِ؟». [انظر: ٦٥١٩، ٧٣٨٢، ٧٤١٣]

4812. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Allāh will grasp the whole (planet of) earth, (by His Hand) and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'"

(٤) **باب** قوله: ﴿وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ﴾ الآية [٦٨]

(4) CHAPTER. The Statement of Allāh تعالى: "And the Trumpet will be blown, and all who are in the heavens and all who are on earth will swoon away, except him whom Allāh wills..." (V.39:68)

٤٨١٣ - حدَّثني الحَسَنُ: حدَّثنا إسْماعِيلُ بنُ خَلِيلٍ: أخبرَنا عَبْدُ الرَّحِيمِ، عَنْ زَكَرِيَّا ابنِ أبي زائدَةَ، عَنْ عامِرٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إنِّي أوَّلُ مَنْ يَرْفَعُ رَأْسَهُ بَعْدَ النَّفْخَةِ الآخِرَةِ، فإذا أنا بِمُوسَى مُتَعَلِّقٌ بالعَرْشِ فَلا أدْرِي أكَذٰلِكَ كانَ أمْ بَعْدَ النَّفْخَةِ؟». [راجع: ٢٤١١]

4813. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I will be the first to raise my head after the second blowing of the Trumpet and will see Mūsa (Moses) holding (or clinging to) the Throne (of Allāh), and I will not know whether he had been in that state all the time or after the blowing of the Trumpet."

٤٨١٤ - حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ قالَ: سَمِعْتُ أبا صالحٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «ما بَينَ النَّفْخَتَينِ أرْبَعُونَ». قالُوا: يا أبا هُرَيْرَةَ، أرْبَعُونَ يَوماً؟ قالَ: أبَيْتُ، قالَ: أرْبَعُونَ سَنَةً؟ قالَ: أبَيْتُ، قالَ: أرْبَعُونَ شَهْراً؟ قالَ: أبَيْتُ «وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإنْسانِ إلَّا عَجْبَ ذَنَبِهِ فِيهِ يُرَكَّبُ الخَلْقُ».

[انظر: ٤٩٣٥]

4814. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abū Hurairah! Forty days?" I refused to reply. They said, Forty years?" I refused to reply and added: "Everything of a human body will waste away or perish or decay except the last coccyx bone (of the tail) and from that bone Allāh will reconstruct the human body."

(٤٠) سورة المؤمن

(40) SŪRAT GHĀFIR or *AL-MŪ'MIN* (The Forgiver or The Believer)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ مُجاهِدٌ: ﴿حمٓ ①﴾ مَجازُها مَجازُ أوائِلِ السُّوَرِ وَيُقالُ: بَلْ هوَ اسْمٌ؛ لقَوْلِ شُرَيْحِ بنِ أبي أوْفى العَبْسِيِّ:

يُذَكِّرُني حامِيمَ والرُّمْحُ شاجِرٌ
فَهَلَّا تَلا حامِيمَ قَبْلَ التَّقَدُّمِ؟

﴿ٱلطَّوْلِ﴾: التَّفَضُّلُ، ﴿دَاخِرِينَ﴾: خاضِعينَ. وَقالَ مُجاهِدٌ: ﴿إِلَى ٱلنَّجَوٰةِ﴾: الإيمانُ. ﴿لَيْسَ لَهُۥ دَعْوَةٌ﴾: يَعْني الوَثَن. ﴿يُسْجَرُونَ﴾: تُوقَدُ بِهِمُ النّارُ. ﴿تَمْرَحُونَ﴾: تَبْطَرُونَ. وكانَ العلاءُ بنُ زِيادٍ يُذَكِّرُ النّارَ، فَقالَ

رَجُلٌ: لِمَ تُقنِّطُ النّاسَ؟ قالَ: وأنا أقْدِرُ أنْ أُقَنِّطَ النّاسَ، وَاللهُ عَزَّ وَجَلَّ يَقُولُ: ﴿يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾ وَيَقُولُ: ﴿وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ﴾ وَلٰكِنَّكُمْ تُحِبُّونَ أنْ تُبَشَّرُوا بالجَنَّةِ عَلى مَساوِي أعْمالِكُمْ، وإنَّما بَعَثَ اللهُ مُحَمَّداً ﷺ مُبَشِّراً بالجَنَّةِ لِمَنْ أطاعَهُ، وَمُنْذِراً بالنّارِ لِمَنْ عَصاهُ.

4815. Narrated 'Urwa bin Az-Zubair: I asked 'Abdullāh bin 'Amr bin Al-'Āṣ to inform me of the worst thing *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) had done to Allāh's Messenger ﷺ. He said: "While Allāh's Messenger ﷺ was performing *Ṣalāt* (prayer) in the courtyard of the Ka'bah, 'Uqba bin Abī Mu'aiṭ came and seized Allāh's Messenger ﷺ by the shoulder and twisted his garment round his neck and throttled him severely. Abū Bakr came and seized 'Uqba's shoulder and threw him away from Allāh's Messenger ﷺ and said, "Would you kill a man because he says: 'My Lord is Allāh,' and has come to you with clear signs (proofs) from your Lord?" (V.40:28)

٤٨١٥ - **حدَّثَنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا الوَليدُ بنُ مُسْلِمٍ: حدَّثَنا الأوْزاعيُّ قالَ: حدَّثَني يَحْيَى بنُ أبي كَثيرٍ: حدَّثَني مُحَمَّدُ بنُ إبْراهِيمَ التَّيْميُّ: حدَّثَني عُرْوَةُ بنُ الزُّبَيرِ قالَ: قُلْتُ لِعَبْدِ اللهِ بنِ عَمرِو بنِ العاصِ: أخْبِرْني بأشَدِّ ما صَنَعَ المُشْرِكونَ برَسُولِ اللهِ ﷺ، قالَ: بَيْنا رَسُولُ اللهِ ﷺ يُصَلِّي بِفِناءِ الكَعْبَةِ إذْ أقْبَلَ عُقْبَةُ بنُ أبي مُعَيْطٍ فأخَذَ بِمَنْكِبِ رَسُولِ اللهِ ﷺ وَلَوَى ثَوْبَهُ في عُنُقِهِ فَخَنَقَهُ خَنْقاً شَديداً. فأقْبَلَ أبو بَكْرٍ، فأخَذَ بِمَنْكِبِهِ وَدَفَعَ عَنْ رَسُولِ اللهِ ﷺ وَقالَ: ﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ﴾ [٢٨].

[راجع: ٣٦٧٨]

(41) *SŪRAT ḤĀ MĪM AS SAJDAH* (The Prostration) or *SŪRAT-FUṢṢILAT*

(They are explained in detail)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(٤١) سورة حمٓ السجدة

بسم الله الرحمٰن الرحيم

Sa'īd said: A man said to Ibn 'Abbās, "I find in the Qur'ān certain things which seem to me contradictory, for example Allāh says:-

'...There will be no kinship among them that Day, nor will they ask of one another.' (V.23:101) (yet He says:) 'And they will turn to one another and question one another.' (V.37:27)

'...But they will never be able to hide a single fact from Allāh.' (V.4:42) [Yet He reports what *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ will say:] '...By Allāh, our Lord, we were not those who joined others in worship with Allāh.' (V.6:23) According to this Verse, they will hide some facts.

Allāh says:

'Or is the heaven that He constructed?... (up to) ... He spread the earth.' (V.79: 27-30) In this Verse He mentions the creation of the heavens before the creation of the earth. Then He says: 'Say (O Muḥammad ﷺ): 'Do you verily, disbelieve in Him Who created the earth in two Days... (up to) ...willingly.' (V.41:9-11) So He mentions in this Verse the creation of the earth before the heavens. And He says: '...Verily, Allāh is Oft-Forgiving, Most Merciful.' (V.4:23) '...Allāh is Ever Most Powerful, All-Wise.' (V.4:56) '...Allāh is Ever All-Hearer, All-Seer.' (V.4:58) This seems to be something that was and has passed."

Then Ibn 'Abbās answered, " 'There will be no relationship between them.' That is on the first blowing of the Trumpet. 'And so the

وَقالَ طاوُسٌ، عَنِ ابنِ عَبّاسٍ ﴿ٱئْتِيَا طَوْعًا أَوْ كَرْهًا﴾: أعْطِيا ﴿قَالَتَآ أَتَيْنَا طَآئِعِينَ﴾: أعْطَيْنا.

وَقالَ المِنْهَالُ، عَنْ سَعيدٍ قالَ: قالَ رَجُلٌ لِابنِ عَبّاسٍ: إنِّي أجد في القُرآنِ أشْياءَ تَخْتَلِفُ عَلَيَّ، قالَ ﴿فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ﴾ ﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٧﴾﴾ ﴿وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا﴾ ﴿رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾ فَقَدْ كَتَمُوا في هٰذِهِ الآيَةِ، وَقالَ: ﴿أَمِ ٱلسَّمَآءُ بَنَىٰهَا﴾ إلى قَوْلِهِ: ﴿دَحَىٰهَآ﴾ فَذَكَرَ خَلْقَ السَّماءِ قَبْلَ خَلْقِ الأرْضِ، ثُمَّ قالَ: ﴿أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ﴾ إلى ﴿طَآئِعِينَ﴾ فَذَكَرَ في هٰذِهِ خَلْقَ الأرْضِ قَبْلَ السَّماءِ. وَقالَ تَعالَى: ﴿وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾ ﴿عَزِيزًا حَكِيمًا﴾ ﴿سَمِيعًا بَصِيرًا﴾ فكأنه كانَ ثُمَّ مَضَى. فَقالَ: ﴿فَلَآ أَنسَابَ بَيْنَهُمْ﴾ في النَّفْخَةِ الأُولى، ثُمَّ يُنْفَخُ في الصُّورِ ﴿فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ﴾ ﴿فَلَآ أَنسَابَ بَيْنَهُمْ﴾ عِنْدَ ذٰلِكَ وَلا يَتَساءَلونَ. ثُمَّ في النَّفْخَةِ الآخِرَةِ

Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon, away except him whom Allāh wills..." (V.39:68) Then 'there will be no relationship between them, and at that time one will not ask another. Then, when the Trumpet will be blown for the second time, they will turn to one another and question one another.'

As for His Statement: '...We were not who joined others in worship with Allāh.' 'But they will not be able to hide a single fact from Allāh.' Allāh will forgive the sins of those who were sincere in their worship, whereupon *Al-Mushrikūn* will say (to each other), 'Come, let's say we never worshipped others besides Allāh.' But their mouths will be sealed and their hands will speak (the truth). At that time it will be evident that no speech can be concealed from Allāh, and those who disbelieved and disobeyed the Messenger ﷺ will wish that they were burried in the earth, but they will never be able to hide a single fact from Allāh. (V.4:42).

Allāh created the earth in two days and then created the heavens, then He turned towards the heavens and gave it perfection in two (other) days. Then he spread the earth, and its spreading means the bringing of water and pasture out of it. He then created the mountains, the camels and the hillocks and whatever is in between them (the earth and the heaven) in two (other) days. That is the meaning of Allāh's saying: 'He spread it.' And His Saying: 'And He created the earth in two days.' So the earth and whatever is on it, was created in four days; and the heavens were created in two days.

(Concerning His Saying:) 'And Allāh is Oft-Forgiving.' He named Himself like that (so the naming has passed) but the contents of His Saying is still valid, for if Allāh ever

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ﴿٢٧﴾﴾ وأمّا قَوْلُهُ: ﴿مَا كُنَّا مُشْرِكِينَ﴾ ﴿وَلَا يَكْتُمُونَ اللَّهَ﴾ فإنَّ الله يَغْفِرُ لأَهْلِ الإِخْلاصِ ذُنُوبَهُمْ. وقالَ المُشْرِكُونَ: تَعالَوْا نَقُولُ: لَمْ نَكُنْ مُشْرِكِينَ، فخُتِمَ عَلى أَفْوَاهِهِمْ فَتَنْطِقُ أَيْدِيهِمْ، فَعِنْدَ ذٰلِكَ عُرِفَ أنَّ اللهَ لا يُكْتَمُ حديثاً، وَعِنْدَهُ ﴿يَوَدُّ الَّذِينَ كَفَرُوا﴾ الآيَةَ. وَخَلَقَ الأَرْضَ في يَوْمَيْنِ ثُمَّ خَلَقَ السَّماءَ، ثُمَّ اسْتَوَى إِلى السَّماءِ فَسَوَّاهُنَّ في يَوْمَيْنِ آخَرَيْنِ، ثُمَّ دَحا الأَرْضَ. ودَحْوُها أنْ أَخْرَجَ مِنْها الماءَ والمَرْعَى. وَخَلَقَ الجِبالَ والجِمالَ والآكامَ وَما بَيْنَهُما في يَوْمَيْنِ آخَرَيْنِ، فَذٰلِكَ قَوْلُهُ: ﴿دَحَاهَا﴾. وَقَوْلُهُ: ﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾ فَجُعِلَتِ الأَرْضُ وَما فِيها مِنْ شَيْءٍ في أَرْبَعَةِ أيّامٍ، وَخُلِقَتِ السَّمٰوَاتُ في يَوْمَيْنِ. ﴿وَكَانَ اللَّهُ غَفُورًا﴾ سَمَّى نَفْسَهُ ذٰلِكَ، وذلِكَ قولُهُ، أيْ لَمْ يَزَلْ كذلكَ فإنَّ الله لَمْ يُرِدْ شَيْئاً إلَّا أصابَ بِهِ الَّذي أرادَ، فَلا يَخْتَلِفْ عَلَيْكَ القُرآنُ، فإنَّ كُلاً مِنْ عِنْدِ اللهِ. حَدَّثَنِيهِ يُوسُفُ بنُ عَدِيٍّ: حَدَّثَنا عُبَيْدُ اللهِ بنُ عَمْرٍو، عَنْ زَيْدِ بنِ أبي أُنَيْسَةَ، عَنِ المِنْهالِ بِهٰذا. وقالَ مُجاهِدٌ ﴿لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾ مَحْسُوبٍ. ﴿أَقْوَاتَهَا﴾:

أَرْزاقَها. ﴿فِي كُلِّ سَمَآءٍ أَمْرَهَا﴾ مِمّا أَمَرَ بِهِ. ﴿نَّحِسَاتٍ﴾: مَشَايِيمَ. ﴿وَقَيَّضْنَا لَهُمْ قُرَنَآءَ﴾ قَرَنَّاهُمْ بِهِمْ ﴿تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ﴾ عِنْدَ المَوْتِ. ﴿ٱهْتَزَّتْ﴾ بالنَّباتِ ﴿وَرَبَتْ﴾: ارْتَفَعَتْ. مِنْ ﴿أَكْمَامِهَا﴾: حِينَ تَطْلُعُ ﴿لَيَقُولَنَّ هَٰذَا لِي﴾: أَيْ بعملي أنا مَحْقوقٌ بِهٰذا. وَقالَ غَيْرُهُ: ﴿سَوَآءً لِّلسَّآئِلِينَ﴾ قَدَّرَها سَواءً ﴿فَهَدَيْنَٰهُمْ﴾ دَلَلْناهُمْ عَلى الخَيرِ والشَّرِّ، كَقَوْلِهِ: ﴿وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ﴾ (١٠) وكَقَوْلِهِ: ﴿هَدَيْنَٰهُ ٱلسَّبِيلَ﴾ والهُدَى الذي هُوَ الإِرْشادُ بِمَنْزِلَةِ أَسْعَدْناهُ، مِنْ ذٰلِكَ قَوْلُهُ: ﴿أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ ﴿يُوزَعُونَ﴾: يُكَفُّونَ، ﴿مِّنْ أَكْمَامِهَا﴾: قِشْرُ الكُفُرَّى هي الكُمُّ. وَقالَ غَيْرُهُ: وَيُقَالُ لِلعِنَبِ إِذا خَرَجَ أيضاً كَافُور وكُفُرَّى ﴿وَلِيٌّ حَمِيمٌ﴾: القَرِيبُ. ﴿مِّن مَّحِيصٍ﴾: حاصَ عَنْهُ: حادَ عَنْهُ. ﴿مِرْيَةٍ﴾ وَمُرْيَةٌ وَاحِدٌ: أي امْتِرَاءٌ. وَقالَ مُجاهِدٌ: ﴿ٱعْمَلُواْ مَا شِئْتُمْ﴾: الوَعِيدُ. وَقالَ ابنُ عَبّاس: ﴿بِٱلَّتِي هِيَ أَحْسَنُ﴾ الصَّبْرُ عِنْدَ الغَضَبِ وَالعَفْوُ عِنْدَ الإِساءَةِ فإِذَا فَعَلُوهُ عَصَمَهُمُ اللهُ وخَضَعَ لَهُمْ عَدُوُّهُمْ ﴿كَأَنَّهُۥ وَلِيٌّ حَمِيمٌ﴾.

wants to do something, He surely fulfils what He wants. So you should not see contradiction in the Qur'ān, for all of it is from Allāh."

(١) **بابُ قَوْلِهِ:** ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ

(1) CHAPTER. The Statement of Allāh تعالى: "And you have not been hiding yourself (in

the world), lest your ears, and your eyes, and your skins should testify against you..." (V.41:22)

4816. Narrated Ibn Mas'ūd (regarding) the Verse:

"And you have not been hiding yourself, lest your ears, and your eyes and your skins should testify against you..." (V.41:22)

While two persons from Quraish and their brother-in-law from Thaqīf (or two persons from Thaqīf and their brother-in-law from Quraish) were in a house, they said to each other, "Do you think that Allāh hears our talks?" Some said, "He hears a portion thereof" Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was revealed:

"And you have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you..." (V.41:22).

(2) CHAPTER. The Statement of Allāh تعالى: "And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!" (V.41:23)

4817. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: There gathered near the House (i.e., the Ka'bah) two Quraishī persons and a person from Thaqīf, or two pesons from Thaqīf and one from Quraish, and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allāh hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a hidden low voice." The third said, "If He can hear when we talk

أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَٰرُكُمْ﴾ الآيَةَ [٢٢]

٤٨١٦ - حدَّثنا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ رَوْحِ بنِ القاسِمِ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ أَبي مَعْمَرٍ، عَنِ ابنِ مَسْعودٍ ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ﴾ الآيَةَ، كانَ رَجُلانِ مِنْ قُرَيْشٍ وَخَتَنٌ لَهما مِنْ ثَقِيفٍ، أَوْ رَجُلانِ مِنْ ثَقِيفٍ وَخَتَنٌ لَهُما مِنْ قُرَيْشٍ في بَيْتٍ، فَقالَ بَعْضُهُمْ لِبَعْضٍ: أَتَرَوْنَ أَنَّ اللهَ يَسْمَعُ حدِيثَنا؟ قالَ بَعْضُهُمْ: يَسْمَعُ بَعْضَهُ، وَقالَ بَعْضُهُمْ: لَئِنْ كانَ يَسْمَعُ بَعْضَهُ لَقَدْ يَسْمَعُ كُلَّهُ، فَأُنْزِلَتْ ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَٰرُكُمْ﴾ الآيَةَ. [انظر: ٤٨١٧، ٧٥٢١]

(٢) بابٌ: ﴿وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ﴾ [٢٣]

٤٨١٧ - حدَّثنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا مَنْصُورٌ، عَنْ مُجاهِدٍ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: اجْتَمَعَ عِنْدَ البَيْتِ قُرَشِيّانِ وَثَقَفِيٌّ، أَوْ ثَقَفِيّانِ وَقُرَشِيٌّ كَثِيرَةٌ شَحْمُ بُطُونِهِمْ، قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ. فَقالَ أَحَدُهُمْ: أَتُرَوْنَ أَنَّ اللهَ

in a loud voice, then He can also hear when we speak in a low voice." Then Allāh, the Honourable, the Majestic revealed:

"And you have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you..." (V.41:22)

يَسْمَعُ ما نَقُولُ؟ قال الآخَرُ: يَسْمَعُ إنْ جَهَرْنا وَلا يَسْمَعُ إنْ أخْفَيْنا. وَقالَ الآخَرُ: إنْ كانَ يَسْمَعُ إذَا جَهَرْنا فإنَّهُ يَسْمَعُ إذَا أخْفَيْنا. فأنْزَلَ اللهُ عز وجَلَّ ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَـٰرُكُمْ وَلَا جُلُودُكُمْ﴾ الآيَةَ.

وكانَ سُفْيانُ يُحدِّثُنا بِهٰذَا فَيَقُولُ: حدَّثَنا مَنْصُورٌ أوِ ابنُ أبي نَجيحٍ أوْ حُمَيْدٌ أحَدُهُمْ أوِ اثْنانِ مِنْهُمْ ثُمَّ ثَبَتَ عَلى مَنْصُورٍ وَتَرَكَ ذٰلكَ مِراراً غَيرَ وَاحِدَةٍ. [راجع: ١٤٧٥، ٤٨١٦]

CHAPTER. The Statement of Allāh تعالى: "Then if they bear (the torment) patiently, then the Fire is the home for them....." (V.41:24)

قَوْلُهُ: ﴿فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ﴾ الآيَة [٢٤]

حدَّثَنا عَمْرُو بنُ عَليّ: حدَّثَنا يَحْيَى: حدَّثَنا سُفْيانُ قالَ: حدَّثَني مَنْصُورٌ، عَنْ مُجاهِدٍ، عَنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ بنَحْوِهِ.

(42) SŪRAT ḤĀ MĪM 'AIN SĪN QĀF or *SŪRAT ASH-ASHŪRĀ*, (The Consultation)

(٤٢) سورة حم عسق

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ: ﴿عَقِيمًا﴾: الَّتي لا تَلِدُ. ﴿رُوحًا مِّنْ أَمْرِنَا﴾: القُرْآنُ. وَقالَ مُجَاهِدٌ: ﴿يَذْرَؤُكُمْ فِيهِ﴾ نَسْلٌ بَعْدَ نَسْلٍ. ﴿لَا حُجَّةَ بَيْنَنَا﴾: لا خُصُومَةَ بَيْنَنا وَبَيْنَكُم. ﴿مِن طَرْفٍ خَفِيٍّ﴾: ذَليلٍ.

وَقَالَ غَيْرُهُ: ﴿فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ﴾: يَتَحَرَّكْنَ وَلا يَجْرِينَ في البَحْرِ. ﴿شَرَعُوا۟﴾: ابْتَدَعُوا.

(١) بَابُ قَوْلِهِ: ﴿إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ [٢٣]

٤٨١٨ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بنِ مَيْسَرَةَ قالَ: سَمِعْتُ طاوُساً، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ تَعالَى عَنْهُما: أَنَّهُ سُئِلَ عَنْ قَوْلِهِ: ﴿إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ فَقالَ سَعِيدُ بنُ جُبَيرٍ: قُرْبَى آلِ مُحَمَّدٍ ﷺ. فَقالَ ابنُ عَبَّاسٍ: عَجِلْتَ، إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا كانَ لَهُ فِيهِمْ قَرابَةٌ، فَقالَ: «إِلَّا أَنْ تَصِلُوا ما بَيْنِي وَبَيْنَكُمْ مِنَ القَرابَةِ». [راجع: ٣٤٩٧]

(1) CHAPTER. The Statement of Allāh تعالى: "...Except to be kind to me for my kinship with you..." (V.42:23)

4818. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that he was asked (regarding):

"...Except to be kind to me for my kinship with you..." (V.42:23) Sa'īd bin Jubair (who was present then) said, "It means here (to show what is due for) the relatives of Muḥammad ﷺ." On that Ibn 'Abbās said: You have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet ﷺ had relatives therein. The Prophet ﷺ said, "I do not want anything from (you) except to be kind to me for my kinship with you."

(٤٣) سورة حمٓ الزخرف

(43) SŪRAT (ḤĀ MĪM) AZ-ZUKHRUF (The Gold Adornments)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿عَلَىٰٓ أُمَّةٍ﴾: عَلى إِمامٍ ﴿وَقِيلِهِۦ يَٰرَبِّ﴾، تَفْسِيرُهُ: أَيَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَنَجْواهُمْ وَلا نَسْمَعُ قِيلَهُمْ. وَقالَ ابنُ عَبَّاسٍ: ﴿وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً﴾: لَوْلا أَنْ جَعَلَ النَّاسَ كُلَّهُمْ كُفَّاراً لَجَعَلْتُ لِبُيُوتِ الكُفَّارِ ﴿سُقُفًا

مِّن فِضَّـةٍ وَمَعَارِجَ﴾ مِنْ فِضَّةٍ وَهِيَ
دَرَجٌ وَسُـرُرُ فِـضَّـةٍ. ﴿مُقْرِنِينَ﴾:
مُطِيقِينَ. ﴿ءَاسَفُونَا﴾: أَسْخَطُونا.
﴿يَعْشُ﴾: يَعْمَى. وَقالَ مُجاهِدٌ
﴿أَفَنَضْرِبُ عَنكُمُ الذِّكْرَ﴾ أَيْ
تُكَذِّبُونَ بالقُرْآنِ ثُمَّ لا تُعاقَبُونَ عَلَيْهِ
﴿وَمَضَى مَثَلُ الْأَوَّلِينَ﴾ سُنَّةُ الأَوَّلِينَ.
﴿مُقْرِنِينَ﴾: يَعْنِي الإِبِلَ والخَيْلَ
والبِغالَ. ﴿يُنَشَّؤُا فِي الْحِلْيَةِ﴾:
الجَوَارِي جَعَلْتُمُوهُنَّ لِلرَّحْمٰنِ وَلَداً،
فَكَيْفَ تَحْكُمُونَ؟ ﴿لَوْ شَاءَ الرَّحْمَنُ مَا
عَبَدْنَاهُم﴾: يَعْنُونَ الأَوْثانَ، يَقُولُ اللهُ
تَعالى: ﴿مَا لَهُم بِذَلِكَ مِنْ عِلْمٍ﴾
الأَوْثانُ إِنَّهُمْ لا يَعْلَمُونَ. ﴿فِي
عَقِبِهِ﴾: وَلَدِهِ. ﴿مُقْتَرِنِينَ﴾: يَمْشُونَ
مَعاً. ﴿سَلَفًا﴾: قَوْمُ فِرْعَونَ سَلَفاً
لِكُفَّارِ أُمَّةِ مُحَمَّدٍ ﷺ. ﴿وَمَثَلًا﴾:
عِبْرَةً. ﴿يَصِدُّونَ﴾: يَضِجُّونَ.
﴿مُبْرِمُونَ﴾: مُجْمِعُونَ. ﴿أَوَّلُ
الْعَابِدِينَ﴾: أَوَّلُ المُؤمِنينَ. وَقَالَ غَيْرُهُ
﴿إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ﴾ العَرَبُ
تَقُولُ: نَحْنُ مِنْكَ البَرَاءُ والخَلاءُ،
الوَاحِدُ وَالاثْنانِ والجَميعُ مِنَ المُذَكَّرِ
وَالمُؤنَّثِ، يُقالُ فِيهِ: بَرَاءٌ، لأَنهُ
مَصْدَرٌ. وَلَوْ قالَ: بَرِيءٌ، لَقِيلَ في
الاثْنَينِ: بَرِيئانِ، وفي الجَمِيعِ:
بَرِيؤُن. وَقَرأَ عَبْدُ اللهِ إِنَّني بَرِيءٌ
بالياءِ. والزُّخْرُفُ: الذَّهَبُ. ﴿مَلَائِكَةً

فِي ٱلْأَرْضِ يَخْلُفُونَ﴾: يَخْلُفُ بَعْضُهُمْ بَعْضاً.

(١) بابٌ قَوْلِهِ: ﴿وَنَادَوْا۟ يَـٰمَـٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّـٰكِثُونَ ۝٧٧﴾ [٧٧]

(1) CHAPTER. The Statement of Allāh تعالى: "And they will cry: 'O *Mālik* (Keeper of Hell)! Let your Lord make an end of us' He will say, 'Verily, you shall abide forever.'" (V.43:77)

٤٨١٩ - حدّثنا حَجّاجُ بنُ مِنْهالٍ: حدَّثنا سُفْيانُ بنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ صَفْوانَ بنِ يَعْلَى، عَنْ أبيهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرأُ عَلَى المِنْبَرِ ﴿وَنَادَوْا۟ يَـٰمَـٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾.

وَقالَ قَتادَةُ: ﴿وَمَثَلًا لِّلْـَٔاخِرِينَ﴾: عِظَةً لِمَنْ بَعْدَهُمْ. وَقالَ غَيرُهُ: ﴿مُقْرِنِينَ﴾: ضابِطِينَ، يُقالُ: فُلانٌ مُقْرِنٌ لِفُلانٍ: ضابِطٌ لَهُ. والأكْوابُ: الأبارِيقُ الَّتي لا خَراطِيمَ لَها، وَقالَ قَتادَةُ ﴿فِىٓ أُمِّ ٱلْكِتَـٰبِ﴾ جُمْلَةِ الكِتابِ أصلِ الكِتابِ، ﴿أَوَّلُ ٱلْعَـٰبِدِينَ﴾: أيْ ما كانَ فأنا أوَّلُ الآنِفِينَ وهُما لُغَتانِ، رَجُلٌ عابِدٌ وَعَبِدٌ. وَقَرأَ عَبْدُ الله: وَقالَ الرَّسُول يا رَبِّ، وَيُقالُ: أوَّلُ العابِدينَ: الجاحِدِينَ مِنْ عَبِدَ يَعْبَدُ.

[راجع: ٣٢٣٠]

4819. Narrated Ya'la: I heard the Prophet ﷺ reciting while he was on the pulpit:

"They will cry, 'O *Mālik* (Keeper of Hell)! Let your Lord make an end of us...'" (V.43:77)

(٢) بابٌ: ﴿أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ۝٥﴾

(2) CHAPTER. "Shall we then (warn you not and) take away the Reminder (this Qur'ān) from you, because you are a people *Musrifun*."[1] (V.43:5)

---

(1) (Chap. 2) *Musrifūn*: These who transgress the limits, as sinners, polytheists, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.

مُشْرِكِينَ، وَاللهِ لَوْ أَنَّ هٰذَا القُرْآنَ رُفِعَ حَيْثُ رَدَّهُ أَوَائِلُ هٰذِهِ الأُمَّةِ لَهَلَكُوا، ﴿فَأَهْلَكْنَآ أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ﴾: عُقُوبَةُ الأَوَّلِينَ: (جُزءاً): عِدْلاً.

And the Statement of Allāh تعالى:

'Then we destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them)'. (V.43:8)

(٤٤) سورة حمٓ الدخان

(44) SŪRAT (ḤĀ MĪM) AD-DUKHĀN
(The Smoke)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿رَهْوًا﴾ طَرِيقاً يابِساً وَيُقالُ: رَهواً سَاكتاً عَلى عِلْمٍ. ﴿عَلَى ٱلْعَٰلَمِينَ﴾، عَلى مَنْ بَينَ ظَهْرَيْهِ. ﴿فَٱعْتِلُوهُ﴾: ادفَعُوهُ. ﴿وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ﴾ أَنْكَحْناهُمْ حُوراً عِيناً يَحارُ فِيها الطَّرْفُ. وَيُقَالُ أَنْ تَرْجُمُونَ: القَتْلَ. ورهواً: ساكِناً. وَقالَ ابنُ عَبّاسٍ: ﴿كَٱلْمُهْلِ﴾: أَسْوَدُ كمُهْلِ الزَّيْتِ. وَقالَ غَيرُهُ: ﴿تُبَّعٍ﴾: مُلُوكُ اليَمَنِ، كُلُّ وَاحِدٍ مِنْهُمْ يُسَمّى تُبَّعاً لأنّهُ يَتْبَعُ صَاحِبَهُ. والظِّلُّ يُسَمَّى تُبَّعاً لأنّهُ يَتْبَعُ الشَّمْسَ.

(١) **بابٌ** ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ [١٠]

﴿فَٱرْتَقِبْ﴾: فانْتَظِرْ.

(1) CHAPTER. The Statement of Allāh تعالى: "Then wait you for the Day when the sky will bring forth a visible smoke." (V.44:10)

٤٨٢٠ - **حَدَّثَنَا** عَبْدَانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قالَ: مَضَى

4820. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Five (things) have passed, i.e., the smoke, the defeat of the Romans, the splitting of the moon, *Al-Baṭsha* (the defeat of the infidels in the battle of Badr)

خَمْسٌ: الدُّخانُ، والرُّومُ، والقَمَرُ، والبَطْشَةُ، واللِّزَامُ. [راجع: ١٠٠٧]

and *Al-Lizām* (the punishment).[1]

(٢) بابٌ ﴿يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ﴾ [١١]

(2) CHAPTER. "Covering the people, this is a painful torment." (V.44:11)

٤٨٢١ - حدَّثنا يَحْيَى: حدَّثنا أبو مُعاوِيَةَ، عَنِ الأعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ اللهِ: إنَّما كانَ هٰذَا لأنَّ قُرَيْشاً لمّا اسْتَعْصَوْا عَلى النَّبِيِّ ﷺ دَعا عَلَيْهِمْ بسِنِينَ كَسِنِي يُوسُفَ، فأصابَهُمْ قَحْطٌ وَجَهْدٌ حتَّى أكَلُوا العِظامَ فجَعَلَ الرَّجُلُ يَنْظُرُ إلى السَّماءِ فَيرَى ما بَيْنَهُ وَبَيْنَها كَهَيْئَةِ الدُّخانِ مِنَ الجَهْدِ. فأنْزَلَ اللهُ تَعالى ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ۝ يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ﴾ قالَ: فأُتِيَ رَسُولُ اللهِ ﷺ فَقِيلَ: يا رَسُولَ اللهِ، اسْتَسْقِ اللهَ لِمُضَرَ فإنَّها قَدْ هَلَكَتْ، قالَ: «لِمُضَرَ؟ إنَّكَ لَجَرِيءٌ»، فاسْتَسْقَى فَسُقُوا. فنَزَلَتْ ﴿إِنَّكُمْ عَآئِدُونَ﴾ فَلَمَّا أصابَتْهُمُ الرَّفاهِيَةُ عادُوا إلى حالِهِمْ حِينَ أصابَتْهُمُ الرَّفاهِيَةُ فأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ﴾ قالَ: يَعْنِي يَوْمَ بَدْرٍ. [راجع: ١٠٠٧]

4821. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: It (i.e.,, the imagined smoke) was because, when the Quraish refused to obey the Prophet ﷺ, he invoked Allāh to afflict them with years of drought (famine) similar to those of (Prophet) Yūsuf (Joseph); and so they were stricken with drought and severe (hunger) exhaustion so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of severe (hunger) exhaustion.

So Allāh تعالى revealed:

"Then wait you for the Day when the sky will bring forth a visible smoke covering the people; this is a painful torment." (V.44:10,11)

Then someone (Abū Sufyān) came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Invoke Allāh to send rain for the tribes of Muḍar as they are on the verge of destruction." On that the Prophet ﷺ said (astonishingly), "(Shall I invoke Allāh) for the tribes of Muḍar? Verily, you are a brave man!" But the Prophet ﷺ prayed for rain and it rained for them. Then the Verse was revealed:

"Verily! you will revert (to disbelief)." (V.44:15)

(When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allāh تعالى revealed:

"On the Day when We shall seize you with the greatest seizure (punishment). Verily,

(1) (H. 4820) See *Ḥadīth* No. 4767 & No. 4774.

We will exact retribution." (V.44:16)

The narrator said, "That was the day of the battle of Badr."

(3) CHAPTER. The Statement of Allāh تعالى: "(They will say) Our Lord! Remove the torment from us, really we shall become believers!" (V.44:12)

(٣) **بابُ قَوْلِهِ تَعالى:** ﴿رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ [١٢]

4822. Narrated 'Abdullāh: It is an aspect of knowledge that, when you do not know something, you say: 'Allāh knows better.' Allāh said to his Prophet ﷺ:

"Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur'ān), nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist)." (V.38:86)

When the Quraish troubled and stood against the Prophet ﷺ, he said, "O Allāh! Help me against them by sending on them seven years (of drought-famine) like the seven (years of drought) of Yūsuf (Joseph)." So they were afflicted with a year of drought (famine) during which they ate bones and dead animals because of too much suffering, and one of them would see something like smoke between him and the sky because of (hunger) exhaustion. Then they said:

"Our Lord! Remove the torment from us, really we shall become believers." (V.44:12)

And then it was said (to the Prophet ﷺ by Allāh), "If We remove it from them they will revert." So the Prophet ﷺ invoked his Lord, Who removed the punishment from them, but later they reverted (to heathenism), whereupon Allāh punished them on the day of the battle of Badr, and that is what Allāh's Statement indicates:

"Then wait for the Day that the sky will bring forth a visible smoke... (up to) ...Verily, We will exact retribution." (V.44:10-16)

٤٨٢٢ - حدَّثَنا يَحْيَى: حدَّثَنا وَكِيعٌ، عَنِ الأعمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: دَخَلْتُ عَلى عَبْدِ اللهِ فَقالَ: إنَّ مِنَ العِلْمِ أنْ تَقُولَ لِمَا لا تَعْلَمُ: اللهُ أعْلَمُ، إنَّ اللهَ قالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾ إنَّ قُرَيْشاً لَمّا غَلَبُوا النَّبِيَّ ﷺ وَاسْتَعْصَوْا عَلَيْهِ قالَ: «اللَّهُمَّ أعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ»، فأخَذَتْهُمْ سَنَةٌ أكَلُوا فِيها العِظامَ وَالمَيْتَةَ مِنَ الجَهْدِ حتى جَعَلَ أحَدُهُمْ يَرَى ما بَيْنَهُ وَبَينَ السَّماء كَهَيْئَةِ الدُّخانِ مَنَ الجُوعِ. قالُوا: ﴿رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ﴾. فَقِيلَ لَهُ: إنْ كَشَفْنا عَنْهُمْ عادُوا، فَدَعا رَبَّهُ فَكَشَفَ عَنْهُم فَعادُوا فانْتَقَمَ اللهُ مِنْهُمْ يَوْمَ بَدْرٍ. فَذٰلك قَوْلُهُ: ﴿يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ إلى قَوْله جَلَّ ذِكْرُهُ: ﴿إِنَّا مُنتَقِمُونَ﴾. [راجع: ١٠٠٧]

(٤) **باب** ﴿أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾﴾

الذِّكْرُ والذِّكْرَى واحِدٌ [١٣].

(4) CHAPTER. "How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly, has already come to them?" (V.44:13)

٤٨٢٣ - **حدَّثنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا جَرِيرُ بنُ حازِمٍ، عَنِ الأعمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: دَخَلْتُ عَلى عَبدِ الله ثُمَّ قالَ: إنَّ رَسُولَ الله ﷺ لَمَّا دَعا قُرَيْشاً كَذَّبُوهُ واسْتَعْصَوْا عَلَيْه: فقالَ: «اللّهُمْ أعِنِّي عَلَيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ»، فَأَصابَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيءٍ حَتّى كانُوا يَأكُلُونَ المَيْتَةَ وَكانَ يَقُومُ أحَدُهُمْ فَكان يَرى بَيْنَهُ وَبَينَ السَّماءِ مِثْلَ الدُّخانِ مِنَ الجَهْدِ والجُوعِ، ثُمَّ قَرأ ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾﴾ حتى بَلَغَ ﴿إِنَّا كَاشِفُواْ ٱلْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَآئِدُونَ ﴿١٥﴾﴾ قالَ عَبْدُ الله: أفَيُكْشَفُ عَنْهُمُ العَذابُ يومَ القِيامَةِ؟ قالَ: وَ﴿ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ﴾: يَومَ بَدْرٍ.

[راجع: ١٠٠٧]

4823. Narrated Masrūq: I came upon 'Abdullāh and he said, "When Allāh's Messenger ﷺ invited Quraish (to Islām), they disbelieved him and stood against him. So he (the Prophet ﷺ) said, 'O Allāh! Help me against them by sending on them seven years (of drought-famine) like those seven (years of draught) of Yūsuf (Joseph).' So they were afflicted with such a year of drought that destroyed everything, and they started eating of dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue (exhaustion) and hunger." 'Abdullāh then recited:

"Then wait you for the Day when the sky will bring forth a visible smoke covering the people, this is a painful torment... (till he reached)... Verily, We shall remove the torment for a while. Verily! You will revert." (V.44:10-15)

'Abdullāh added: "Will the punishment be removed from them on the Day of Resurrection?" He added, "The greatest grasp was the day of the battle of Badr."

(٥) **باب** ﴿ثُمَّ تَوَلَّوْاْ عَنْهُ وَقَالُواْ مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾﴾ [١٤]

(5) CHAPTER. "Then they had turned away from him (Messenger Muḥammad ﷺ) and said: (He is) taught (by a human being), a madman!" (V.44:14)

٤٨٢٤ - **حدَّثنا** بِشْرُ بنُ خالِدٍ: أخبرَنا مُحمّدٌ، عَنْ شُعْبَة، عَنْ سُلَيْمانَ وَمَنْصُورٍ، عَنْ أبي الضُّحَى،

4824. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: Allāh sent (the Prophet) Muḥammad ﷺ and said:

"Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur'ān), nor am I one

عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ اللهِ: إنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ وَقالَ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ (٨٦)﴾. فإنَّ رَسُولَ اللهِ ﷺ لَمَّا رَأى قُرَيْشاً اسْتَعْصَوْا عَلَيْهِ فقالَ: «اللَّهُمَّ أعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ» فأَخَذَتْهُمُ السَّنَةُ حَتَّى حَصَّتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا العِظامَ والجُلُودَ. فَقالَ أَحَدُهُمْ: حَتَّى أَكَلُوا الجُلُودَ والمَيْتَةَ وَجَعَلَ يَخْرُجُ مِنَ الأرْضِ كَهَيْئَةِ الدُّخانِ. فأتاهُ أبُو سُفْيانَ فَقالَ: أيْ مُحَمَّدُ، إنَّ قَوْمَكَ قَدْ هَلَكُوا فادْعُ اللهَ أنْ يَكْشِفَ عَنْهُمْ، فَدَعا ثُمَّ قالَ: «تَعُودُوا بَعْدَ هٰذا».

في حَدِيثِ مَنْصُورٍ: ثُمَّ قَرأَ ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ (١٠)﴾ إلى ﴿عَآئِدُونَ﴾ أيُكْشَفُ عَذابُ الآخِرَةِ؟ فَقَدْ مَضَى الدُّخانُ والبَطْشَةُ واللِّزامُ، وَقالَ أحَدُهُمْ: القَمَرُ. وَقالَ الآخَرُ: الرُّومُ.

[راجع: ١٠٠٧]

of the *Mutakallifūn* (those who pretend and fabricate things which do not exist)." (V.38:86)

When Allāh's Messenger ﷺ saw the Quraish standing against him, he said, "O Allāh! Help me against them by sending on them seven (years of drought-famine) like those seven (years of drought) of Yûsuf (Joseph)." So they were afflicted with a year of drought that destroyed everything, and they ate bones and hides. (One of them said), "And they ate hides and dead animals, and (it seemed to them that) something like smoke was coming out of the earth." So Abū Sufyān came to the Prophet ﷺ and said, "O Muḥammad! Your people are on the verge of destruction! Please invoke Allāh to relieve them." So the Prophet ﷺ invoked Allāh for them [and it rained and the drought (famine) disappeared]. He said to them, "You will revert (to heathenism) after that." 'Abdullāh then recited:

"Then wait you for the Day when the sky will bring forth a visible smoke ... (up to) ...Verily! You will revert." (V.44:10-15)

He added, "Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the *Al-Lizām* have all passed." One of the subnarrator said, "The splitting of the moon." And another said, "The defeat of the Romans (has also passed)."

(٦) **بابٌ** ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ (١٦)﴾ [١٦]

(6) CHAPTER. "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution." (V.44:16)

٤٨٢٥ - **حدَّثَنا** يَحْيَى: حدَّثَنا وَكِيعٌ، عَنِ الأعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قالَ: خَمْسٌ قَدْ

4825. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Five things have passed: *Al-Lizām*, the defeat of the Romans, the greatest grasp, the splitting of the moon, and the smoke.

مَضِينَ: اللِّزَامُ، والرُّومُ، والبَطْشَةُ، والقَمَرُ، والدُّخانُ. [راجع: ١٠٠٧]

(45) SURĀT (ḤĀ MĪM) AL-JĀTHIYAH (The Kneeling)

(٤٥) سورة حم الجاثية

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿جَاثِيَةً﴾: مُسْتَوْفِزِينَ عَلى الرُّكَبِ. وَقالَ مُجَاهِدٌ: ﴿نَسْتَنسِخُ﴾: نَكْتُبُ. ﴿نَنسَىٰكُمْ﴾: نَتْرُكُكُمْ.

4826. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'The son of Ādam annoys Me for he abuses *Ad-Dahr* (the Time) though I am *Ad-Dahr* (the Time), in My Hands are all things, and I cause the revolution of day and night'."[1]

٤٨٢٦ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ، عَنْ سَعيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «قالَ اللهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابنُ آدَمَ، يَسُبُّ الدَّهْرَ وأنا الدَّهْرُ بِيَدِي الأمْرُ أُقَلِّبُ اللَّيْلَ والنَّهارَ». [انظر: ٦١٨١، ٧٤٩١]

(46) SŪRAT Al-AḤQĀF (The Curved Sand-hills)

(٤٦) سورة الأحقاف

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿تُفِيضُونَ﴾: تَقُولُونَ. وَقالَ بَعْضُهُمْ: أثَرَةٍ وأُثْرَةٍ

(1) (H. 4826) *Ad-Dahr*: 'I am *Ad-Dahr*' means 'I am the Creator of time, and I manage the affairs of all creation including time.' One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

(1) CHAPTER. "But he who says to his parents: Fie upon you both! Do you hold out the promise to me that I shall be raised up (again)... (up to) ... the tales of the ancient." (V.46:17)

4827. Narrated Yūsuf bin Māhak: Marwān had been appointed as the governor of Ḥijāz by Mu'āwiya. He delivered a *Khuṭba* and mentioned Yazīd bin Mu'āwiya so that the people might give the *Bai'a* (pledge) to him as the successor of his father (Mu'awiya). Then 'Abdur-Raḥmān bin Abū Bakr told him something whereupon Marwān ordered that he be arrested. But 'Abdur-Raḥmān entered 'Āishah's house and they could not arrest him. Marwān said, "It is he ('Abdur-Raḥmān) about whom Allāh revealed this Verse:

'But he who says to his parents: 'Fie upon you both! Do you hold out the promise to me...?'"

On that, 'Āishah said from behind a screen, "Allāh did not reveal anything from the Qur'ān about us except what was connected with the declaration of my innocence (of the slander)."

(2) CHAPTER. The Statement of Allāh تعالى: "Then, when they saw it as a dense cloud coming towards their valleys..." (V.46:24)

و﴿أَثَـٰرَةٍ﴾: بَقِيَّةُ عِلْمٍ. وَقالَ ابنُ عَبّاسٍ: ﴿بِدْعًا مِّنَ ٱلرُّسُلِ﴾: لَسْتُ بأَوَّلِ الرُّسُلِ. وَقالَ غَيرُهُ: **(أرأَيْتُمْ مِنْ)** هٰذِهِ الألِفُ إنَّما هيَ تَوَعُّدٌ إنْ صَحَّ ما تَدَّعُونَ لا يَسْتَحِقُّ أنْ يُعْبَدَ، وَلَيْسَ قَوْلُهُ: ﴿أَرَءَيْتُمْ﴾ بِرُؤيَةِ العَينِ، إنَّما هُوَ: أتَعْلَمُونَ: أبَلَغَكُمْ أنَّ ما تَدْعُونَ مِنْ دُونِ اللهِ خَلقُوا شَيْئاً؟

(١) **بابٌ** ﴿وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ﴾ إلى قَوْلِهِ: ﴿أَسَـٰطِيرُ ٱلْأَوَّلِينَ﴾ [١٧]

٤٨٢٧ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبُو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ يُوسُفَ ابنِ ماهَكَ قالَ: كانَ مَرْوانُ عَلَى الحِجازِ استَعْمَلَهُ مُعاوِيَةُ فَخَطَبَ فَجَعَلَ يَذْكُرُ يَزِيدَ بنَ مُعاوِيَةَ لِكَيْ يُبايَعَ لَهُ بَعْدَ أبِيهِ. فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ ابنُ أبي بَكْرٍ شَيْئاً، فَقالَ: خُذُوهُ. فَدَخَلَ بَيتَ عائِشَةَ فَلَمْ يَقْدِرُوا، فَقالَ مَرْوانُ: إنَّ هٰذا الَّذي أنْزَلَ اللهُ فِيهِ ﴿وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ﴾ فَقالَتْ عائِشَةُ مِنْ وَراءِ الحِجابِ: ما أنْزَلَ اللهُ فِينا شَيْئاً مِنَ القُرآنِ إلّا أنَّ اللهَ أنْزَلَ عُذْرِي.

(٢) **بابٌ** قَوْلِهِ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ﴾ الآيَةَ [٢٤]،

قَالَ ابنُ عَبَّاسٍ: ﴿عَارِضٌ﴾: السَّحابُ.

٤٨٢٨ - حدَّثنا أحْمَدُ: حدَّثنا ابنُ وَهْبٍ: أخبرَنا عَمْرٌو أنَّ أبا النَّضرِ حَدَّثَهُ، عَنْ سُلَيْمانَ بنِ يَسارٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ قالَتْ: ما رأيْتُ رَسُولَ اللهِ ﷺ ضَاحِكاً حتَّى أرَى مِنْهُ لَهَوَاتِهِ، إنَّما كانَ يَتَبَسَّمُ. [انظر: ٦٠٩٢]

4828. Narrated 'Āishah, the wife of the Prophet ﷺ: I never saw Allāh's Messenger ﷺ laughing loudly enough to enable me to see his uvula, but he used to smile only.

٤٨٢٩ - قالَتْ: وكانَ إذَا رأى غَيْماً أوْ رِيحاً عُرِفَ في وَجْهِهِ. قالَتْ: يا رَسُولَ اللهِ، النَّاسُ إذَا رَأَوُا الغَيْمَ فَرِحُوا رَجاءَ أنْ يَكُونَ فِيهِ المَطرُ، وأرَاكَ إذَا رَأيْتَهُ عُرِفَ في وَجْهِكَ الكَرَاهِيَةُ، فَقالَ: «يا عائِشَةُ، ما يُؤْمِنِّي أنْ يَكُونَ فِيهِ عَذَابٌ، عُذِّبَ قَوْمٌ بالرِّيحِ. وَقَدْ رأى قَوْمٌ العَذَابَ فَقالُوا: هٰذَا عارِضٌ مُمْطِرُنا». [راجع: ٣٢٠٦]

4829. 'Āishah added: And whenever he ﷺ saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allāh's Messenger! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O 'Āishah! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This cloud will give us rain.'"

(٤٧) سورة محمد ﷺ

(47) SŪRAT MUHAMMAD or *AL-QITĀL* (Muhammad ﷺ or The Fighting)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَوْزَارَهَا﴾: آثامَها. حتَّى لا يَبْقَى إلَّا مُسْلِمٌ. ﴿عَرَّفَهَا﴾: بَيَّنَها. وَقالَ مُجاهِدٌ: ﴿مَوْلَى الَّذِينَ ءَامَنُوا﴾: وَلِيُّهُمْ. ﴿فَإِذَا عَزَمَ الْأَمْرُ﴾: أيْ جَدَّ الأمْرُ.

﴿فَلَا تَهِنُوا﴾: لا تَضْعُفوا. وَقالَ ابنُ عَبّاسٍ: ﴿أَضْغَانَهُمْ﴾: حَسَدَهُمْ. ﴿ءَاسِنٍ﴾: مُتَغَيِّرٍ.

(١) بابٌ ﴿وَتُقَطِّعُوٓا أَرْحَامَكُمْ﴾ [٢٢]

(1) CHAPTER. "...And sever your ties of kinship." (V.47:22)

٤٨٣٠ - حدَّثنا خالِدُ بنُ مَخْلَدٍ: حدَّثنا سُلَيْمانُ: حدَّثني مُعاوِيَةُ بنُ أبي مُزَرِّدٍ، عَنْ سَعِيدِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «خَلَقَ اللهُ الخَلْقَ فَلَمّا فَرَغَ مِنْهُ قامَتِ الرَّحِمُ فأخَذَتْ، فَقالَ لَهُ: مَهْ. قالَتْ: هٰذَا مَقامُ العائِذِ بِكَ مِنَ القَطِيعَةِ. قالَ: ألا تَرْضَينَ أنْ أصِلَ مَنْ وَصَلَكِ، وأقْطَعَ مَنْ قَطَعَكِ؟ قالَتْ: بَلى يا رَبِّ. قالَ فَذاكِ». قالَ أبو هُرَيْرَةَ: اقْرَؤُوا إنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴿٢٢﴾﴾. [انظر: ٤٨٣١، ٤٨٣٢، ٥٩٨٧، ٧٥٠٢]

4830. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh created His creation, and when He had finished it, the womb got up and caught hold of Allāh, whereupon Allāh said, 'What is the matter?' On that, it said, 'I seek refuge with you from *Al-Qaṭī'ah* (those who sever the ties of kith and kin). On that Allāh said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allāh said, 'That is for you'." Abū Hurairah added, "If you wish, you can recite: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship." (V.47:22)

٤٨٣١ - حدَّثنا إبْراهِيمُ بنُ حَمْزَةَ: حدَّثنا حاتِمٌ، عَنْ مُعاوِيَةَ قالَ: حدَّثني عَمِّي أبُو الحُبابِ سَعِيدُ بنُ يَسارٍ، عَنْ أبي هُرَيْرَةَ بِهٰذا. ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «اقْرَؤُوا إنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ﴾». [راجع: ٤٨٣٠]

4831. Narrated Abū Hurairah: (As above, *Hadith* No 4830, but added) Then Allāh's Messenger ﷺ said, "Recite if you wish: 'Would you then, if you were given the authority, do mischief in the land, and sever you ties of kinship?'" (V.47:22)

٤٨٣٢ - حدَّثنا بِشْرُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مُعَاوِيَةُ بنُ أبي المُزَرِّدِ بِهٰذا. قالَ رَسُولُ اللهِ

4832. Narrated Mu'āwiya bin Abī Al-Muzarrid: Allāh's Messenger ﷺ said, "Recite if you wish: 'Would you then...' (V.47:22)

ﷺ: «وَاقْرَؤُوا إِنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ﴾» آسِنٍ: مُتَغَيِّرٍ.
[راجع: ٤٨٣٠]

(48) SŪRAT AL-FATḤ (The Victory)

(٤٨) سورة الفتح

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قال مُجاهِدٌ ﴿بُورًا﴾: هَالِكِينَ. وَقَالَ مُجَاهِدٌ: ﴿سِيمَاهُمْ فِي وُجُوهِهِم﴾: السَّحْنَةُ. وَقالَ مَنْصُورٌ، عَنْ مُجاهِدٍ: التَّوَاضُعُ. وَقَالَ ﴿شَطْـَٔهُۥ﴾: فِرَاخَهُ. ﴿فَٱسْتَغْلَظَ﴾: غَلُظَ. ﴿سُوقِهِۦ﴾: السّاقُ حامِلَةُ الشَّجَرَةِ، وَيُقالُ: ﴿دَآئِرَةُ ٱلسَّوْءِ﴾ كَقَوْلِكَ: رَجُلُ السَّوْءِ. وَدائِرَةُ السوءِ: العَذَابُ. يُعَزِّرُوهُ: يَنْصُرُوهُ. ﴿شَطْـَٔهُۥ﴾: شَطْأُ السُّنْبُلِ تُنْبِتُ الحَبَّةُ عَشْراً أو ثَمانياً وَسبْعاً فَيَقْوَى بَعْضُهُ بِبَعْضٍ، فَذاكَ قَوْلُهُ تَعالى: ﴿فَـَٔازَرَهُۥ﴾: قَوَّاهُ، وَلَوْ كانَتْ وَاحِدَةً لَمْ تَقُمْ عَلى ساقٍ: وَهُوَ مَثَلٌ ضَرَبَهُ اللهُ لِلنَّبِيِّ ﷺ إِذْ خَرَجَ وَحْدَهُ ثُمَّ قَوَّاهُ بِأَصحَابِهِ كَمَا قَوَّى الحَبَّةَ بِمَا يَنْبُتُ مِنْها.

(1) CHAPTER. The Statement of Allāh تعالى: "Verily, We have given you (O Muḥammad ﷺ) a manifest victory." (V.48:1)

(١) **بابُ قَوْلِهِ**: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١﴾ [١]

4833. Narrated Aslam: While Allāh's Messenger ﷺ was proceeding at night

٤٨٣٣ - حَدَّثَنا عَبْدُ اللهِ بنُ

during one of his journeys and 'Umar bin Al-Khaṭṭāb was travelling beside him, 'Umar asked him about something but Allāh's Messenger ﷺ did not reply. He asked again, but he did not reply, and then he asked (for the third time) but he did not reply. On that, 'Umar bin Al-Khaṭṭāb said to himself, "*Thakilat Ummu* 'Umar (may 'Umar's mother lose her son)! I asked Allāh's Messenger ﷺ three times but he did not reply." 'Umar then said, "I made my camel run faster and went ahead of the people, and I was afraid that some Qur'ānic Verses might be revealed about me. But before getting involved in any other matter, I heard somebody calling me. I said to myself, 'I fear that some Qur'ānic Verses have been revealed about me,' and so I went to Allāh's Messenger ﷺ and greeted him.

He (Allāh's Messenger ﷺ) said, "Tonight a *Sūrah* has been revealed to me, and it is dearer to me than that on which the sun rises (i.e., the world).' Then he (ﷺ) recited: 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory.'" (V.48:1)

مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَسِيرُ في بَعْضِ أَسْفارِهِ وعُمَرُ بنُ الخَطّابِ يَسِيرُ مَعَهُ لَيْلاً فسأَلَهُ عُمَرُ ابنُ الخَطّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللهِ ﷺ، ثُمَّ سأَلَهُ فَلَمْ يُجِبْهُ. ثُمَّ سأَلَهُ فَلَمْ يُجِبْهُ فَقالَ عُمَرُ بنُ الخَطّابِ: ثَكِلَتْ أُمُّ عُمَرَ، نَزَرْتَ رَسُولَ اللهِ ﷺ ثَلاثَ مَرّاتٍ كُلُّ ذٰلِكَ لا يُجِيبُكَ. قالَ عُمَرُ: فَحَرَّكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمامَ النّاسِ وَخَشِيتُ أَنْ يُنْزَلَ فِيَّ القُرآنُ فَما نَشِبْتُ أَنْ سَمِعْتُ صارِخاً يَصْرُخُ بِي، فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرآنٌ، فَجِئْتُ رَسُولَ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ فَقالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَيَّ مِمّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». ثُمَّ قَرَأَ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١﴾. [راجع: ٤١٧٧]

4834. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory,' refers to *Al-Ḥudaibiya* (peace treaty).

٤٨٣٤ - حَدَّثَنا مُحَمَّدُ بنُ بَشّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١﴾ قالَ: الحُدَيْبِيَةُ. [راجع: ٤١٧٢]

4835. Narrated 'Abdullāh bin Mughaffal: On the day of the conquest of Makkah, the Prophet ﷺ recited *Sūrat Al-Fatḥ* in a vibrating and pleasant voice. Mu'āwaiyya, the subnarrator said, "If I could immitate the recitation of the Prophet ﷺ I would do so."

٤٨٣٥ - حَدَّثَنا مُسْلِمُ بنُ إِبْراهِيمَ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُعاوِيَةُ بنُ قُرَّةَ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ قالَ: قَرَأَ النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ سُورَةَ

الفَتْحِ فَرَجَّعَ فِيها، قالَ مُعاوِيَةُ: لَوْ شِئْتُ أَنْ أَحْكِيَ لَكُمْ قِرَاءَةَ النَّبِيِّ ﷺ لَفَعَلْتُ. [راجع: ٤٢٨١]

(2) CHAPTER. The Statement of Allāh تعالى: "That Allāh may forgive you your sins of the past and the future and complete His Favour on you and guide you on the Straight Path." (V.48:2)

(٢) **بابُ** قَوْلِه: ﴿لِيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ۝﴾ [٢]

4836. Narrated Al-Mughīra: The Prophet ﷺ used to offer night *Ṣalāt* (prayers) till his feet became swollen. Somebody said, to him, "Allāh has forgiven you your sins of the past and the future." On that, he said, "Shouldn't I be a thankful slave (of Allāh)?"

٤٨٣٦ - **حدَّثَنا** صَدَقَةُ بنُ الفَضْلِ: أَخْبرَنا ابنُ عُيَيْنَةَ: حدَّثَنا زِيادٌ: أَنَّهُ سَمِعَ المُغِيرَةَ يَقُولُ: قامَ النَّبِيُّ ﷺ حتَّى تَوَرَّمَتْ قَدَماهُ فَقِيلَ لَهُ: غَفَرَ اللهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تأَخَّرَ، قالَ: «أَفَلا أَكُونُ عَبْداً شَكُوراً؟». [راجع: ١١٣٠]

4837. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ, used to offer *Ṣalāt* (prayer) at night (for such a long time) that his feet used to crack. I said, "O Allāh's Messenger! Why do you do it since Allāh has forgiven you your sins of the past and the future?" He said, "Shouldn't I love to be a thankful slave (of Allāh)?" When he became old, he offered *Ṣalāt* (prayer) while sitting, but if he wanted to perform a bowing, he would get up, recite (some other Verses) and then perform the bowing.

٤٨٣٧ - **حدَّثَنا** الحَسَنُ بنُ عَبْدِ العَزِيزِ: حدَّثَنا عَبْدُ اللهِ بنُ يَحْيَى: أَخْبرَنا حَيْوَةُ، عَنْ أَبي الأَسْوَدِ: سَمِعَ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّ نَبِيَّ اللهِ ﷺ كانَ يَقُومُ مِنَ اللَّيْلِ حتَّى تَتَفَطَّرَ قَدَماهُ، فَقالَتْ عائِشَةُ: لِمَ تَصْنَعُ هٰذا يا رَسُولَ اللهِ وَقَدْ غَفَرَ اللهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تأَخَّرَ؟ قالَ: «أَفَلا أُحِبُّ أَنْ أَكُونَ عَبْداً شَكُوراً؟» فَلَمّا كَثُرَ لَحْمُهُ صَلَّى جالِساً فإِذا أَرادَ أَنْ يَرْكَعَ قامَ فَقَرأَ ثُمَّ رَكَعَ. [راجع: ١١١٨]

(3) CHAPTER. "Verily, We have sent you (O Muḥammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner." (V.48:8)

(٣) **بابٌ** ﴿إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ [٨]

4838. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُما: This Verse:

"Verily, We have sent you (O Muḥammad ﷺ) as a witness, as a bearer of glad tidings and as a warner." (V.48:8) which is in the Qur'ān, appears in the *Taurāt* (Torah) thus:

"Verily We have sent you (O Muḥammad ﷺ) as a witness, as a bearer of glad tidings and as a warner, and as a protector for the illiterates (i.e., the Arabs). You are my slave and My Messenger, and I have named you *Al-Mutawakkil* (one who depends upon Allāh). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allāh will not take you unto Him till He guides through you a crocked (curved) nation on the Right Path by causing them to say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). With such a statement, He will cause to open blind eyes, deaf ears and hardened hearts." (See H. 2125)

٤٨٣٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ، عَنْ هِلالِ بنِ أبي هِلالٍ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ العاصِ رَضِيَ اللهُ عَنْهُما: أنَّ هٰذِهِ الآيَةَ الَّتِي في القُرآنِ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ قالَ: في التَّوْرَاةِ: يا أيُّها النَّبِيُّ إنّا أرْسَلْناكَ شاهِداً وَمُبَشِّراً وَنَذِيراً وَحِرْزاً للأُمِّيِّينَ، أنْتَ عَبْدي ورَسُولي، سمَّيْتُكَ المُتَوَكِّلَ، لَيْسَ بِفَظٍّ وَلا غَلِيظٍ وَلا سَخّابٍ بالأسْوَاقِ، وَلا يَدْفَعُ السَّيِّئَةَ بالسَّيِّئَةِ، وَلٰكِنْ يَعْفُو وَيَصْفَحُ، وَلَنْ يَقْبِضَهُ اللهُ حتَّى يُقِيمَ بِهِ المِلَّةَ العَوْجاءَ بأنْ يَقُولُوا: لا إلٰهَ إلَّا اللهُ، فَيَفْتَحُ بِها أعْيُناً عُمْياً، وآذاناً صُمّاً، وَقُلُوباً غُلْفاً. [راجع: ٢١٢٥]

(4) CHAPTER. "He it is Who sent down *As-Sakīnah* (tranquillity and calmness) into the hearts of the believers..." (V.48:4)

(٤) بابٌ ﴿هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ﴾ [٤]

4839. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: While a man from the Companions of the Prophet ﷺ was reciting (the Qur'ān) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet ﷺ. The Prophet ﷺ said, "That was the *As-Sakīnah* (tranquillity and reassurance along with angels) which descended because of the recitation of the Qur'ān." (See H. 5011)

٤٨٣٩ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائِيلَ، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنما رَجُلٌ مِنْ أصحَابِ النَّبِيِّ ﷺ يَقْرَأُ وَفَرَسٌ لَهُ مَرْبُوطٌ في الدَّارِ فَجعَلَ يَنْفِرُ، فَخَرَجَ الرَّجُلُ فَنَظَرَ فَلَمْ يَرَ شَيْئاً، وَجَعَلَ يَنْفِرُ. فَلَمّا أصْبَحَ ذَكَرَ ذٰلِكَ للنَّبِيِّ ﷺ فَقالَ:

«تِلْكَ السَّكِينَةُ تَنزَّلَتْ بِالقُرآنِ».

[راجع: ٣٦١٤]

(5) CHAPTER. The Statement of Allāh تعالى: "...When they gave their *Bai'a* (pledge) to you (O Muḥammad ﷺ) under the tree..." (V.48:18)

(٥) بابُ قَوْلِهِ: ﴿إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ﴾ [١٨]

4840. Narrated Jābir: We were one thousand and four hundred on the Day of *Al-Ḥudaibiya*.

٤٨٤٠ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا سُفيانُ، عَنْ عَمْرٍو، عَنْ جابِرٍ قالَ: كُنّا يَوْمَ الحُدَيْبِيَةِ أَلْفاً وأَرْبَعمِائَةٍ. [راجع: ٣٥٧٦]

4841. Narrated 'Uqba bin Ṣuhbān: 'Abdullāh bin Mughaffal Al-Muzanī who was one of those who witnessed (the event of) the tree [those who gave the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree at Al-Ḥudaibiya] said, "The Prophet ﷺ forbade the throwing of small stones (with two fingers)."

٤٨٤١ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا شَبابَةُ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ عُقْبَةَ بنَ صُهْبانَ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ المُزَنِيِّ: مِمَّنْ شَهِدَ الشَّجَرَةَ، نَهى النَّبِيُّ ﷺ عَنِ الخَذْفِ. [انظر: ٥٤٧٩، ٦٢٢٠]

4842. 'Abdullāh bin Al-Mughaffal Al-Muzanī also said, "The Prophet ﷺ also forbade urinating at the place where one takes a bath."

٤٨٤٢ - وَعَنْ عُقْبَةَ بنِ صُهْبانَ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ المُغَفَّلِ المُزَنِيَّ: في البَوْلِ في المُغْتَسَلِ.

4843. Narrated Thābit bin Aḍ-Ḍaḥḥāk رَضِيَ اللهُ عَنْهُ who was one of the Companions of the tree [i.e., those who gave the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree at Al-Ḥudaibiya]:

٤٨٤٣ - حدَّثنا مُحَمَّدُ بنُ الوَليدِ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عَنْ خالِدٍ، عَنْ أبي قِلابَةَ، عَنْ ثابِتِ بنِ الضَّحَّاكِ رَضِيَ اللهُ عَنْهُ وكانَ مِنْ أَصْحابِ الشَّجَرَةِ.

[راجع: ١٣٦٣]

4844. Narrated Ḥabīb bin Abī Thābit: I went to Abū Wā'il to ask him (about those who had rebelled against 'Alī). On that Abū Wā'il said, "We were at Ṣiffīn (a city on the bank of the Euphrates, the place where the battle took place between 'Alī and

٤٨٤٤ - حدَّثنا أَحْمَدُ بنُ إسحاقَ السُّلَمِيُّ: حدَّثنا يَعْلَى: حدَّثنا عَبْدُ العَزيزِ ابنُ سِياهٍ، عَنْ حَبيبِ بنِ أبي ثابِتٍ قالَ: أَتَيْتُ أبا وائِلٍ أسألُهُ

فَقالَ: كُنّا بِصِفِّينَ، فَقالَ رَجُلٌ: أَلَمْ تَرَ إِلى الَّذِينَ يُدْعَوْنَ إِلى كِتابِ اللهِ تَعالَى؟ فَقالَ عَلِيٌّ: نَعَمْ، فَقالَ سَهْلُ بْنُ حُنَيْفٍ: اتَّهِمُوا أَنْفُسَكُمْ، فَلَقَدْ رأَيْتُنا يَوْمَ الحُدَيْبِيَةِ، يَعْنِي الصُّلْحَ الَّذي كانَ بَيْنَ النَّبِيِّ ﷺ والمُشْرِكِينَ، وَلَوْ نَرَى قِتالاً لَقاتَلْنا، فَجاءَ عُمَرُ فَقالَ: أَلَسْنا عَلى الحَقِّ، وهُمْ عَلى الباطِلِ؟ أَلَيْسَ قَتْلانا في الجَنَّةِ وَقَتْلاهُمْ في النّارِ؟ قالَ: «بَلى»، قالَ: فَفِيمَ أُعطي الدَّنِيَّةَ في دِينِنا وَنَرْجِعُ، وَلَمّا يَحْكُمِ اللهُ بَيْنَنا؟ فَقالَ: «يا ابْنَ الخَطّابِ، إِنِّي رَسُولُ اللهِ وَلَنْ يُضَيِّعَنِي اللهُ أَبَداً»، فَرَجَعَ مُتَغَيِّظاً فَلَمْ يَصْبِرْ حَتَّى جاءَ أَبا بَكْرٍ فَقالَ: يا أَبا بَكْرٍ، أَلَسْنا عَلى الحَقِّ وَهُمْ عَلى الباطِلِ؟ قالَ: يا ابْنَ الخَطّابِ، إِنَّهُ رَسُولُ اللهِ ﷺ وَلَنْ يُضَيِّعَهُ اللهُ أَبَداً، فَنَزَلَتْ سُورَةُ الفَتْحِ. [راجع: ٣١٨١]

Mu'āwiya). A man said, 'Will you be on the side of those who are called to consult Allāh's Book (to settle the dispute)?' 'Alī said, 'Yes (I agree that we should settle the matter in the light of the Qur'ān).' Some people objected to 'Alī's agreement and wanted to fight. On that Sahl bin Ḥunaif said, 'Blame yourselves! I remember how, on the Day of Al-Ḥudaibiya (i.e., the peace treaty between the Prophet ﷺ and the Quraish *Mushrikūn*), if we had been allowed to choose fighting, we should have fought (the *Mushrikūn*).' At that time 'Umar came (to the Prophet ﷺ) and said, 'Aren't we on the right (path) and they (the *Mushrikūn*) in the wrong? Won't our killed persons go to Paradise, and theirs in the Fire?' The Prophet replied, 'Yes.' 'Umar further said, 'Then why should we let our religion be degraded and return before Allāh has settled the matter between us?' The Prophet ﷺ said, 'O the son of Al-Khaṭṭāb! No doubt, I am Allāh's Messenger, and Allāh will never neglect me.' So 'Umar left the place angrily and he was so impatient that he went to Abū Bakr and said, 'O Abū Bakr! Aren't we on the right (path) and they (the *Mushrikūn*) on the wrong?' Abū Bakr said, 'O son of Al-Khaṭṭāb! He is Allāh's Messenger, and Allāh will never neglect him.' Then *Sūrat Al-Fatḥ* (The Victory) was revealed."

(٤٩) سورة الحجرات

(49) SŪRAT AL-ḤUJURĀT (The Dwellings)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿لَا تُقَدِّمُوا﴾: لا تَفْتاتُوا عَلى رَسُولِ اللهِ ﷺ حَتَّى

يَقْضِيَ اللهُ عَلَى لِسانِهِ. ﴿ٱمْتَحَنَ﴾: أَخْلَصَ. ﴿وَلَا تَنَابَزُوا﴾: يُدْعَى بِالْكُفْرِ بَعْدَ الإِسْلامِ. ﴿يَلِتْكُم﴾: يَنْقُصكم. أَلَتْنا: نَقَصْنا.

(١) **باب** ﴿لَا تَرْفَعُوٓا أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ﴾ الآيَة [٢]،

﴿تَشْعُرُونَ﴾: تَعْلَمُونَ، وَمِنْهُ الشَّاعِرُ.

(1) CHAPTER. "O you who believe! Raise not your voices above the voice of the Prophet ﷺ ..." (V.49:2)

٤٨٤٥ - **حَدَّثَنا** يَسَرَةُ بْنُ صَفْوانَ بنِ جَمِيلٍ اللَّخْمِيُّ: حَدَّثَنا نافِعُ بنُ عُمَرَ، عَنِ ابنِ أَبي مُلَيْكَةَ قالَ: كادَ الخَيِّرانِ أَنْ يَهْلِكا: أَبا بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما، رَفَعا أَصْواتَهُما عِنْدَ النَّبِيِّ ﷺ حِينَ قَدِمَ عَلَيْهِ رَكْبُ بَني تَمِيمٍ. فأَشارَ أَحَدُهُما بالأَقْرَعِ بنِ حابِسٍ أَخي بَني مُجاشِعٍ. وأَشارَ الآخَرُ بِرَجُلٍ آخَرَ، قالَ نافِعٌ: لا أَحْفَظُ اسْمَهُ، فَقالَ أَبو بَكْرٍ لِعُمَرَ: ما أَرَدْتَ إِلَّا خِلافي، قالَ: ما أَرَدْتُ خِلافَكَ، فارْتَفَعَتْ أَصْواتُهُما في ذٰلِكَ، فأَنْزَلَ اللهُ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَرْفَعُوٓا أَصْوَٰتَكُمْ﴾ الآيَةَ، قالَ ابنُ الزُّبَيْرِ: فَمَا كانَ عُمَرُ يُسْمِعُ رَسُولَ اللهِ ﷺ بَعْدَ هٰذِهِ الآيَةِ حَتَّى يَسْتَفْهِمَهُ، وَلَمْ يَذْكُرْ ذٰلِكَ عَنْ أَبِيهِ، يَعْني أَبا بَكْرٍ. [راجع: ٤٣٦٧]

4845. Narrated Ibn Abī Mulaika: The two righteous persons were about to be ruined. They were Abū Bakr and 'Umar who raised their voices in the presence of the Prophet ﷺ when a mission from Banī Tamīm came to him. One of the two recommended Al-Aqra' bin Ḥābis, the brother of Banī Mujāshi' (to be their governor) while the other recommended somebody else. (Nāfi', the subnarrator said, I do not remember his name). Abū Bakr said to 'Umar, "You wanted nothing but to oppose me!" 'Umar said, "I did not intend to oppose you." Their voices grew loud in that argument, so Allāh revealed:

"O you who believe! Raise not your voices above the voice of the Prophet ﷺ..." (V.49:2)

Ibn Az-Zubair said, "Since the revelation of this Verse, 'Umar used to speak in such a low tone that the Prophet ﷺ had to ask him to repeat his statements." But Ibn Az-Zubair did not mention the same about his (maternal) grandfather (i.e., Abū Bakr).

٤٨٤٦ - **حَدَّثَنا** عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا أَزْهَرُ بنُ سَعْدٍ: أَخْبرَنا

4846. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ missed Thābit bin Qais for a period (so he inquired about him). A man

ابنُ عَوْنٍ قالَ: أنْبأني مُوسَى بنُ أنَسٍ، عَنْ أنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ افْتَقَدَ ثابتَ بنَ قَيْسٍ فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، أنا أعْلَمُ لَكَ عِلْمَهُ، فأتاهُ فَوَجَدَهُ جالِساً في بَيْتِهِ مُنَكِّساً رأسَهُ. فَقالَ لَهُ: ما شأْنُكَ؟ فَقالَ: شَرٌّ، كانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبيِّ ﷺ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ مِنْ أهْلِ النّارِ. فأتى الرَّجُلُ النَّبيَّ ﷺ فأخْبرَهُ أنَّهُ قالَ كَذا وكَذا، فَقالَ مُوسَى: فَرَجعَ إلَيهِ المَرَّةَ الآخِرَةَ بِبشارَةٍ عَظِيمَةٍ، فَقالَ: «اذْهَبْ إلَيهِ فَقُلْ لَهُ: إنّكَ لَسْتَ مِنْ أهْلِ النّارِ، وَلٰكِنَّكَ مِنْ أهْلِ الجَنّةِ».

[راجع: ٣٦١٣]

said, "O Allāh's Messenger! I will bring you his news." So he went to Thābit and found him sitting in his house and bowing his head. The man said to Thābit, "What is the matter with you?" Thābit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet ﷺ and so all his good deeds had been annulled, and he considered himself as one of the people of the Fire. Then the man returned to the Prophet ﷺ and told him that Thābit had said so-and-so. Mūsā (bin Anas) said, "The man returned to Thābit with great glad tidings. The Prophet ﷺ said to the man, 'Go back to him and say to him: 'You are not from the people of the Hell-fire, but from the people of Paradise.''"

(٢) بابٌ ﴿إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾﴾ [٤]

(2) CHAPTER. "Verily! Those who call you from behind the dwellings, most of them have no sense." (V.49:4)

٤٨٤٧ - حدَّثَنا الحَسَنُ بنُ مُحَمَّدٍ: حدَّثَنا الحجَّاجُ، عَنِ ابنِ جُرَيْجٍ قالَ: أخبرَني ابنُ أبي مُلَيْكةَ أنَّ عَبْدَ اللهِ بنَ الزُّبَيرِ أخْبرَهُمْ أنّهُ قَدِمَ رَكْبٌ مِنْ بَني تَمِيمٍ على النَّبيِّ ﷺ فَقالَ أبو بَكْرٍ: أمِّرِ القَعْقاعَ بنَ مَعْبَدٍ. وَقالَ عُمَرُ: أمِّرِ الأقْرَعَ بنَ حابِسٍ، فَقالَ أبو بَكْرٍ: ما أرَدْتَ إلى - أوْ: إلّا - خِلافي، فَقالَ عُمَرُ: ما أرَدْتُ خِلافَكَ. فَتَمارَيا حتَّى ارْتَفَعَتْ

4847. Narrated 'Abdullāh bin Az-Zubair: A group of Banī Tamīm came to the Prophet ﷺ (and requested him to appoint a governor for them).

Abū Bakr said, "Appoint Al-Qa'qā' bin Ma'bad." 'Umar said, "Appoint Al-Aqra' bin Ḥābis." On that Abū Bakr said (to 'Umar), "You did not want but to oppose me!" 'Umar replied, "I did not intend to oppose you!" So both of them argued till their voices grew loud. So the following Verse was revealed:

"O you who believe! Make not (a decision) in advance before Allāh and His Messenger (ﷺ)..." (V.49:1)

أصْوَاتُهما، فَنزَلَ في ذلِكَ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ﴾ حتَّى انْقضَتِ الآيَةُ. [راجع: ٤٣٦٧]

بابٌ قَوْلِهِ: ﴿وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ﴾ [٥]

CHAPTER. The Statement of Allāh تعالى: "And if they had patience till you could come out to them, it would have been better for them..." (V.49:5)

(٥٠) سورة قٓ

(50) SŪRAT QĀF

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿رَجْعٌ بَعِيدٌ﴾: ردٌّ. ﴿فُرُوجٍ﴾: فُتُوقٍ، وَاحِدُها فَرْجٌ. ﴿مِنْ حَبْلِ ٱلْوَرِيدِ﴾: وَرِيدَاهُ في حَلْقِهِ، وَالحَبْلُ حَبْلُ العاتِقِ. وَقالَ مُجَاهِدٌ: ﴿مَا تَنقُصُ ٱلْأَرْضُ﴾ مِنْ عِظامِهِمْ. ﴿تَبْصِرَةً﴾ بَصِيْرَة. ﴿وَحَبَّ ٱلْحَصِيدِ﴾: الحِنْطَةُ. ﴿بَاسِقَٰتٍ﴾: الطِّوَالُ. ﴿أَفَعَيِينَا﴾: أفأعْيَ عَلَيْنا. ﴿وَقَالَ قَرِينُهُۥ﴾: الشَّيْطانُ الَّذي قُيِّضَ لَهُ. ﴿فَنَقَّبُوا۟﴾: ضَرَبُوا. ﴿أَوْ أَلْقَى ٱلسَّمْعَ﴾: لا يُحَدِّثُ نَفْسَه بغَيرِهِ. حِينَ أنْشأَكمْ وأنْشأَ خَلْقَكمْ. ﴿رَقِيبٌ عَتِيدٌ﴾: رَصَدٌ: ﴿سَآئِقٌ وَشَهِيدٌ﴾: المَلَكانِ: كاتِبٌ وشَهِيدٌ. ﴿وَشَهِيدٌ﴾: شاهِدٌ بِالغَيْبِ. ﴿لُغُوبٌ﴾: النَّصَبُ، وَقالَ غَيرُهُ: ﴿نَّضِيدٌ﴾: الكُفُرَّى ما دَامَ في أكمَامِهِ وَمَعْناهُ مَنْضُودٌ بَعْضُهُ عَلى بَعْض، فإذَا خَرَجَ مِنْ أكمَامِهِ فَلَيْسَ بنَضِيدٍ. في ﴿وَإِدْبَٰرَ

ٱلنُّجُومِ﴾ ﴿وَأَدْبَٰرَ ٱلسُّجُودِ﴾ كانَ عاصِمٌ يَفْتَحُ الَّتي في قَ وَيَكْسِرُ الَّتي في الطُّورِ، وَيُكْسَرانِ جميعاً وَيُنْصَبانِ.
وَقالَ ابنُ عَبّاسٍ: ﴿يَوْمُ ٱلْخُرُوجِ﴾: يومَ يَخْرُجُونَ مِنَ القُبُورِ.

(1) CHAPTER. Allāh's Statement:
"...It (Hell) will say: 'Are there any more (to come)?'" (V.50:30)

(١) **بابُ قَوْلِهِ:** ﴿وَتَقُولُ هَلْ مِن مَّزِيدٍ﴾ [٣٠]

4848. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' (V.50:30) till Allāh will put His Foot over it and it will say, '*Qat! Qat!* (Enough! Enough!).'"

٤٨٤٨ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثنا حَرَمِيٌّ بن عمارة: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يُلْقَى في النّارِ وتَقُولُ: هَلْ مِنْ مَزِيدٍ، حتَّى يَضَعَ قَدَمَهُ فَتَقُولُ: قَطْ قَطْ». [انظر: ٦٦٦١، ٧٣٨٤]

4849. Narrated Abū Hurairah (that the Prophet ﷺ said): "It will be said to the Hell, 'Are you filled?' It will say, 'Are there any more (to come)?' On that Allāh تعالى will put His Foot on it, and it will say '*Qat! Qat!* (Enough! Enough!).'"

٤٨٤٩ - **حَدَّثَنَا** مُحَمَّدُ بنُ مُوسَى القَطّانُ: حدَّثنا أبو سُفْيانَ الحِمْيَرِيُّ سَعِيدُ بنُ يَحْيَى بنِ مَهْدِيٍّ: حدَّثَنا عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رفَعَهُ - وأكْثَرُ ما كان يُوقِفُهُ أبو سُفْيان -: «يُقالُ لِجَهَنَّمَ: هَلِ امْتَلأْتِ، وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ فَيَضَعُ الرَّبُّ تَبارَكَ وَتَعالى قَدَمَهُ عَلَيْها فَتَقولُ: قَطْ قَطْ». [انظر: ٤٨٥٠، ٧٤٤٩]

4850. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, 'I have been given the privilege of receiving the arrogants and the tyrants.' Paradise said, 'What is the matter with me? Why do only

٤٨٥٠ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزّاقِ: أخْبرَنا مَعْمَرٌ، عَنْ همَّام، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ:

«تَحاجَّتِ الجَنَّةُ والنّارُ، فَقالَتِ النّارُ: أُوثِرْتُ بالمُتَكَبِّرِينَ والمُتَجَبِّرِينَ، وقالَتِ الجَنَّةُ: ما لي لا يَدْخُلُني إلّا ضُعَفاءُ النّاسِ وَسَقَطُهُمْ؟ قالَ اللهُ تَبارك وتَعالىٰ للْجَنَّةِ: أَنْتِ رَحْمَتي أَرْحَمُ بِكِ مَنْ أَشاءُ مِنْ عِبادِي، وقالَ للنّارِ: إنّما أنْتِ عَذابٌ أُعَذِّبُ بِكِ مَنْ أَشاءُ مِنْ عِبادِي، وَلِكُلِّ واحِدَةٍ مِنْهُما مِلْؤُها، فأمّا النّارُ فَلا تَمْتَلِئُ حتّى يَضَعَ رِجْلَهُ فَتَقولُ: قَطْ قَطْ قَطْ، فَهُنالِكَ تَمْتَلِئُ وَيُزْوَى بَعْضُها إلى بَعْضٍ، وَلا يَظْلِمُ اللهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أحداً. وأمّا الجَنَّةُ فإنَّ اللهَ عَزَّ وجَلَّ يُنْشِئُ لَهَا خَلْقاً». [راجع: ٤٨٤٩]

the weak and the humble among the people enter me?' On that, Allāh عزوجل said to Paradise, 'You are My Mercy which I bestow on whoever I wish of My slaves.' Then Allāh said to the (Hell) Fire, 'You are My (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allāh will put His Foot over it whereupon it will say, '*Qat! Qat!*' (Enough! Enough!) At that time it will be filled, and its different parts will come closer to each other; and Allāh عزَّ وَجلَّ will not wrong any of His created beings. As regards Paradise, Allāh عزوجل will create a new creation to fill it with."

(٢) بابٌ قَوْلِهِ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾ [٣٩]

(2) CHAPTER. The Statement of Allāh تعالى: "...And glorify the praises of your Lord, before the rising of the sun and before (its) setting (i.e., the *Fajr*, *Ẓuhr* and *'Aṣr* prayers)." (V.50:39)

٤٨٥١ - حدَّثَنا إسحاقُ بنُ إبْراهِيمَ، عَنْ جَرِيرٍ، عَنْ إسماعِيلَ، عَنْ قَيْسِ بنِ أبي حازِمٍ، عَنْ جَرِيرِ بنِ عَبْدِ اللهِ قالَ: كُنّا جُلُوساً لَيْلَةً مَعَ النَّبِيِّ ﷺ فَنَظَرَ إلى القَمَرِ لَيْلَةَ أَرْبَعَ عَشْرَةَ فَقالَ: «إنّكُمْ سَترونَ رَبَّكُمْ كَما تَرَوْنَ هٰذَا، لا تُضامُونَ في رُؤْيَتِهِ، فإنِ اسْتَطَعْتُمْ أنْ لا تُغْلَبُوا عَنْ صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِها

4851. Narrated Jarīr bin 'Abdullāh: We were in the company of the Prophet ﷺ on a fourteenth night (of the lunar month), and he looked at the (full) moon and said, "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of *Ṣalāt* (prayers) before sunrise (*Fajr* prayer) and before sunset (*'Aṣr* prayer).' Then the Prophet ﷺ recited:

"And glorify the praises of your Lord before the rising of the sun and before (its) setting." (V.50:39)

فافْعَلُوا»، ثُمَّ قَرأ ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾.

[راجع: ٥٥٤]

4852. Narrated Mujāhid: Ibn 'Abbās said, "Allāh ordered His Prophet ﷺ to glorify His praises after all *Ṣalāt* (prayers)." He referred to Allāh's Statement: "... After the *Ṣalāt* (prayers)..." (V.50:40)

[See Vol. 1, *Ḥadīth* No.843]

٤٨٥٢ - حدَّثَنا آدَمُ: حدَّثَنا وَرْقاءُ، عَنِ ابنِ أبي نَجِيحٍ، عَن مُجَاهِدٍ قَالَ: قالَ ابنُ عَبَّاسٍ: أَمَرَهُ أنْ يُسَبِّحَ في أدْبارِ الصَّلَوَاتِ كُلِّها، يَعْنِي قَوْلَهُ: ﴿وَأَدْبَـٰرَ ٱلسُّجُودِ﴾ [٤٠].

(51) SŪRAT ADH-DHĀRIYĀT (The Winds that Scatter)

(٥١) سورة ﴿وَٱلذَّٰرِيَٰتِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

No *Aḥadīth* are mentioned here.

قالَ عَلِيٌّ عَلَيْهِ السّلامُ: الذَّارياتُ الرِّياحُ. وَقالَ غَيرُهُ: ﴿تَذْرُوهُ﴾: تُفَرِّقُهُ ﴿وَفِىٓ أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾ تَأكُلُ وَتَشْرَبُ في مَدْخَلٍ وَاحِدٍ ويَخْرُجُ مِنْ مَوْضِعَيْنِ. ﴿فَرَاغَ﴾: فَرَجَعَ. ﴿فَصَكَّتْ﴾: فَجَمَعَتْ أصابِعَها، فَضَرَبَتْ بِهِ جَبْهَتَها. والرَّميم: نَباتُ الأرْضِ إذَا يَبِسَ ودِيسَ. ﴿لَمُوسِعُونَ﴾: أيْ لَذُو سَعَةٍ، وكذلكَ ﴿عَلَى ٱلْمُوسِعِ قَدَرُهُۥ﴾ يَعْنِي القَوِيَّ. ﴿زَوْجَيْنِ﴾: الذَّكَرَ والأُنْثَى، واخْتِلافُ الألْوَانِ: حُلْوٌ وَحامِضٌ، فَهُما زَوْجانِ ﴿فَفِرُّوٓاْ إِلَى ٱللَّهِ﴾ مِنَ اللهِ إلَيْهِ ﴿إِلَّا لِيَعْبُدُونِ﴾ ما خَلَقْتُ أهْلَ السَّعادَةِ مِنْ أهْلِ الفَرِيقَيْنِ إلَّا

لِيُوَحِّدُونِ. وقالَ بَعْضُهُمْ: خَلَقَهُمْ لِيَفْعَلُوا، فَفَعَلَ بَعْضٌ وَتَرَكَ بَعْضٌ ولَيْسَ فِيهِ حُجَّةٌ لأَهْلِ القَدَرِ، والذَّنُوبُ: الدَّلْوُ العَظِيمُ. وَقالَ مُجاهِدٌ: ﴿ذَنُوبًا﴾: سَبِيلاً. ﴿صَرَّةٍ﴾: صَيْحَةٍ. ﴿ٱلْعَقِيمَ﴾: الّتِي لا تَلِدُ. وقالَ ابنُ عَبّاسٍ: والحُبُكُ: اسْتِواؤُها وحُسْنُها. ﴿فِى غَمْرَةٍ﴾: في ضَلالَتِهِمْ يَتمادَونَ. وَقالَ غَيرُهُ: ﴿وَتَوَاصَوْا۟﴾: تَواطَؤُا. وقالَ غَيْرُهُ ﴿مُسَوَّمَةً﴾: مُعَلَّمَةً مِنَ السِّيما. قُتِلَ الإنسانُ: لُعِنَ.

(٥٢) سورة ﴿وَٱلطُّورِ ۝١﴾

(52) *SŪRAT AṬ-ṬŪR* (The Mount)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ قَتادَةُ: ﴿مَّسْطُورٍ﴾: مَكْتوبٍ. وَقالَ مُجاهِدٌ: ﴿ٱلطُّورِ﴾: الجَبَلُ بالسُّرْيانِيّةِ. ﴿رَقٍّ مَّنشُورٍ﴾: صَحِيفَةٍ. ﴿وَٱلسَّقْفِ ٱلْمَرْفُوعِ ۝٥﴾: سَماءٌ. وَ﴿ٱلْمَسْجُورِ﴾: المُوقَدِ. وَقالَ الحَسَنُ: تُسْجَرُ حتى يَذْهَبُ ماؤُها فَلا يَبْقَى فِيها قَطْرَةٌ. وقال مُجاهِدٌ: ﴿أَلَتْنَٰهُم﴾: نَقَصْناهُمْ. وقالَ غَيرهُ: ﴿تَمُورُ﴾ تَدُورُ. ﴿أَحْلَٰمُهُم﴾: العُقُولُ. وَقالَ ابنُ عُبّاسٍ: ﴿ٱلْبَرُّ﴾: اللّطِيفُ. ﴿كِسْفًا﴾: قِطْعاً. ﴿ٱلْمَنُونِ﴾:

المَوْتُ، وَقالَ غَيرُهُ: ﴿يَتَنَٰزَعُونَ﴾: يَتعاطَوْنَ.

(1) CHAPTER.

(١) بابٌ:

4853. Narrated Umm Salama: I complained to Allāh's Messenger ﷺ that I was sick, so he said, "Perform the *Ṭawāf* (of Ka'bah at Makkah) while riding behind the people (who are performing the *Ṭawāf* on foot)." So I performed the *Ṭawāf* while Allāh's Messenger ﷺ was offering the *Ṣalāt* (prayer) by the side of the Ka'bah and was reciting:

"By the Ṭūr (Mount). And by the Book Inscribed." (V.52:1,2)

٤٨٥٣ - حدَّثنا عَبْدُ الله بنُ يُوسُفَ: أخبَرَنا مالكٌ، عَنْ مُحمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابنَةِ أبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قالَتْ: شَكَوْتُ إلى رَسُولِ اللهِ ﷺ أنِّي أشْتَكي، فَقالَ: «طُوفي مِنْ وَراءِ النّاسِ وأنتِ راكِبةٌ»، فَطُفْتُ وَرَسُولُ اللهِ ﷺ يُصَلِّي إلى جَنْبِ البَيْتِ يَقْرأُ بالطُّور وكِتابٍ مَسْطُورٍ. [راجع: ٤٦٤]

4854. Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ reciting *Sūrat Aṭ-Ṭūr* in the *Maghrib* prayer, and when he reached the Verse:

"Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like." (V.52:35-37) my heart was about to fly (when I realized this firm argument).

٤٨٥٤ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ قالَ: حَدَّثوني عَنِ الزُّهْرِيِّ، عَنْ مُحمَّدِ ابنِ جُبَيرِ بْنِ مُطْعِمٍ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقْرأُ في المَغْرِبِ بالطُّورِ، فَلَمّا بَلَغَ هٰذه الآيَةَ ﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ﴿٣٧﴾﴾ كادَ قَلْبي أنْ يَطِيرَ. قالَ سُفْيانُ: فأمّا أنا فإنَّما سَمِعْتُ الزُّهْريَّ يُحَدِّثُ عَنْ مُحَمّدِ بنِ جُبَيرِ ابنِ مُطْعِمٍ، عَنْ أبيهِ: سَمِعْتُ النَّبيَّ ﷺ يَقرأُ في المَغْرِبِ بالطُّورِ، لَمْ أَسْمَعْهُ زادَ الَّذي قالوا لي. [راجع: ٧٦٥]

(53) *SŪRAT AN-NAJM* (The Star)

(٥٣) سورة وَالنجم

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿ذُو مِرَّةٍ﴾: ذُو قُوَّةٍ. ﴿قَابَ قَوْسَيْنِ﴾: حَيْثُ الوَتَرُ مِنَ القَوْسِ. ﴿ضِيزَىٰ﴾: عَوْجاءُ. ﴿وَأَكْدَىٰ﴾: قَطَعَ عَطاءَهُ. ﴿رَبُّ ٱلشِّعْرَىٰ﴾: هُوَ مِرْزَمُ الجَوْزاءِ. ﴿ٱلَّذِى وَفَّىٰ﴾: وَفَّىٰ ما فُرِضَ عَلَيْهِ. ﴿أَزِفَتِ ٱلْآزِفَةُ ۝٥٧﴾: اقْتَرَبَتِ السّاعَةُ. ﴿سَٰمِدُونَ﴾: البَرْطَمةُ. وَقالَ عِكْرِمَةُ: يَتَغَنَّونَ بِالحِمْيَرِيَّةِ. وَقالَ إبْراهِيمُ: ﴿أَفَتُمَٰرُونَهُۥ﴾: أفَتُجادِلُونَهُ: وَمَنْ قَرَأَ ﴿أَفَتَمْرُونَهُۥ﴾: يَعْني أفَتَجْحَدُونَهُ. ﴿مَا زَاغَ ٱلْبَصَرُ﴾: بَصَرُ مُحَمَّدٍ ﷺ. ﴿وَمَا طَغَىٰ﴾: وَمَا جاوَزَ ما رَأى. ﴿فَتَمَارَوْا۟﴾: كَذَّبُوا. وقالَ الحَسَنُ: ﴿إِذَا هَوَىٰ﴾: غابَ. وقالَ ابنُ عَبّاسٍ: ﴿أَغْنَىٰ وَأَقْنَىٰ﴾: أعْطَى فأرْضَى.

(1) CHAPTER.

(١) بابٌ:

4855. Narrated Masrūq: I said to 'Āishah رَضِيَ اللهُ عَنْها: "O Mother! Did Prophet Muḥammad ﷺ see his Lord?" 'Āishah said, "What you have said makes my hair stand on end! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muḥammad ﷺ saw his Lord, is a liar." Then 'Āishah recited the Verse:

٤٨٥٥ - حَدَّثَنا يَحْيَى: حَدَّثَنا وَكِيعٌ، عَنْ إسْماعِيلَ بنِ أبي خالِدٍ، عَنْ عامِرٍ، عَنْ مَسْرُوقٍ قالَ: قُلْتُ لِعائِشَةَ رَضِيَ اللهُ عَنْها: يا أُمَّتاهُ، هَل رأى مُحَمَّدٌ ﷺ رَبَّهُ؟ فَقالَتْ: لَقَدْ قَفَّ شَعْري مِمّا قُلْتَ، أيْنَ أنْتَ مِنْ

ثلاثٍ مَنْ حَدَّثَكَهُنَّ فَقَدْ كَذَبَ؟ مَنْ حَدَّثَكَ أنَّ مُحَمّداً ﷺ رأى رَبَّهُ فَقَدْ كَذَبَ. ثُمَّ قَرأَتْ ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ﴾ [الأنعام: ١٠٣] ﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ﴾ [الشورى: ٥١] وَمَنْ حَدَّثَكَ أنَّهُ يَعْلَمُ ما في غَدٍ فَقَدْ كَذَبَ. ثُمَّ قَرأَتْ ﴿وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا﴾ [لقمان: ٣٤] وَمَنْ حَدَّثَكَ أنَّهُ كَتَمَ فَقَدْ كَذَبَ، ثُمَّ قَرأَتْ ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾ الآيَة، وَلٰكِنْ رأى جِبْرِيلَ عَلَيْهِ السّلامُ في صُورَتِهِ مَرَّتَيْنِ. [راجع: ٣٢٣٤]

"No vision can grasp Him, but He grasps all vision. He is *Al-Latīf* (the Most Subtle and Courteous), Well-Acquainted with all things." (V.6:103)

"It is not given to any human being that Allāh should speak to him unless (it be) by Revelation or from behind a veil..." (V.42:51)

'Āisha further said, "And whoever tells you that the Prophet ﷺ knows what is going to happen tomorrow, is a liar." She then recited:

"...No person knows what he will earn tomorrow..." (V.31:34)

She added: "And whoever tells you that he (i.e., Prophet ﷺ) concealed (some of Allāh's Orders), is a liar." Then she recited:

"O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord..." (V.5:67)

'Āishah added: "But the Prophet ﷺ saw Jibrīl (Gabriel) in his true form twice."

بابٌ ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [٩]

حَيْثُ الوَتَرُ مِنَ القَوْسِ.

CHAPTER. "And was at a distance of two bows' length or (even) nearer." (V.53:9)

٤٨٥٦ - حدَّثنا أبُو النُّعْمانِ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا الشَّيْبانيُّ قالَ: سَمِعْتُ زِرّاً، عَنْ عَبدِ اللهِ ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾، ﴿فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ﴾ قالَ: حدَّثنا ابنُ مَسْعُودٍ: أنَّهُ رأى جِبرِيلَ لَهُ سِتُّمِائَةِ جَناحٍ. [راجع: ٣٢٣٢]

4856. Narrated 'Abdullāh رضي الله عنه regarding the Verses:

"And was at a distance of two bows' length or (even) nearer. So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel) عليه السلام] whatever He revealed." (V.53:9,10) Ibn Mas'ūd narrated to us that the Prophet ﷺ had seen Jibrīl (Gabriel) with six hundred wings.

بابُ قَوْلِهِ: ﴿فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ﴾ [١٠]

CHAPTER. The Statement of Allāh تعالى: "So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel)] whatever He revealed." (V.53:10)

4857. Narrated Ash-Shaibānī: I asked Zirr about the Statement of Allāh تعالى:

"And was at a distance of two bows' length or (even) nearer. So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel) عليه السلام] whatever He revealed." (V.53:10) He said, "'Abdullāh (bin Mas'ūd) informed us that Muḥammad ﷺ had seen Jibrīl (Gabriel) with six hundred wings."

٤٨٥٧ - **حدَّثنا** طَلْقُ بنُ غَنَّامٍ: حدَّثنا زَائدَةُ، عَنِ الشَّيْبانيِّ قالَ: سأَلْتُ زِرّاً عَنْ قَوْلِهِ تَعالى: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝ فَأَوْحَىٰ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ۝﴾ قالَ: أَخْبَرَنا عَبْدُ اللهِ أَنَّ مُحَمَّداً ﷺ رأى جِبْرِيلَ لَهُ سِتُّمائَةِ جَناحٍ. [راجع: ٣٢٣٢]

CHAPTER. "Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord (Allāh)." (V.53:18)

بـــابٌ ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝﴾ [١٨]

4858. Narrated 'Abdullāh رضي الله عنه (regarding the revelation): "Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord (Allāh)." (V.53:18)

The Prophet ﷺ saw a green screen covering the horizon.

٤٨٥٨ - **حدَّثنا** قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝﴾ قالَ: رأى رَفْرَفاً أَخْضَرَ قَدْ سَدَّ الأُفُقَ. [راجع: ٣٢٣٢]

(2) CHAPTER. "Have you then considered *Al-Lāt* and *Al-'Uzza*?[1]" (V.53:19)

(٢) **بابٌ** ﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ۝﴾ [١٩]

4859. Narrated Ibn 'Abbās رضي الله عنهما (regarding Allāh's Statement about *Al-Lāt* and *'Al-Uzza): Lāt* was originally a man who used to mix *Sawīq*[2] for the pilgrims.

٤٨٥٩ - **حدَّثنا** مُسلِمُ بنُ إبْرَاهِيمَ: حدَّثنا أبُو الأَشْهَبِ: حدَّثنا أَبُو الجَوْزَاءِ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما في قوله: ﴿ٱللَّٰتَ وَٱلْعُزَّىٰ﴾ كَانَ اللاّتُ رَجُلاً يَلُتُّ سَوِيقَ الحاجِّ.

4860. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever takes an oath in which he (forgetfully) mentions *Al-Lāt* and *'Al-Uzza*, should say: *'Lā ilāha illallāh'* (none has the right to be worshipped but Allāh). And whoever says

٤٨٦٠ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: أَخْبَرَنا هِشامُ بنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ

(1) (Ch. 2) *Lāt* and *'Uzza* were two idols worshipped by the pagan Arabs during the Pre-Islāmic Period of Ignorance.

(2) (H. 4859) See the glossary.

to his companion, 'Come along, let us gamble,' must give in charity (as an expiation for his sin)."

رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ فَقالَ في حَلِفِهِ: واللَّاتِ والعُزَّى، فَلْيَقُلْ: لا إِلٰهَ إِلَّا اللهُ. وَمَنْ قالَ لِصاحِبِهِ: تَعالَ أُقامِرْكَ، فَلْيَتَصَدَّقْ». [انظر: ٦١٠٧، ٦٣٠١، ٦٦٥٠]

(3) CHAPTER. "And *Manāt* (another idol of the pagan Arabs) the other third." (V.53:20)

(٣) بابٌ ﴿وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ﴾ [٢٠]

4861. Narrated 'Urwa: I asked 'Āishah رَضِيَ اللهُ عَنْها (regarding the *Sa'y* between Aṣ-Ṣafā and Al-Marwa). She said, "Out of reverence to the idol *Manāt* which was placed in *Al-Mushallal*, those (*Al-Mushrikūn*) who used to assume *Iḥrām* in its name, used not to perform *Sa'y* between Aṣ-Ṣafā and Al-Marwa,[1] so Allāh revealed:

'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh...' (V.2:158)

"Thereupon, Allāh's Messenger ﷺ and the Muslims used to perform *Sa'y* (between them)." Sufyān said: The (idol) *Manāt* was at *Al-Mushallal* in Qudaid. 'Āishah added, "The Verse was revealed in connection with the *Anṣār*. They and (the tribe of) Ghassān used to assume *Iḥrām* in the name of *Manāt* before they embraced Islām." 'Āishah added, "There were men from the *Anṣār* who used to assume *Iḥrām* in the name of *Manāt* which was an idol between Makkah and Al-Madīnah. They said, 'O Allāh's Messenger! We used not to perform the *Ṭawāf (Sa'y)* between Aṣ-Ṣafā and Al-Marwa out of reverence to *Manāt*'."

٤٨٦١ - **حدَّثنا** الحُمَيْدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا الزُّهْرِيُّ: سَمِعْتُ عُرْوَةَ: قُلْتُ لِعائِشَةَ رَضِيَ اللهُ عَنْها: فَقالَتْ: إِنَّما كانَ مَنْ أَهَلَّ لِمَناةَ الطّاغِيَةِ الَّتي بالمُشَلَّلِ لا يَطُوفونَ بَيْنَ الصَّفا والمَرْوَةِ فأَنْزَلَ اللهُ تعالى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: ١٥٨] فَطافَ رَسُولُ اللهِ ﷺ والمُسْلِمُونَ.

قالَ سُفْيانُ: مَناةُ بالمُشَلَّلِ مِنْ قُدَيْدٍ. وَقالَ عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَنِ ابنِ شِهابٍ: قالَ عُرْوَةُ: قالَتْ عائِشَةُ: نَزَلَتْ في الأَنْصارِ، كانُوا هُمْ وَغَسّانُ قَبْلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمَناةَ، مِثْلَهُ.

وَقالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: كانَ رِجالٌ مِنَ الأَنْصارِ مِمَّنْ كانَ يُهِلُّ لِمَناةَ، وَمَناةُ صَنَمٌ بَيْنَ مَكَّةَ والمَدِينَةِ. قالُوا: يا

(1) (H. 4861) Because there were two other idols between Aṣ-Ṣafā and Al-Marwa which did not belong to them.

نَبِيَّ اللهِ، كُنَّا لا نَطُوفُ بَيْنَ الصَّفا والمَرْوَةِ تَعْظِيماً لِمَناةَ، نَحْوَهُ.

[راجع: ١٦٤٣]

(4) CHAPTER. "So, fall you down in prostration to Allāh, and worship Him (Alone)." (V.53:62)

(٤) بابٌ ﴿فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ۩ ﴿٦٢﴾﴾ [٦٢]

4862. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ performed a prostration when he finished reciting *Sūrat An-Najm*, and all the Muslims and *Al-Mushrikūn*" (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and jinn and human beings prostrated along with him.

٤٨٦٢ - حَدَّثَنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: سَجَدَ النَّبِيُّ ﷺ بالنَّجْمِ وَسَجَدَ مَعَهُ المُسْلِمُونَ والمُشْرِكُونَ والجِنُّ والإِنْسُ. [راجع: ١٠٧١]

تابَعَهُ ابنُ طَهمانَ، عَنْ أَيُّوبَ.

وَلَمْ يَذْكُرِ ابنُ عُلَيَّةَ ابْنَ عَبّاسٍ.

4863. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The first *Sūrah* in which a prostration was mentioned, was *Sūrat An-Najm* (the Star). Allāh's Messenger ﷺ prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a handful of dust in his hand and prostrated on it. Later, I saw that man killed as an infidel, and he was Umaiyya bin Khalaf.

٤٨٦٣ - حَدَّثَنا نَصْرُ بنُ عَلِيٍّ: أَخْبَرَنِي أَبُو أَحْمَدَ يعني الزبيري: حَدَّثَنا إِسْرَائِيلُ، عَنْ أَبِي إِسحَاقَ، عن الأَسْوَدِ ابن يَزِيدَ، عَن عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أَوَّلُ سُورَةٍ أُنْزِلت فِيها سَجْدَةٌ والنَّجْمِ. قالَ فَسَجَدَ رَسُولُ اللهِ ﷺ وسَجَدَ من خَلْفَهُ إلَّا رَجُلاً رَأَيْتُهُ أَخَذَ كَفّاً مِن تُرابٍ فَسَجَدَ عَلَيْهِ فَرَأَيْتُهُ بَعْدَ ذلكَ قُتِلَ كافِراً وَهُوَ أُمَيَّةُ بنُ خَلَفٍ. [راجع: ١٠٦٧]

(54) SŪRAT AL-QAMAR (The Moon)

(٥٤) سورة اقتربت الساعة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قَالَ مُجَاهِدٌ: ﴿مُّسْتَمِرٌّ﴾: ذَاهِبٌ. ﴿مُزْدَجَرٌ﴾: مُتَنَاهِي. ﴿وَٱزْدُجِرَ﴾: اسْتُطِيرَ جُنُوناً. ﴿وَدُسُرٍ﴾: أَضْلاعُ السَّفِينَةِ. ﴿لِّمَن كَانَ كُفِرَ﴾: يَقُولُ: كُفِرَ لَهُ جَزَاءً مِنَ اللهِ. ﴿مُّحْتَضَرٌ﴾: يَحْضُرُونَ الْمَاءَ. وَقَالَ ابنُ جُبَيرٍ: ﴿مُّهْطِعِينَ﴾: النَّسَلانُ. الخَبَبُ: السِّرَاعُ. وَقَالَ غَيرُهُ: ﴿فَتَعَاطَىٰ﴾: فَعَاطَى بِيَدِهِ فَعَقَرَهَا. ﴿ٱلْمُحْتَظِرِ﴾: كَحِظَارٍ مِنَ الشَّجَرِ مُحْتَرِقٍ. وَ﴿ٱزْدُجِرَ﴾: افْتُعِلَ مِنْ زَجَرْتُ. ﴿كُفِرَ﴾: فَعَلْنَا بِهِ وبِهِمْ ما فَعَلْنَا جَزَاءً لِمَا صُنِعَ بِنُوحٍ وأَصحَابِهِ. ﴿مُّسْتَقِرٌّ﴾: عَذَابٌ حَقٌّ. يُقَالُ: الأَشَرُ: المَرَحُ والتَّجَبُّرُ.

(1) CHAPTER. "...And the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away..." (V.54:1,2)

(١) **بابٌ** ﴿وَٱنشَقَّ ٱلْقَمَرُ، وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟﴾ [١-٢]

4864. Narrated Ibn Mas'ūd: During the lifetime of Allāh's Messenger ﷺ the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allāh's Messenger ﷺ said, "Witness (this miracle)."[1]

٤٨٦٤ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ وَسُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبي مَعْمَرٍ، عَنِ ابنِ مَسْعُودٍ قالَ: انْشَقَّ

(1) (H. 4864) See "The Miracles from Allāh to Prophet Muhammad ﷺ." [Introduction, Vol.I]

القَمَرُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ فِرْقَتَينِ: فِرْقَةٌ فَوقَ الجَبَلِ، وَفِرْقَةٌ دُونَهُ. فَقالَ رَسُولُ اللهِ ﷺ: «اشْهَدُوا». [راجع: ٣٦٣٦]

4865. Narrated 'Abdullāh: The moon was cleft asunder while we were in the company of the Prophet ﷺ, and it became two parts. The Prophet ﷺ said, "Witness, witness (this miracle)."

٤٨٦٥ - حدَّثنا عَليُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: أَخْبَرَنا ابنُ أَبي نَجِيحٍ، عَنْ مُجاهِدٍ، عنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ قالَ: انْشَقَّ القَمَرُ ونَحْنُ مَعَ النَّبيِّ ﷺ فَصارَ فِرْقَتَينِ، فقالَ لَنا: «اشْهَدُوا، اشْهَدُوا». [راجع: ٣٦٣٦]

4866. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The moon was cleft asunder during the lifetime of the Prophet ﷺ

٤٨٦٦ - حدَّثنا يَحْيَى بنُ بُكَيرٍ،: حدَّثَني بَكْرٌ، عَنْ جَعْفَرٍ، عَنْ عِرَاكِ بن مالِكٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ ابنِ مَسْعُودٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: انْشَقَّ القَمَرُ في زَمانِ النَّبيِّ ﷺ. [راجع: ٣٦٣٨]

4867. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people of Makkah asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

٤٨٦٧ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا يُونُسُ بنُ مُحَمَّدٍ: حدَّثنا شَيْبانُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: سأَلَ أَهْلُ مَكَّةَ أَنْ يُرِيَهُمْ آيَةً فأَراهُمُ انْشِقاقَ القَمَرِ. [راجع: ٣٦٣٧]

4868. Narrated Anas: The moon was cleft asunder into two parts.

٤٨٦٨ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ قالَ: انْشَقَّ القَمَرُ فِرْقَتَينِ. [راجع: ٣٦٣٧]

(2) CHAPTER. "Floating under Our Eyes, a reward for him who had been rejected!" (V.54:14)

(٢) باب ﴿تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾﴾ [١٤]

Qatāda said, "Allāh preserved Nūḥ's (Noah's) ark till the early converts of this nation saw it."

قالَ قَتادَةُ: أبقى اللهُ سفينةَ نُوحٍ حتَّى أدْرَكها أوائِلُ هذِهِ الأُمَّةِ.

4869. Narrated 'Abdullāh bin Mas'ūd: The Prophet ﷺ used to recite: "*Fahal min-Muddakir* [then is there any that will remember (or receive admonition)]?"

٤٨٦٩ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ، عَنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ قالَ: كانَ النَّبيُّ ﷺ يقرأُ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾. [راجع: ٣٣٤١]

CHAPTER. "And We have indeed made the Qur'ān easy to understand and remember; then is there any one who will remember (or receive admonition)?" (V.54:17)

بابٌ ﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾﴾ [١٧] قالَ مُجاهِدٌ: يَسَّرْنا: هَوَّنَّا قِرَاءَتَهُ.

4870. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to recite: "...Then is there any that will remember (or receive admonition)?"

٤٨٧٠ - حدَّثَنا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، عَنْ أبي إسحَاقَ، عَنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ أنَّهُ كانَ يَقْرأُ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾. [راجع: ٣٣٤١]

CHAPTER. "... As if they were uprooted stems of date-palms. Then, how (terrible) was My Torment and My Warnings?" (V.54:20, 21)

باب ﴿أَعْجَازُ نَخْلٍ مُّنقَعِرٍ، فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿٢١﴾﴾ [٢٠-٢١]

4871. Narrated Abū Isḥāq: A man asked Al-Aswad, "Is it '*Fahal min-Muddakir*' or '... *Mudhdhakir*?'" Al-Aswad replied, "I have heard 'Abdullāh bin Mas'ūd reciting it, '*Fahal min-Muddakir*'; I too, heard the Prophet ﷺ reciting it '*Fahal min-Muddakir*' with 'd'."

٤٨٧١ - حدَّثَنا أبُو نُعَيْمٍ: حدَّثَنا زُهَيْرٌ، عَنْ أبي إسحَاقَ أنَّهُ سَمِعَ رَجُلاً سألَ الأسْوَدَ: فَهَلْ مِنْ مُدَّكِرٍ أوْ مُذَّكِرٍ؟ فَقالَ: سَمِعْتُ عَبْدَ اللهِ يَقْرَؤُها ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ قالَ: وسَمِعْتُ النَّبيَّ ﷺ يَقْرَؤُها ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ دالاً. [راجع: ٣٣٤١]

(3) CHAPTER. "... And they became like the dry stubble of a fold-builder. And indeed, We have made the Qur'ān easy to

(٣) **بابٌ** ﴿فَكَانُوا۟ كَهَشِيمِ ٱلْمُحْتَظِرِ، وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن

مُّدَّكِرٍ﴿٣٢﴾ [٣١، ٣٢]

understand and remember; then is there any that will remember (or receive admonition)." (V.54:31,32)

٤٨٧٢ - حدَّثنا عَبْدَانُ: أخبرَنا أبي، عَنْ شُعْبَةَ، عَنْ أبي إسحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَرَأَ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ الآيَةَ. [راجع: ٣٣٤١]

4872. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ recited:

"*Fahal min-Muddakir*'.

(٤) **بابٌ** ﴿وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ﴿٣٨﴾ فَذُوقُوا عَذَابِي وَنُذُرِ﴿٣٩﴾﴾ [٣٨-٣٩]

(4) CHAPTER. "And verily, an abiding torment seized them early in the morning. Then, taste you My Torment and My Warnings." (V.54:38,39)

٤٨٧٣ - حدَّثنا مُحَمَّدٌ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ أبي إسحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾. [راجع: ٣٣٤١]

4873. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ recited: '*Fahal min-Muddakir*':

﴿وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ﴿٥١﴾﴾ [٥١].

٤٨٧٤ - حدَّثنا يَحْيَى: حدَّثنا وَكِيعٌ، عَنْ إسْرَائِيلَ، عَنْ أبي إسحَاقَ، عَنِ الأَسْوَدِ بنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قالَ: قَرَأْتُ عَلى النَّبِيِّ ﷺ ﴿فَهَلْ مِن مُّذَّكِرٍ﴾ فَقالَ النَّبِيُّ ﷺ: «﴿فَهَلْ مِن مُّدَّكِرٍ﴾». [راجع: ٣٣٤١]

4874. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: I recited before the Prophet ﷺ: '*Fahal min-Mudhdhakir*'. The Prophet said, "(It is) '*Fahal min-Muddakir*.'"

(٥) **باب قَوْلِهِ:** ﴿سَيُهْزَمُ الْجَمْعُ﴾ الآيَة [٤٥]

(5) CHAPTER. The Statement of Allāh تعالى: "Their multitude will be put to flight." (V.54:45)

٤٨٧٥ - حدَّثنا مُحَمَّدُ بنُ حَوْشَبٍ: حَدَّثنا عبدُ الوهابِ حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ.

4875. Narrated 'Ibn Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ while in a tent on the day of the battle of Badr, said, "O Allāh! I request you (to fulfil) Your Promise and Your Covenant! O Allāh! If You will that

none should worship You after today..." On that Abū Bakr held the Prophet ﷺ by the hand and said, "That is enough, O Allāh's Messenger! You have appealed to your Lord too pressingly." While the Prophet ﷺ was putting on his armour and then he went out, reciting:

"Their multitude will be put to flight, and they will show their backs." (V.54:45)

وحدَّثني مُحَمّدٌ: حدَّثنا عفّانُ بنُ مُسْلِمٍ، عَنْ وُهَيْبٍ: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهما: أنَّ رَسُولَ اللهِ ﷺ قالَ وَهُوَ في قُبَّةٍ يَوْمَ بَدْرٍ: «اللّهُمَّ إنّي أنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللّهُمَّ إنْ تَشأْ لا تُعْبَدْ بَعْدَ اليَوْمِ». فأخَذَ أبُو بَكْرٍ بِيَدِهِ فَقالَ: حَسْبُكَ يا رَسُولَ اللهِ، ألْحَحْتَ عَلى رَبِّكَ، وَهُوَ يَثِبُ في الدِّرْعِ، فخَرَجَ وَهُوَ يَقُولُ: «﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ۝٤٥﴾». [راجع: ٢٩١٥]

(6) CHAPTER. The Statement of Allāh تعالى: "Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter." (V.54:46)

(٦) **باب** قَوْلِهِ: ﴿بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ۝٤٦﴾ [٤٦]

يَعْني مِنَ المَرارَةِ.

4876. Narrated Yūsuf bin Māhak: I was in the house of 'Āishah, Mother of the believers. She said, "This revelation:

'Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (V.54:45) was revealed to Muhammad ﷺ at Makkah while I was a playful little girl."

٤٨٧٦ - **حدَّثنا** إبْراهِيمُ بنُ مُوسَى: حدَّثَنا هِشامُ بنُ يُوسُفَ أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: أخْبرَني يُوسُفُ بنُ ماهَكٍ قالَ: إنّي عِنْدَ عائِشَةَ أُمِّ المُؤمِنينَ قالَتْ: لَقَدْ أُنْزِلَ عَلى مُحَمَّدٍ ﷺ بِمَكَّةَ وإنّي لجارِيَةٌ ألْعَبُ ﴿بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ۝٤٦﴾. [انظر: ٤٩٩٣]

4877. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While in his tent on the day of the battle of Badr, the Prophet ﷺ said, "O Allāh! I request You (to fulfil) Your Promise and Your Covenant. O Allāh! If You will that none should worship You after today..."

٤٨٧٧ - **حدَّثني** إسحاقُ: حدَّثنا خالِدٌ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ: أنَّ النَّبيَّ ﷺ قالَ وَهُوَ في قُبَّةٍ لَهُ يَوْمَ بَدْرٍ: «أنْشُدُكَ عَهْدَكَ

وَوعْدَكَ، اللّهُمَّ إنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ أبَداً». فأخَذَ أبو بَكْرٍ بِيَدِهِ وقالَ: حَسْبُكَ يا رَسُولَ اللهِ، فَقَدْ ألْحَحْتَ عَلى رَبِّكَ، وَهُوَ في الدِّرْعِ. فَخَرَجَ وَهُوَ يَقُولُ: «﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴾». [راجع: ٢٩١٥]

On that, Abū Bakr held the Prophet ﷺ by the hand and said, "That is enough, O Allāh's Messenger! You have appealed to your Lord too pressingly." The Prophet ﷺ was wearing his armour and then he went out reciting:

"Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter." (V.54:45,46)

(٥٥) سورة الرَّحمٰن

(55) SŪRAT AR-RAHMĀN
(The Most Gracious)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وقال مُجاهدٌ: ﴿بِحُسْبَانٍ﴾ كَحُسْبانِ الرَّحىٰ. وقال غيرُه: ﴿وَأَقِيمُوا الْوَزْنَ﴾، يُرِيدُ لِسانَ المِيزَانِ. و﴿الْعَصْفِ﴾: بَقْلُ الزَّرْعِ إذَا قُطِعَ مِنْهُ شَيْءٌ قَبْلَ أنْ يُدْرِكَ فَذٰلكَ العَصْفُ. والرَّيحانُ في كَلامِ العَرَبِ الرِّزْقُ. ﴿وَالرَّيْحَانُ﴾ رِزْقُهُ. ﴿وَالْحَبُّ﴾: الّذي يُؤْكَلُ مِنْهُ. وَقالَ بَعْضُهُمْ: و﴿الْعَصْفِ﴾ يُرِيدُ المأكُولَ مِنَ الْحَبِّ. ﴿وَالرَّيْحَانُ﴾: النَّضيجُ الَّذي لَمْ يُؤكَلْ. وَقالَ غَيْرُهُ: ﴿الْعَصْفِ﴾ ورَقُ الحِنْطَةِ. وقالَ الضَّحّاكُ: ﴿الْعَصْفِ﴾: التِّبْنُ. وَقالَ أبُو مالِكٍ: ﴿الْعَصْفِ﴾: أوَّلُ ما يَنْبُتُ، تُسَمِّيهِ النَّبَطُ هَبُوراً. وَقالَ

مُجاهِدٌ: ﴿ٱلۡعَصۡفِ﴾: وَرَقُ الحِنْطَةِ، ﴿وَٱلرَّيۡحَانُ﴾: الرِّزْقُ. والمَارِجُ: اللَّهَبُ الأصْفَرُ والأخْضَرُ الَّذي يَعْلُو النَّارَ إذَا أُوقِدَتْ. وَقالَ بَعْضُهُمْ عَنْ مُجاهِدٍ: ﴿رَبُّ ٱلۡمَشۡرِقَيۡنِ﴾: لِلشَّمْسِ في الشِّتَاءِ مَشْرِقٌ، ومَشْرِقٌ في الصَّيْفِ. ﴿وَرَبُّ ٱلۡمَغۡرِبَيۡنِ﴾: مَغْرِبُها في الشِّتاءِ والصَّيْفِ. ﴿لَّا يَبۡغِيَانِ﴾: لا يَخْتَلِطانِ. ﴿ٱلۡمُنشَـَٔاتُ﴾: ما رُفِعَ قَلْعُهُ مِنَ السُّفُنِ، فأمّا ما لم يُرْفَعْ قَلْعُهُ فَلَيْسَ بِمُنْشَآتٍ. وَقالَ مُجاهِدٌ: كَالْفَخَّارِ كَمَا يُصْنَعُ الفَخَّارُ ﴿وَنُحَاسٌ﴾: النُّحَاسُ الصُّفْرُ يُصَبُّ عَلى رُؤُسِهِمْ، يُعَذَّبُونَ بِهِ. ﴿خَافَ مَقَامَ رَبِّهِۦ﴾: يَهُمُّ بالمَعْصِيَةِ فَيَذْكُرُ اللهَ عَزَّ وَجَلَّ فَيَتْرُكُها. (الشُّوَاظُ) لَهَبٌ مِن نَّارٍ وَقَالَ مُجاهِدٌ: ﴿مُدۡهَآمَّتَانِ﴿٦٤﴾﴾: سَوْدَاوَانِ مِنَ الرِّيِّ. ﴿صَلۡصَـٰلٍ﴾: طِينٌ خُلِطَ بِرَمْلٍ فَصَلْصَلَ كَمَا يُصَلْصِلُ الفَخّارُ: وَيُقالُ: مُنْتِنٌ، يُرِيدُونَ بِهِ: صَلَّ، يُقالُ: صَلْصَالٌ، كَمَا يُقالُ: صَرَّ البابُ، عِنْدَ الإغلاقِ، وَصَرْصَرَ مِثْلُ كَبْكَبْتُهُ، يَعْنِي كَبَبْتُهُ. ﴿فِيهِمَا فَٰكِهَةٞ وَنَخۡلٞ وَرُمَّانٞ﴿٦٨﴾﴾ قالَ بَعْضُهُمْ: لَيْسَ الرُّمّانُ والنَّخْلُ بالفاكِهَةِ، وأمّا العَرَبُ فإنَّها تَعُدُّهُما فاكِهَةً كقَوْلِهِ عَزَّ وَجلَّ: ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ﴾ فأمَرَهُمْ

بالمُحافَظَةِ عَلى كُلِّ الصَّلَوَاتِ، ثُمَّ أعادَ العَصْرَ تَشْدِيداً لهَا كما أُعِيدَ النّخلُ والرُّمّانُ، ومِثْلُها ﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ﴾ ثُمَّ قالَ: ﴿وَكَثِيرٌ مِّنَ ٱلنَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ﴾ وقَدْ ذَكَرَهُمْ في أوَّلِ قَوْلِهِ: ﴿مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ﴾ وقالَ غَيرُهُ: ﴿أَفْنَانٍ﴾: أغْصانٍ. ﴿وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ﴾: ما يُجْتَنَى قَرِيبٌ. وَقالَ الحسنُ: ﴿فَبِأَيِّ ءَالَآءِ﴾: نِعَمِهِ، وَقالَ قَتادَةُ: ﴿رَبِّكُمَا تُكَذِّبَانِ﴾: يَعْني الجِنَّ والإنْسَ. وَقالَ أبو الدَّرْداءِ: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾: يَغْفِرُ ذَنْباً وَيَكْشِفُ كَرْباً، ويَرفَعُ قَوْماً وَيَضَعُ آخرينَ. وَقالَ ابنُ عَبّاسٍ: ﴿بَرْزَخٌ﴾: حاجِزٌ. الأنامُ: الخَلْقُ. ﴿نَضَّاخَتَانِ﴾: فَيّاضَتانِ. ﴿ذُو ٱلْجَلَٰلِ﴾: العَظَمة. وَقالَ غَيرُهُ: ﴿مَّارِجٍ﴾: خالِصٌ مِنَ النَّارِ، يُقالُ: مَرَجَ الأمِيرُ رَعِيَّتَهُ إذَا خَلَّاهُمْ يَعْدُو بَعْضُهمْ على بَعْضٍ. مَرَجَ أمْرُ النّاسِ. ﴿مَّرِيجٍ﴾: مُلْتَبِسٌ. ﴿مَرَجَ﴾: اخْتَلَطَ مِنْ مَرَجْتَ دابَّتَكَ: تَركْتَها. ﴿سَنَفْرُغُ لَكُمْ﴾: سَنُحاسِبُكمْ، لا يَشْغَلُهُ شَيْءٌ عَنْ شَيءٍ وهُوَ مَعْرُوفٌ في كَلامِ العَرَبِ. يُقالُ: لأتَفرَّغَنَّ لكَ، وَما بِهِ شُغْلٌ يَقُولُ: لآخُذنّكَ عَلى غِرَّتِكَ.

(1) CHAPTER. The Statement of Allāh تعالى: "And besides these two, there are two other gardens (i.e., in Paradise)." (V.55:62)

(١) **بَابٌ** قَوْلِهِ: ﴿وَمِن دُونِهِمَا جَنَّتَانِ﴾ [٦٢]

4878. Narrated 'Abdullāh bin Qais: Allāh's Messenger ﷺ said, "Two gardens of silver, their utensils and whatever is in them, and two other gardens of gold, their utensils and whatever is in them. And nothing will prevent the people who will be in the *'Adn* Paradise from seeing their Lord except the curtain of Majesty over His Face."

٤٨٧٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي الأَسْوَدِ: حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ الصَّمَدِ العَمِّيُّ: حدَّثنا أبو عِمْرَانَ الجَوْنِيُّ، عَنْ أبي بَكْرِ بنِ عَبْدِ اللهِ بنِ قَيْسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «جَنَّتانِ مِنْ فِضَّةٍ آنِيَتُهُما وَما فيهِما، وَجَنَّتانِ مِنْ ذَهَبٍ آنِيَتُهُما وَما فِيهِما، وَما بَينَ القَوْمِ وَبَينَ أَنْ يَنْظُرُوا إلى رَبِّهِمْ إلَّا رِدَاءُ الكِبْرِ عَلى وَجْهِهِ في جَنَّةِ عَدْنٍ». [انظر: ٤٨٨٠، ٧٤٤٤]

(2) CHAPTER. "*Ḥūr* (beautiful fair females) guarded in pavilions." (V.55:72)

(٢) **بَابٌ** ﴿حُورٌ مَّقْصُورَٰتٌ فِي ٱلْخِيَامِ﴾ [٧٢]

وَقالَ ابنُ عَبّاسٍ: ﴿حُورٌ﴾: سُودُ الحَدَقِ. وَقالَ مُجاهِدٌ: ﴿مَّقْصُورَٰتٌ﴾: مَحْبُوساتٌ، قُصِرَ طَرْفُهُنَّ وأَنْفُسُهُنَّ عَلى أَزْوَاجِهِنَّ. ﴿قَٰصِرَٰتُ﴾: لا يَبْغِينَ غَيْرَ أَزْواجِهِنَّ.

4879. Narrated 'Abdullāh bin Qais: Allāh's Messenger ﷺ said, "In Paradise there is a pavilion made of a single hollow pearl, sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them.

٤٨٧٩ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ الصَّمَدِ: حدَّثَنا أبو عِمْرَانَ الجَوْنيُّ، عَنْ أبي بَكْرِ بنِ عَبْدِ اللهِ بنِ قَيْسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ في الجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ عَرْضُها سِتُّونَ مِيلاً في كُلِّ زَاوِيَةٍ مِنْها أَهْلٌ ما يَرَوْنَ الآخَرِينَ، يَطُوفُ عَلَيْهِمُ المُؤْمِنُونَ».

[راجع: ٣٢٤٣]

٤٨٨٠ - «وَجَنَّتانِ مِنْ فِضَّةٍ آنِيَتُهُما وَما فِيهِما، وَجَنَّتانِ مِنْ كَذا آنِيَتُهُما وَما فِيهِما. وَما بَيْنَ القَوْمِ وَبَيْنَ أنْ يَنْظُرُوا إلى رَبِّهِم إلَّا رِداءُ الكِبْرِ عَلى وجْهِهِ في جَنَّةِ عَدْنٍ».
[راجع: ٤٨٧٨]

4880. And there are two gardens of silver, their utensils and whatever is in them; and two gardens of so-and-so (i.e. of gold) their utensils and whatever is in them, and nothing will prevent the people who will be in the *'Adn* Paradise from seeing their Lord except the curtain of Majesty over His Face."

(٥٦) سورة الواقعة

(56) SŪRAT AL-WĀQI'AH
(The Event)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿رُجَّتِ﴾: زُلْزِلَتْ. ﴿وَبُسَّتِ﴾: فُتَّتْ، لُتَّتْ كما يُلَتُّ السَّويقُ. المَخْضُودُ: لا شَوْكَ لَهُ. ﴿مَنضُودٍ﴾: المَوْزُ، والعُرُبُ: المُحَبَّباتُ إلى أزْواجِهِنَّ. ﴿ثُلَّةٌ﴾: أُمَّةٌ. ﴿يَحْمُومٍ﴾: دُخانٌ أسْوَدُ. ﴿يُصِرُّونَ﴾: يُدِيمُونَ. ﴿الْهِيمِ﴾: الإبلُ الظِّماءُ. ﴿لَمُغْرَمُونَ﴾: لَمُلْزَمُونَ. ﴿فَرَوْحٌ﴾: جَنَّةٌ وَرَخاءٌ. ﴿وَرَيْحَانٌ﴾: الرِّزْقُ. ﴿وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ﴾: أيِّ في أيِّ خَلْقٍ نَشاءُ. وَقالَ غَيْرُهُ: ﴿تَفَكَّهُونَ﴾: تَعْجَبُونَ. ﴿عُرُبًا﴾ مُثَقَّلَةً واحِدُها عَرُوبٌ مِثْلُ صَبُورٍ وَصُبُرٍ، يُسَمِّيها أهْلُ مَكَّةَ العَرِبَةَ، وأهْلُ المَدِينَةِ الغَنِجَةَ، وأهْلُ العِراقِ الشَّكِلَةَ، وقال في: ﴿خَافِضَةٌ﴾ لِقَوْمٍ إلى النّارِ، وَ﴿رَّافِعَةٌ﴾ إلى الجَنَّةِ.

﴿مَّوْضُونَةٍ﴾: مَنْسُوجَةٍ، وَمِنْهُ وَضِينُ النّاقَةِ. والكُوبُ: لا آذانَ لَهُ ولا عُـرْوَةَ. والأباريـقُ: ذَوَاتُ الآذَانِ والعُرَى. ﴿مَّسْكُوبٍ﴾: جارٍ. ﴿وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾﴾: بَعْضُها فَوْقَ بَعْضٍ. ﴿مُتْرَفِينَ﴾: مُتَمَتِّعِينَ. ﴿مَدِينِينَ﴾: مُحاسِبِيْنِ ﴿مَّا تُمْنُونَ﴾: هيَ النُّطْفَةُ في أرْحـامِ الـنِّـسـاءِ. ﴿لِّلْمُقْوِينَ﴾: لِلْمُسافِرِينَ، والْقِيُّ: القَفْرُ. ﴿بِمَوَاقِعِ النُّجُومِ﴾: بِمُحْكَمِ القُرآنِ، ويُقالُ: بِمَسْقِطِ النُّجُومِ: إذَا سَقَطْنَ، وَمَواقِعُ وَمَوْقِعٌ وَاحِدٌ. ﴿مُّدْهِنُونَ﴾: مُكَذِّبونَ، مِثْلُ ﴿لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾. ﴿فَسَلَٰمٌ لَّكَ﴾: أي مُسَلَّمٌ لَكَ إنَّكَ مِنْ أصحَابِ اليَمِينِ، وأُلْغِيَتْ إنَّ وَهُوَ مَعْناها كمَا تَقُولُ: أنْتَ مُصَدَّقٌ مُسافِرٌ عَنْ قَلِيلٍ، إذا كانَ قَدْ قالَ: إنّي مُسافِرٌ عن قَليلٍ، وَقَدْ يَكُونُ كالدُّعاءِ لَهُ كَقَوْلِكَ: فَسَقْياً مِنَ الرِّجالِ، إنْ رَفَعْتَ السّلامُ فَهُوَ مِنَ الدُّعاءِ. ﴿تُورُونَ﴾: تَسْتَخْرِجُونَ، أَوْرَيْـتُ: أوْقَـدْتُ. ﴿لِيُرْضُوكُمْ﴾: باطِلاً. ﴿تَأْثِيمًا﴾: كَذِباً.

(1) CHAPTER. The Statement of Allāh تعالى: "And in shade long extended." (V.56:30)

(١) بابٌ قَوْلِهِ: ﴿وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾﴾ [٣٠]

4881. Narrated Abū Huraira رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "In Paradise there is a tree which is so huge that a rider can travel in its shade for one hundred years without crossing it; and if you wish, you can recite:

٤٨٨١ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ

يَبْلُغُ بِهِ النَّبِيَّ ﷺ قالَ: «إنَّ في الجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ في ظِلِّها مِائَةَ عام لا يَقْطَعُها، وَاقْرَؤُوا إنْ شِئْتُمْ ﴿وَظِلٍّ مَّمْدُودٍ﴾». [راجع: ٣٢٥٢]

'And in shade long extended.'" (V.56:30)

(٥٧) سورة الحديد

(57) SŪRAT AL-ḤADĪD (The Iron)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ مُجاهِدٌ: ﴿جَعَلَكُم مُّسْتَخْلَفِينَ﴾: مُعَمَّرِينَ فِيهِ. ﴿مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ﴾: مِنَ الضَّلالَةِ إلى الهُدَى. ﴿فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ﴾: جُنَّةٌ وَسِلاحٌ. ﴿مَوْلَىٰكُمْ﴾: أوْلى بِكُمْ. ﴿لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ﴾: لِيَعْلَمَ أهْلُ الكِتابِ، يُقالُ: ﴿وَٱلظَّٰهِرُ﴾ عَلى كُلِّ شَيْءٍ عِلْماً، ﴿وَٱلْبَاطِنُ﴾ كُلُّ شَيْءٍ عِلْماً، ﴿أَنظُرُونَا﴾: انْتَظِرُونا.

No *Aḥadīth* are mentioned here.

(٥٨) سورة المجادلة

(58) SŪRAT AL-MUJĀDILAH (The Women who disputes)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وقال مُجاهِدٌ: ﴿يُحَآدُّونَ﴾: يُشَاقُّون اللهَ. ﴿كُبِتُوا۟﴾: أُخْزُوا من الخِزْيِ. ﴿ٱسْتَحْوَذَ﴾: غَلَبَ.

(59) *SŪRAT AL-ḤASHR* (The Gathering)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4882. Narrated Sa'īd bin Jubair: I asked Ibn 'Abbās about *Sūrat At-Ṭauba*, and he said, "*Sūrat At-Ṭauba*? It is the exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (the oft-repeated expression):'... and of them... and of them,' till they started thinking that none would be left unmentioned therein." I said, "(What about) *Sūrat Al-Anfāl*?" He replied, "*Sūrat Al-Anfāl* was revealed in connection with the battle of Badr." I said, "(What about) *Sūrat Al-Ḥashr*?" He replied, "It was revealed in connection with Banī An-Naḍīr."[1]

4883. Narrated Sa'īd: I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما about *Sūrat Al-Ḥashr*. He replied, "Say *Sūrat* An-Naḍīr."

(2) CHAPTER. The Statement of Allāh تَعالَى: "What you (O Muslims) cut down of the palm-trees (of the enemy)..." (V.59:5)

(1) (H. 4882) Banī An-Naḍīr was a Jewish tribe in Al-Madīna.

(٥٩) سورة الحشر

بسم الله الرحمٰن الرحيم

(١) **بابٌ**:

﴿ٱلْجَلَآءَ﴾ الإخْراجَ مِنْ أَرْضٍ إِلَى أَرْضٍ

٤٨٨٢ - **حدَّثنا** مُحَمَّدُ بنُ عَبدِ الرَّحيمِ: حدَّثَنا سَعِيدُ بنُ سُلَيمانَ: حدَّثَنا هُشَيمٌ: أَخْبَرَنا أَبو بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ قالَ: قُلْتُ لِابنِ عَبّاسٍ: سُورَةُ التَّوْبَةِ؟ قالَ: التَّوْبَةُ هيَ الفاضِحَةُ ما زالَتْ تَنْزِلُ: وَمِنْهُمْ ومِنْهُمْ حتَّى ظَنُّوا أَنَّها لَمْ تُبْقِ أَحَداً مِنْهُمْ إلَّا ذُكِرَ فِيها. قالَ: قُلْتُ: سُورَةُ الأنْفالِ؟ قالَ: نَزَلَتْ في بَدْرٍ. قال: قُلْتُ: سُورَةُ الحَشْرِ؟ قالَ: نَزَلَتْ في بَنِي النَّضِيرِ. [راجع: ٤٠٢٩]

٤٨٨٣ - **حدَّثنا** الحَسَنُ بنُ مُدْرِكٍ: حدَّثَنا يَحْيَى بنُ حمّادٍ: أَخْبَرَنا أَبو عَوانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعيدٍ قالَ: قُلْتُ لِابْنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: سُورَةُ الحَشْرِ؟ قالَ: قُلْ: سُورَةُ بَنِي النَّضِيرِ. [راجع: ٤٠٢٩]

(٢) **بابُ** قَوْلِهِ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ﴾ [٥] نَخْلَةٍ ما لَمْ تَكُنْ عَجْوَةً أَوْ بَرْنِيَّةً،

4884. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Allāh's Messenger ﷺ burnt and cut down the palm-trees of Banī An-Naḍīr which were at Al-Buwaira (a place near Al-Madīna). Thereupon Allāh تَعالَى revealed:

"What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allāh, and in order that He might disgrace *Al-Fāsiqūn* (the rebellious, disobedient to Allāh)." (V.59:5).

٤٨٨٤ - **حَدَّثَنا** قُتَيْبَةُ: حَدَّثَنا لَيْثٌ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وقَطَعَ وَهِيَ البُوَيْرَةُ، فَأَنْزَلَ اللهُ تَعالَى ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِيَ ٱلْفَٰسِقِينَ﴾. [راجع: ٢٣٢٦]

(3) CHAPTER. The Statement of Allāh تعالى: "What Allāh gave as booty (*Fai'*) to His Messenger ﷺ..." (V.59:7)

(٣) **بابٌ**: ﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ﴾ [٧]

4885. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The properties of Banī An-Naḍīr were among the booty that Allāh gave to His Messenger ﷺ; such booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allāh's Messenger ﷺ only, and he used to provide thereof the yearly expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allāh's Cause.

٤٨٨٥ - **حَدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ غَيْرَ مَرَّةٍ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مالِكِ بنِ أَوْسِ بنِ الحَدَثانِ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: كانَتْ أَمْوالُ بَنِي النَّضِيرِ مِمّا أَفاءَ اللهُ عَلى رَسُولِهِ ﷺ مِمّا لَمْ يُوجِفِ المُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلا رِكابٍ، فَكانَتْ لِرَسُولِ اللهِ ﷺ خاصَّةً، يُنْفِقُ عَلى أَهْلِهِ مِنْها نَفَقَةَ سَنَتِهِ، ثُمَّ يَجْعَلُ ما بَقِيَ فِي السِّلاحِ والكُراعِ عُدَّةً فِي سَبِيلِ اللهِ. [راجع: ٢٩٠٤]

(4) CHAPTER. "And whatsoever the Messenger (Muḥammad ﷺ) gives you take it..." (V.59:7)

(٤) **بابٌ** ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ﴾ [٧]

4886. Narrated 'Alqama: 'Abdullāh (bin Mas'ūd) said, "Allāh curses those ladies who practise tatooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces (except the beard and moustache)

٤٨٨٦ - **حَدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: لَعَنَ اللهُ الواشِماتِ

and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allāh's Creation." His saying reached a lady from Banī Asad called Umm Ya'qūb who came (to 'Abdullāh) and said, "I have come to know that you have cursed such and such (ladies)?" He replied, "Why should I not curse these whom Allāh's Messenger ﷺ has cursed and who are (cursed) in Allāh's Book!" Umm Ya'qūb said, "I have read the whole Qur'ān, but I did not find in it what you say." He said, "Verily, if you have read it (i.e., the Qur'ān), you have found it. Didn't you read:

'...And whatsoever the Messenger (Muḥammad ﷺ) gives you take it and whatsoever he forbids you, you abstain (from it)...'" (V.59:7)

She replied "Yes, I did." He said, "Verily, Allāh's Messenger ﷺ forbade such things." She said, "But I see your wife doing these things!" He said, "Go and take a look at her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company."(1)

4887. Narrated 'Abdullāh (bin Mus'ūd) رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ has cursed the lady who uses false hair.

والـمُـوتَـشِـمـاتِ، والـمُـتَـنَـمِّـصَـاتِ والمُتَفَلِّجاتِ لِلْحُسْنِ، المُغَيِّراتِ خَلْقَ اللهِ، فَبَلَغَ ذٰلكَ امْرأةً مِنْ بَنِي أَسَدٍ يُقالُ لَهَا: أُمُّ يَعْقُوبَ، فَجاءَتْ فَقالَتْ: إنَّهُ بَلَغَنِي أنَّكَ لَعَنْتَ كَيْتَ وكَيْتَ، فَقالَ: وَما لي لا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ وَمَنْ هُوَ في كِتابِ اللهِ؟ فَقالَتْ: لَقَدْ قَرَأْتُ ما بَيْنَ اللَّوْحَيْنِ فَما وَجَدْتُ فِيهِ ما تَقُولُ. فَقالَ: لَئِنْ كُنْتِ قَرأتِيهِ لَقَدْ وَجَدْتِيهِ، أَمَا قَرَأْتِ ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ قالَتْ: بَلَى، قالَ: فإنَّهُ قَدْ نَهَى عَنْهُ، قالَتْ: فإنِّي أرَى أَهْلَكَ يَفْعَلُونَه، قالَ: فاذْهَبِي فانْظُرِي. فَذَهَبَتْ فَنَظَرَتْ فَلَمْ تَرَ مِنْ حاجَتِها شَيْئاً. فَقالَ: لَوْ كانَتْ كَذٰلِكَ ما جَامَعْتُهَا. [انظر: ٤٨٨٧، ٥٩٣١، ٥٩٣٩، ٥٩٤٣، ٥٩٤٨]

٤٨٨٧ - حَدَّثَنا عَلِيٌّ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيانَ قالَ: ذَكَرْتُ لِعَبْدِ الرَّحْمٰنِ ابنِ عابِسٍ حَدِيثَ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: لَعَنَ رَسُولُ اللهِ ﷺ الوَاصِلَةَ فَقالَ: سَمِعْتُهُ مِنِ امْرَأةٍ يُقالُ لَها: أُمُّ يَعْقُوبَ، عَنْ عَبْدِ اللهِ مِثْلَ حَدِيثِ مَنْصُورٍ. [راجع: ٤٨٨٦]

(1) (H. 4886) i.e., I would divorce her.

(5) CHAPTER. "And (it is also for) those who, before them, had homes (in Al-Madīna) and had adopted the Faith..." (V.59:9)

(٥) **بـــابٌ** ﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ﴾ [٩]

4888. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: I recommend that my successor should take care of, and secure the rights of the early emigrants; and I also advise my successor to be kind to the *Anṣār* who had homes (in Al-Madīna) and had adopted the Faith before the Prophet ﷺ emigrated to them, and to accept the good from their good ones and excuse their wrongdoers.

٤٨٨٨ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا ابو بَكْرٍ يعني ابْنَ عَيَّاشٍ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بنِ مَيْمُونٍ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: أُوصِي الخَلِيفَةَ بالمُهاجِرينَ الأوَّلِينَ أنْ يَعْرِفَ لَهُمْ حَقَّهُم، وأُوصِي الخَلِيفَةَ بالأنْصَارِ الّذِينَ تَبَوَّؤُا الدَّارَ والإيمانَ مِنْ قَبْلِ أنْ يُهاجِرَ النَّبِيُّ ﷺ أنْ يَقْبَلَ مِنْ مُحْسِنِهِمْ وَيَعْفُوَ عَنْ مُسِيئِهِمْ.

[راجع: ١٣٩٢]

(6) CHAPTER. The Statement of Allāh تعالى: "...And give them (emigrants) preference over themselves..." (V.59:9)

(٦) **بـــابٌ قَـوْلِـهِ**: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ﴾ الآيَةَ [٩]

الـخَـصَـاصَـةُ: الـفَـاقَـةُ. ﴿ٱلْمُفْلِحُونَ﴾: الفائِزُونَ بالخُلُودِ. والفلاحُ: البَقاءُ. حَيَّ عَلى الفَلاحِ: عَجِّلْ. وَقالَ الحَسَنُ: ﴿حَاجَةً﴾: حَسَداً.

4889. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I am suffering from fatigue and hunger." The Prophet ﷺ sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allāh's Messenger ﷺ said (to his Companions), "Isn't there anybody who can entertain this man tonight so that Allāh may be Merciful to him?" An *Anṣārī* man got up and said, "I (will entertain him), O Allāh's Messenger!" So, he went to

٤٨٨٩ - حَدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ ابنِ كَثِيرٍ: حدَّثَنا أبُو أُسامَةَ: حدَّثَنا فُضيلُ ابنُ غَزْوَانَ: حدَّثَنا أبُو حازِمٍ الأشْجَعيُّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أتَى رَجُلٌ رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ أصابَنِي الجَهْدُ. فأرْسلَ إلى نِسائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئاً، فَقالَ رَسُولُ اللهِ ﷺ:

«ألا رَجُلٌ يُضَيِّفُهُ هٰذِهِ اللَّيْلَةَ يَرْحَمُهُ اللهُ؟» فَقامَ رَجُلٌ مِنَ الأنْصارِ فَقالَ: أنا يا رَسُولَ اللهِ، فَذَهَبَ إلى أهْلِهِ فَقالَ لامْرَأتِهِ: ضَيْفُ رَسُولِ اللهِ ﷺ لا تدَّخِرِيْهِ شَيْئاً. قالَتْ: وَاللهِ ما عِنْدِي إلَّا قُوتُ الصِّبْيَةِ، قالَ: فإذَا أرادَ الصِّبْيَةُ العَشاءَ فَنَوِّمِيهِم وَتَعالَيْ فأطْفِئِي السِّرَاجَ. وَنَطْوي بُطُونَنا اللَّيلَةَ فَفعلَتْ. ثُمَّ غَدَا الرَّجُلُ عَلى رَسُولِ اللهِ ﷺ فَقال: «لَقَدْ عَجِبَ اللهُ عَزَّ وَجَلَّ، أوْ ضَحِكَ مِنْ فُلانٍ وَفُلانَةٍ»، فأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾. [راجع: ٣٧٩٨]

his wife and said to her, "This is the guest of Allāh's Messenger, so do not keep anything away from him." She said, "By Allāh, I have nothing but the children's food." He said, "When the children ask for their dinner, put them to sleep and put out the light; we shall not take our meals tonight." She did so. In the morning the *Anṣārī* man went to Allāh's Messenger ﷺ who said, "Allāh عَزَّ وَجَلَّ was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed)." Then Allāh تَعالَى revealed:

"...And give them (emigrants) preference over themselves, even though they were in need of that..." (V.59:9)

(٦٠) سورة الممتحنة

(60) SŪRAT AL-MUMTAHANAH
(The Women to be Examined)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿لَا تَجْعَلْنَا فِتْنَةً﴾: لا تُعَذِّبْنا بأيْدِيْهِمْ فَيَقُولُونَ: لَوْ كانَ هٰؤُلاءِ عَلى الحَقِّ ما أصابَهُمْ هٰذا. ﴿بِعِصَمِ ٱلْكَوَافِرِ﴾: أُمِرَ أصحابُ النَّبِيِّ ﷺ بِفِرَاقِ نِسائِهِمْ كُنَّ كَوَافِرَ بِمَكَّةَ.

(١) **بابٌ** ﴿لَا تَتَّخِذُوا عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾ [١]

(1) CHAPTER. "(O you who believe!) Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends..." (V.60:1)

4890. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent me along with Az-Zubair and Al-Miqdād and said, "Proceed till you reach a place called Rauḍat-Khākh where there is a lady travelling in a *Howdah* on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Rauḍat-Khākh, and behold, we saw the lady and said (to her), "Take out the letter!" She said, "I have no letter with me." We said, "Either you take out the letter or we will strip you of your clothes (to search for the letter)." So, she took the letter out of her hair braid. We brought the letter to the Prophet ﷺ, and behold, it was addressed by Ḥāṭib bin Abī Balta'a to some *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) at Makkah, informing them of some of the plans and affairs of the Prophet ﷺ. The Prophet ﷺ said, "What is this, O Ḥāṭib?" Ḥāṭib replied, "Do not be hasty with me, O Allāh's Messenger! I am an *Anṣārī* man and do not belong to them (Quraish infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Makkah. So, to compensate for not having blood relation with them, I intended to do them some favour so that they might protect my relatives (at Makkah), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet ﷺ then said (to his Companions), "He (Ḥāṭib) has told you the truth." 'Umar said, "O Allāh's Messenger! Allow me to chop his head off?" The Prophet ﷺ said, "He is one of those who witnessed (fought in) the battle of Badr, and what do you know, perhaps Allāh looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I

٤٨٩٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حدَّثَنا عَمْرُو بنُ دِينارٍ قالَ: حَدَّثَنِي الحَسَنُ بنُ مُحَمَّدِ بن عَلِيٍّ: أنَّهُ سَمِعَ عُبَيْدَ اللهِ بنَ أبي رَافِعٍ كاتِبَ عَلِيٍّ يَقُولُ: سَمِعْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللهِ ﷺ أنا والزُّبَيرَ والمِقدَادَ فَقَالَ: «انْطَلِقُوا حتى تَأْتُوا رَوْضَةَ خاخٍ، فإنَّ بِها ظَعِينَةً مَعَها كِتابٌ فخُذُوهُ مِنْها». فَذَهَبْنا تَعادَى بِنا خَيْلُنا حتى أتَيْنا الرَّوْضَةَ فإذا نَحْنُ بالظَّعِينَةِ فَقُلْنا: أخرِجي الكِتابَ، فَقالَتْ: ما مَعي مِنْ كِتابٍ، فَقُلْنا: لَتُخرِجِنَّ الكِتابَ أوْ لَنُلْقِيَنَّ الثِّيابَ. فأخْرَجَتْهُ مِنْ عِقاصِها، فأتَيْنا بِهِ النَّبِيَّ ﷺ فإذَا فِيهِ: مِنْ حاطِبِ ابنِ أبي بَلْتَعَةَ إلى أُناسٍ مِنَ المُشرِكِينَ مِمَّنْ بِمَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أمْرِ النَّبِيِّ ﷺ. فَقالَ النَّبِيُّ ﷺ: «ما هٰذا يا حاطِبُ؟» قالَ: لا تَعْجَلْ عَلَيَّ يا رَسُولَ اللهِ، إنِّي كُنْتُ امْرأً مِنْ قُرَيْشٍ وَلَمْ أكُنْ مِنْ أنْفُسِهِمْ، وكانَ مَنْ مَعَكَ مِنَ المُهاجِرينَ لَهُمْ قَراباتٌ يَحْمُونَ بِها أهْلِيهِمْ وأمْوالَهُمْ بِمَكَّةَ. فَأَحْبَبْتُ إذْ فاتَنِي مِنَ النَّسَبِ فِيهِمْ أنْ أصْطَنِعَ إلَيْهِمْ يَداً يَحْمُونَ قَرابَتِي. وَما فَعَلْتُ ذٰلِكَ كُفْراً وَلا ارْتِداداً عَنْ دِينِي. فَقالَ النَّبِيُّ ﷺ: «إنّه قَدْ صَدَقَكُمْ»، فَقالَ عُمَرُ: دَعْنِي يا

have forgiven you.'" 'Amr, a subnarrator, said: This Verse was revealed about him (Ḥāṭib):

"O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends..." (V.60:1)

Narrated 'Alī: Sufyān was asked whether (the Verse), "Take not My enemies and your enemies..." was revealed in connection with Ḥāṭib. Sufyān replied, "This occurs only in the narration of the people. I memorized the *Ḥadīth* from 'Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself."

رَسُولَ اللهِ فأضْرِبَ عُنُقَهُ، فَقالَ: «إنَّهُ شَهِدَ بَدْراً، وَما يُدْرِيكَ لَعَلَّ اللهَ عزَّ وَجَلَّ اطَّلَعَ عَلى أهْلِ بَدْرٍ فَقالَ: اعْمَلُوا ما شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ». قالَ عَمْرٌو: وَنَزَلَتْ فِيهِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾ قالَ: لا أدْرِي الآيَةُ في الحَدِيثِ، أوْ قَوْلُ عَمْرٍو. [راجع: ٣٠٠٧]

حدَّثَنا عَلِيٌّ قالَ: قِيلَ لِسُفْيانَ في هٰذا، فنزَلَتْ ﴿لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ﴾ الآيَةَ. قالَ سُفْيانُ: هٰذا في حَدِيثِ النَّاسِ حَفِظْتُهُ مِنْ عَمْرٍو، ما تَرَكْتُ مِنْهُ حَرْفاً وَما أُرَى أحَداً حَفِظَهُ غَيرِي.

(2) CHAPTER. The Statement of Allāh تعالى: "...When believing women come to you as emigrants..." (V.60:10)

(٢) بـاب ﴿إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ﴾ [١٠]

4891. Narrated 'Urwa: 'Āishah رضي الله عنها, the wife of the Prophet ﷺ, said, "Allāh's Messenger ﷺ used to examine the believing women who emigrated to him in accordance with this Verse:

'O Prophet! When believing women come to you to give you the *Bai'a* (pledge) to you... (up to) ... Oft-Forgiving, Most Merciful.'" (V.60:12)

'Āishah said, "And if any of the believing women accepted the condition (assigned in the above mentioned Verse), Allāh's Messenger ﷺ would say to her, "I have accepted your *Bai'a*." He would only say that, for, by Allāh, his hand never touched any lady during that *Bai'a*. He did not receive their pledge except by saying, "I have accepted your *Bai'a* for that."

٤٨٩١ - حدَّثني إسحَاقُ: أَنْبأنا يَعْقُوبُ بنُ إبرَاهِيمَ بنِ سَعْدٍ: حدَّثنا ابنُ أخي ابنِ شِهابٍ، عَنْ عَمِّهِ: أخْبَرَنِي عُرْوَةُ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ أخْبَرَتْهُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَمْتَحِنُ مَنْ هاجَرَ إلَيْهِ مِنَ المُؤْمِناتِ بِهٰذه الآيَةِ، بِقَوْلِ اللهِ تَعالَى: ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ إلى قَوْلِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾. قالَ عُرْوَةُ: قالَتْ عائِشَةُ: فَمَنْ أقَرَّ بِهٰذا الشَّرْطِ مِنَ المُؤْمِناتِ قالَ لَها رَسُولُ اللهِ ﷺ: «قَدْ بايَعْتُكِ» كَلاماً،

وَلاَ وَاللهِ ما مَسَّتْ يَدُهُ يَدَ امْرأةٍ قَطُّ فِي المُبايَعَةِ. ما يُبايِعُهُنَّ إلَّا بقَوْلِهِ: «قَدْ بايَعْتُكِ عَلى ذٰلك».

تابَعَهُ يُونُسُ، وَمَعْمَرٌ، وعَبْدُ الرَّحْمٰنِ ابنُ إسحَاقَ، عَنِ الزُّهْرِيِّ.

وَقالَ إسحَاقُ بنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ وعَمْرَةَ.

[راجع: ٢٧١٣]

(٣) بابٌ ﴿إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ [١٢]

(3) CHAPTER. "O Prophet! When believing women come to you to give you the *Bai'a* (pledge)..." (V.60:12)

٤٨٩٢ - حدَّثنا أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا أيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: بايَعْنا رَسُولَ اللهِ ﷺ فَقَرأَ عَلَيْنا ﴿أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ ونَهانا عَنِ النِّياحَةِ. فَقَبَضَتِ امْرأةٌ يَدَها فَقالَتْ: أَسْعَدَتْني فُلانَةٌ، فَأُرِيدُ أنْ أَجْزِيَها، فَمَا قالَ لَها النَّبِيُّ ﷺ شَيْئاً، فانْطَلَقَتْ وَرَجَعَتْ فَبايَعَها.

[راجع: ١٣٠٦]

4892. Narrated Umm 'Aṭiyya رَضِيَ اللهُ عَنها: We gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ and he recited to us:

"They will not associate anything in worship with Allāh," and forbade us to bewail the dead. Thereupon a lady withdrew her hand [refrained from giving the *Bai'a* (pledge)] and said, "But such and such lady lamented over one of my relatives, so I must recompense her (by doing the same over the dead relatives of hers)". The Prophet ﷺ did not object to that, so she went and returned to the Prophet ﷺ and he accepted her *Bai'a*.

٤٨٩٣ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: قالَ: حدَّثنا أبي قالَ: سَمِعْتُ الزُّبَيرَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ في قَوْلِهِ: ﴿وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ﴾ قالَ: إنَّما هُوَ شَرْطٌ شَرَطَهُ اللهُ للنِّساءِ.

4893. Narrated Ibn 'Abbās regarding the Saying of Allāh تعالى:

"And they will not disobey you in any *Ma'rūf* (Islāmic Monotheism and all that which Islām ordains)..." (V.60:12)

That was one of the conditions which Allāh imposed on (the believing) women [who came to give the *Bai'a* (pledge) to the Prophet ﷺ].

٤٨٩٤ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: الزُّهْرِيُّ

4894. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: While we were with the Prophet, he said, "Will you give me the *Bai'a* (pledge)

that you will not worship anything besides Allāh تَعالَى, will not commit illegal sexual intercourse, and will not steal?" Then he recited the Verse concerning the women. [Sufyān, the subnarrator, often said that the Prophet ﷺ added, "Whoever among you fulfils his pledge, will receive his reward from Allāh تَعالَى, and whoever commits any of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allāh screens him, then it is up to Allāh to punish or forgive them."]

حَدَّثَنَاهُ قالَ: حدَّثَنِي أبو إدرِيسَ: سَمِعَ عُبادَةَ بنَ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقالَ: «أتُبايِعُونِي عَلى أنْ لا تُشْرِكُوا باللهِ شَيْئاً وَلا تَزْنُوا وَلا تَسْرِقُوا؟» وَقَرأ آيَةَ النِّساءِ - وأكْثَرُ لَفْظِ سُفْيانَ قَرأ الآيَةَ - «فَمَنْ وَفى مِنْكُمْ فأجْرُهُ عَلى اللهِ، وَمَنْ أصابَ مِنْ ذٰلكَ شَيْئاً فَعُوقِبَ فَهُوَ كَفَّارَةٌ لَهُ، ومَنْ أصابَ مِنْها شَيْئاً مِنْ ذٰلك فَسَتَرَهُ اللهُ فَهُوَ إلى اللهِ إنْ شاءَ عَذَّبَهُ وَإنْ شاءَ غَفَرَ لَهُ».

تابَعَهُ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ.

[راجع: ١٨]

4895. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I witnessed the *'Eīd-ul-Fiṭr Ṣalāt* (prayer) with Allāh's Messenger ﷺ, Abū Bakr, 'Umar and 'Uthmān; and all of them offered *Ṣalāt* (prayer) before delivering the *Khuṭba* (religious talk), (i.e. they prayed first) and then delivered the *Khuṭba*. Once, the Prophet ﷺ, [after completing the *Ṣalāt* (prayer) and the *Khuṭba*] came down — as if I am now looking at him waving at the men with his hand to sit down — and walked through them till he, along with Bilāl, reached (the rows of) the women. Then he recited:

"O Prophet! When believing women come to you to give you the *Bai'a* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, and that they will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands) and

٤٨٩٥ - حَدَّثَنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا هارُونُ بنُ مَعْرُوفٍ: حدَّثَنا عَبْدُ اللهِ ابنُ وَهْبٍ قالَ: وأخْبَرَنِي ابنُ جُرَيْجٍ: أنَّ الحَسَنَ بنَ مُسْلِمٍ أخْبَرَهُ عَنْ طاوُسٍ، عنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: شَهِدْتُ الصَّلاةَ يَوْمَ الفِطْرِ مَعَ رَسُولِ اللهِ ﷺ وأبي بَكْرٍ وَعُمَرَ وَعُثْمانَ رَضِيَ اللهُ عَنْهُم، فَكُلُّهُمْ يُصَلِّيها قَبْلَ الخُطْبَةِ ثُمَّ يَخْطُبُ بَعْدُ. فَنَزَلَ نَبِيُّ اللهِ ﷺ فَكأنِّي أنْظُرُ إلَيْهِ حِينَ يُجَلِّسُ الرِّجالَ بِيَدِهِ، ثُمَّ أقْبَلَ يَشُقُّهُمْ حَتَّى أتَى النِّساءَ مَعَ بِلالٍ فَقالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ

that they will not disobey you in *Ma'rūf* (Islamic Monotheism and all that which Islam ordains), then accept *Bai'a* (pledge),..." (V.60:12)

Having finished, he said, "Do you agree to that?" One lady, other than whom none replied the Prophet ﷺ, said, "Yes, O Allāh's Messenger!" (The subnarrator, Al-Ḥasan did not know who the lady was). Then the Prophet ﷺ said to them: "Will you give in charity?" Thereupon Bilāl spread out his garment and the women started throwing big rings and small rings into Bilāl's garment.

[See Vol. 2, *Ḥadīth* No.979]

أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ﴾ حتَّى فَرَغَ مِنَ الآيَةِ كلِّها. ثُمَّ قالَ حِينَ فَرَغَ: «أَنْتُنَّ عَلى ذٰلِكِ؟» وَقالَتِ امْرأَةٌ وَاحِدَةٌ لَمْ يُجِبْهُ غَيرُها: نَعَمْ يا رَسُولَ اللهِ. لا يَدْرِي الحَسَنُ مَنْ هِيَ. قالَ: «فَتَصَدَّقْنَ» وَبَسَطَ بِلالٌ ثَوْبَهُ فجَعَلْنَ يُلْقِينَ الفَتَخَ والخَواتِيمَ في ثَوْبِ بِلالٍ.

[راجع: ٩٨]

(61) *SŪRAT AṢ-ṢAFF* (The Row or the Ranks)

(٦١) سورة الصف

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿مَنْ أَنصَارِيٓ إِلَى ٱللَّهِ﴾: مَنْ يَتَّبِعُنِي إلى اللهِ. وَقالَ ابنُ عَبّاسٍ: ﴿مَّرْصُوصٌ﴾: مُلْصَقٌ بَعْضُهُ إِلَى بعضٍ. وَقالَ يَحْيىٰ: بالرَّصاصِ.

(1) CHAPTER. "[And (remember) when 'Īsā (Jesus), son of Mary said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come] after me, whose name shall be Ahmad." (61:6)

(١) باب: ﴿مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ﴾

4896. Narrated Jubair bin Mut'im رَضِيَ الله عَنْهُ: I heard Allāh's Messenger ﷺ saying, "I have (five) names: I am Muḥammad and I am Aḥmad, and I am *Al-Māḥī*, through whom Allāh will obliterate eliminate *Kufr* (disbelief), and I am *Al-Ḥāshir* (who will be the first to be resurrected, the people being resurrected thereafter) (on the Day of

٤٨٩٦ - حدَّثَنا أَبُو اليَمانِ: أَخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي مُحَمَّدُ بنُ جُبَيرِ ابنِ مُطْعِمٍ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ لي

أسْماءً: أنا مُحَمَّدٌ، وأنا أحْمَدُ، وأنا المَاحي الّذِي يَمْحُو اللهُ بِيَ الكُفْرَ، وأنا الْحاشِرُ الّذِي يُحْشَرُ النّاسُ عَلى قَدَمي، وأنا العاقِبُ». [راجع: ٣٥٣٢]

Resurrection), and I am *Al-'Āqib* (i.e., there will be no Prophet after me)." (See H. 3532)

(٦٢) سورة الجمعة

(62) SŪRAT AL-JUMU'AH (The Friday)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

(١) بابٌ قَوْلِهِ: ﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [٣]

وَقرأ عُمَرُ: فامْضُوا إلى ذِكْرِ اللهِ.

(1) CHAPTER. The Statement of Allāh تعالى: "And [He has sent him (Prophet Muḥammad ﷺ) also to] others among them (Muslims) who have not yet joined them..." (V.62:3)

٤٨٩٧ - حدَّثَنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ: حَدَّثَني سُلَيْمانُ بنُ بِلالٍ، عَنْ ثَوْرٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا جُلوساً عِنْدَ النَّبِيِّ ﷺ فأُنْزِلَتْ عَلَيْهِ سُورَةُ الجُمُعَةِ ﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ قالَ: قُلْتُ: مَنْ هُمْ يا رَسُولَ اللهِ؟ فَلَمْ يُراجِعْهُ حَتّى سألَ ثَلاثاً وَفِينا سَلْمانُ الفارِسِيُّ، وَضَعَ رَسُولُ اللهِ ﷺ يدَهُ عَلى سَلْمانَ، ثُمَّ قالَ: «لَوْ كانَ الإيمانُ عِنْدَ الثُّرَيّا لَنالَهُ رِجالٌ أوْ رَجُلٌ مِنْ هؤُلاءِ». [انظر: ٤٨٩٨]

4897. Narrated Abū Hurairah رضي الله عنه: While we were sitting with the Prophet ﷺ, *Sūrat Al-Jumu'ah* was revealed to him, and when the Verse, "And [He (Allāh) has sent him (Prophet Muḥammad ﷺ) also to] others among them (Muslims) who have not yet joined them..." (V.62:3) was recited by the Prophet ﷺ, I said, "Who are they, O Allāh's Messenger?" The Prophet ﷺ did not reply till I repeated my question thrice. At that time, Salmān Al-Fārisī was with us. So Allāh's Messenger ﷺ put his hand on Salmān, saying, "If Faith were at (the place of) *Ath-Thuraiyyā* (pleiades, the highest star), even then (some men or man) from these people (i.e., Salmān's folk) would have taken it."

٤٨٩٨ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهّابِ: حدَّثَنا عَبْدُ العَزيزِ: أخْبرَني

4898. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Then some from these people (i.e. Salmān's folk) would

ثَوْرٌ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «لَنَالَهُ رِجالٌ مِن هؤلاءِ». [راجع: ٤٨٩٧]

have taken it."

(See *Hadīth* No.4897)

(٢) بابٌ ﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا﴾ [١١]

(2) CHAPTER. "And when they see some merchandise or some amusement..." (V.62:11)

٤٨٩٩ - حدَّثني حَفْصُ بنُ عُمَرَ: حدَّثنا خالِدُ بنُ عَبْدِ اللهِ: حدَّثنا حُصَينٌ، عَنْ سالِمِ بنِ أبي الجَعْدِ، وَعَنْ أبي سُفْيانَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: أقْبَلَتْ عِيرٌ يَوْمَ الجُمُعَةِ ونَحْنُ مَعَ النَّبِيِّ ﷺ فَثارَ النَّاسُ إلَّا اثْنا عَشَرَ رَجُلاً فأنْزَلَ اللهُ ﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا إِلَيْهَا﴾. [راجع: ٩٣٦]

4899. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: A caravan of merchandise arrived at Al-Madīna on a Friday while we were with the Prophet ﷺ. All the people left (the Prophet ﷺ, and headed for the caravan) except twelve persons. Then Allāh revealed:

"And when they see some merchandise or some amusement, they disperse headlong to it..." (V.62:11)

(٦٣) سورة المنافقين

(63) SŪRAT AL-MUNĀFIQĪN (The Hypocrites)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

(١) بابُ قَوْلِهِ: ﴿إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ﴾ الآيَة [١].

(1) CHAPTER. The Statement of Allāh تعالى: "When the hypocrites come to you (O Muhammad ﷺ) they say: 'We bear witness that you are indeed the Messenger of Allāh...'" (V.63:1)

٤٩٠٠ - حدَّثنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثنا إسْرائِيلُ، عَنْ أبي إسحاقَ، عَنْ زَيْدِ بنِ أرْقَمَ قالَ: كُنْتُ في غَزاةٍ فَسَمِعْتُ عَبْدَ اللهِ بنَ

4900. Narrated Zaid bin Arqam: While I was taking part in a *Ghazwa*.[1] I heard 'Abdullāh bin Ubayy (bin Abī Salūl) saying, "Don't spend on those who are with Allāh's Messenger ﷺ that they may disperse and go away from him. If we return (to Al-Madīna),

(1) (H. 4900) See the glossary.

أُبَيٍّ يَقُولُ: لا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ ﷺ حتَّى يَنْفَضُّوا مِنْ حَوْلِهِ، وَلَئِنْ رَجَعْنا مِنْ عِنْدِهِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ. فَذَكَرْتُ ذٰلكَ لِعَمِّي أوْ لِعُمَرَ فَذَكَرَهُ للنَّبيِّ ﷺ فَدَعاني فَحَدَّثْتُهُ. فأرْسَلَ رَسُولُ اللهِ ﷺ إلى عَبْدِ اللهِ بنِ أُبَيٍّ وأصحابِهِ فحَلَفُوا ما قالُوا. فَكَذَّبَني رَسُولُ اللهِ ﷺ وَصَدَّقَهُ، فأصابَني هَمٌّ لَمْ يُصِبْني مِثْلُهُ قَطُّ. فجَلَسْتُ في البَيْتِ فَقالَ لي عَمِّي: ما أرَدْتَ إلى أنْ كَذَّبَكَ رَسُولُ اللهِ ﷺ وَمَقَتَكَ؟ فأنْزَلَ اللهُ تَعالى ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ فَبَعَثَ إليَّ النَّبيُّ ﷺ فَقَرأَ فقالَ: «إنَّ اللهَ قَدْ صَدَّقَكَ يا زَيْدُ». [انظر: ٤٩٠١، ٤٩٠٢، ٤٩٠٣، ٤٩٠٤]

indeed, the more honourable will expel the meaner amongst them." I reported that (saying) to my uncle or to 'Umar who, in his turn, informed the Prophet ﷺ of it. The Prophet ﷺ called me and I narrated to him the whole story. Then Allāh's Messenger ﷺ sent for 'Abdullāh bin Ubayy and his companions, and they took an oath that they did not say that. So Allāh's Messenger ﷺ disbelieved my saying and believed his. I was struck with such a distress as I had never been struck the like of it before. I stayed at home and my uncle said to me, "You just wanted Allāh's Messenger ﷺ to disbelieve your statement and hate you." So Allāh تَعالى revealed (the *Sūrah* beginning with):

"When the hypocrites come to you..." (V.63:1) The Prophet ﷺ then sent for me and recited it and said, "O Zaid! Allāh confirmed your statement."

(٢) **بابٌ** ﴿ٱتَّخَذُوٓاْ أَيْمَٰنَهُمْ جُنَّةً﴾ [٢] يَجْتَنُّونَ بِها

(2) CHAPTER. "They have made their oaths a screen (for their hypocrisy)."(1) (V.63:2)

---

(1) (Ch. 2) *"An-Nifāq"*

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:
A – Hypocrisy in Belief
B – Hypocrisy in deeds and actions.

A – HYPOCRISY IN BELIEF

There are six aspects of hypocrisy in Belief:
(1) To belie the Messenger (Muḥammad ﷺ).
(2) To belie some of all that was brought by the Messenger (Muḥammad ﷺ), (e.g., the Qur'ān, *Sunna,* legal laws and principles of Islām, etc.).
(3) To hate the Messenger (Muḥammad ﷺ).
(4) To hate some of all that was brought by the Messenger (Muḥammad ﷺ), e.g. Islāmic Monotheism, etc.
(5) To feel happy at the disgrace or becoming low of the religion of Allāh's Messenger (Muḥammad ﷺ).
(6) To dislike that the religion of Allāh's Messenger (Islāmic Monotheism) become victorious. =

٤٩٠١ - حدَّثنا آدمُ بنُ أبي إياسٍ: حدَّثنا إسْرَائِيلُ، عَنْ أبي إسحَاقَ، عَنْ زَيْدِ بنِ أرْقَمَ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللهِ بنَ أُبَيٍّ ابنَ سَلُولَ يَقُولُ: لا تُنْفِقُوا عَلى مَنْ عِنْدَ رَسُولِ اللهِ حتَّى يَنْفَضُّوا. وقالَ أيْضاً: لَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ. فَذَكَرْتُ ذٰلكَ لِعَمِّي، فَذَكَرَ عَمِّي لِرَسُولِ اللهِ ﷺ فأرْسَلَ رَسُولُ اللهِ ﷺ إلى عَبْدِ اللهِ بنِ أُبَيٍّ وأصحَابِهِ فحَلَفُوا ما قالُوا فَصَدَّقَهُمْ رَسُولُ اللهِ ﷺ وكَذَّبَني. فأصَابَني هَمٌّ لَمْ يُصِبْني مِثْلُهُ فَجَلَسْتُ في بَيْتِي. فأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ إلى قَوْلِهِ: ﴿هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ﴾ إلى قَوْلِهِ: ﴿لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾ فأرْسَلَ إليَّ رَسُولُ اللهِ ﷺ فَقَرأها عَلَيَّ ثُمَّ قالَ: «إنَّ اللهَ قَدْ صَدَّقَكَ». [راجع: ٤٩٠٠]

4901. Narrated Zaid bin Arqam رَضِيَ اللهُ عَنْهُ: I was with my uncle and I heard 'Abdullāh bin Ubayy bin Salūl, saying, "Don't spend on those who are with Allāh's Messenger ﷺ that they may disperse and go away from him." He also said, "If we return to Al-Madīna, indeed, the more honourable will expel the meaner." So I informed my uncle of that and then my uncle informed Allāh's Messenger ﷺ thereof. Allāh's Messenger ﷺ sent for 'Abdullāh bin Ubayy and his companions. They took oath that they did not say anything of that sort. Allāh's Messenger ﷺ deemed their statement true and rejected mine. Thereof I was struck with such a distress as I had never been struck the like of it before, and stayed at home. Then Allāh تعالى revealed (*Sūrat Al-Munāfiqūn*):

"When the hypocrites come to you..." (V.63:1)

"They are the ones who say: 'Spend not on those who are with Allāh's Messenger...'" (V.63:7)

"Indeed the more honourable will expel therefrom the meaner..." (V.63:8)

Allāh's Messenger ﷺ sent for me and recited that *Sūrah* for me and said, "Allāh has confirmed your statement."

= A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). [See V.4:145).

B - HYPOCRISY IN DEEDS AND ACTIONS

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allāh's Messenger (ﷺ): The signs of a hypocrite are these:

(1) Whenever he speaks, he tells a lie.
(2) Whenever he promises, he always breaks it (his promise).
(3) If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
(4) And in another narration of the Prophet (ﷺ): Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
(5) Whenever he makes a covenant, he proves treacherous.

(٣) **بابُ قَوْلِهِ**: ﴿ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۝﴾ [٣]

(3) CHAPTER. The Statement of Allāh تعالى: "That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:3)

٤٩٠٢ - **حَدَّثَنَا** آدَمُ: حَدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ قالَ: سَمِعْتُ مُحَمَّدَ بنَ كَعْبٍ القُرَظِيَّ قالَ: سَمِعْتُ زَيْدَ بنَ أَرْقَمَ رَضِيَ اللهُ عَنْهُ قالَ: لَمّا قالَ عَبْدُ اللهِ بنُ أُبَيٍّ: لا تُنْفِقُوا عَلى مَنْ عِنْدَ رَسُولِ اللهِ، وَقالَ أَيْضاً: لَئِنْ رَجَعْنا إلى المَدِينَةِ، أَخْبَرْتُ بِهِ النَّبِيَّ ﷺ فَلامَنِي الأَنْصارُ، وَحَلَفَ عَبْدُ اللهِ بنُ أُبَيٍّ ما قالَ ذٰلِكَ. فَرَجَعْتُ إلى المَنْزِلِ فَنِمْتُ، فَدَعاني رَسُولُ اللهِ ﷺ فَأَتَيْتُهُ، فَقالَ: «إنَّ اللهَ قَد صَدَّقَكَ» وَنَزَلَ ﴿هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا﴾ الآيَة.

وَقالَ ابنُ أبي زائِدَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرٍو، عَنْ عَبْدِ الرحمٰن ابنِ أبي لَيْلَى، عَنْ زَيْدِ بن أَرْقَم عَنِ النَّبِيِّ ﷺ. [راجع: ٤٩٠٠]

4902. Narrated Zaid bin Arqam رَضِيَ الله عَنْهُ: When 'Abdullāh bin Ubayy said, "Do not spend on those who are with Allāh's Messenger," and also said, "If we return to Al-Madīna," I informed the Prophet ﷺ of his saying. The *Anṣār* blamed me for that, and 'Abdullāh bin Ubayy swore that he did not say so. I returned to my house and slept. Allāh's Messenger ﷺ then called me and I went to him. He said, "Allāh has confirmed your statement." And the Verse:-

"They are the one who say: Spend not..." (V.63:7) was revealed.

بابُ ﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ﴾ الآية [٤]

CHAPTER. "And when you look at them, their bodies please you, and when they speak, you listen to their words." (V.63:4)

٤٩٠٣ - **حَدَّثَنَا** عَمْرُو بنُ خالِدٍ: حَدَّثَنا زُهَيرُ بنُ مُعاوِيَةَ: حَدَّثَنا أَبُو إسحاقَ قالَ: سَمِعْتُ زَيْدَ بنَ أَرْقَمَ قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ في سَفَرٍ أَصابَ النّاسَ فِيهِ شِدَّةٌ، فَقالَ عَبْدُ اللهِ بنُ أُبَيٍّ لأَصحابِهِ: لا تُنْفِقُوا عَلى مَنْ

4903. Narrated Zaid bin Arqam: We went out with the Prophet ﷺ on a journey and the people suffered from lack of provisions. So 'Abdullāh bin Ubayy said to his companions, "Don't spend on those who are with Allāh's Messenger, that they may disperse and go away from him." He also said, "If we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." So I went

عِنْدَ رَسُولِ اللهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ. وَقالَ: لَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ. فأتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فأرْسَلَ إلى عَبْدِ اللهِ بنِ أُبَيٍّ فَسألَهُ، فاجْتَهَدَ يَمِينَهُ ما فَعَلَ. قالُوا: كَذَبَ زَيْدٌ رَسُولَ اللهِ ﷺ، فَوَقَعَ في نَفْسِي مِمّا قالُوا شِدَّةٌ، حَتَّى أَنْزَلَ اللهُ عَزَّ وَجَلَّ تَصْدِيقي في ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ فَدَعاهُمُ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ فَلَوَّوْا رُؤُوسَهُمْ. وَقَوْلُهُ: ﴿خُشُبٌ مُّسَنَّدَةٌ﴾، قالَ: كانُوا رِجالاً أجمَلَ شَيْءٍ. [راجع: ٤٩٠٠]

to the Prophet ﷺ and informed him of that. He sent for 'Abdullāh bin Ubayy and asked him, but 'Abdullāh bin Ubayy swore that he did not say so. The people said, "Zaid told a lie to Allāh's Messenger." What they said distressed me very much. Later, Allāh revealed the confirmation of my statement in His Saying:

"When the hypocrites come to you..." (V.63:1)

So the Prophet ﷺ called them that they might ask Allāh to forgive them, but they turned their heads aside. (Concerning Allāh's Saying: "Blocks of wood propped up..." Zaid said: They were the most handsome men.)

(٤) **بابٌ** قَوْلِهِ: ﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْاْ رُءُوسَهُمْ﴾ إلَى قَوْلِهِ ﴿مُّسْتَكْبِرُونَ﴾ [٥]

حَرَّكُوا: اسْتَهْزَؤُوا بالنَّبِيِّ ﷺ، وَيُقْرأُ بالتَّخْفِيفِ مِنْ لَوَيْتُ.

(4) CHAPTER. The Statement of Allāh تعالى: "And when it is said to them: 'Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you,' they turn aside their heads, and you would see them turning away their faces in pride." (V.63:5)

٤٩٠٤ - **حدَّثنا** عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرائِيلَ، عَنْ أبي إسحاقَ، عَنْ زَيْدِ ابنِ أرْقَمَ قالَ: كُنْتُ مَعَ عَمِّي، فَسَمِعْتُ عَبْدَ اللهِ بنَ أُبَيٍّ ابنَ سَلُولَ يَقُولُ: لا تُنْفِقُوا عَلى مَنْ عِنْدَ رَسُولِ اللهِ حَتَّى يَنْفَضُّوا، وَلَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ. فَذَكَرْتُ ذٰلكَ لِعَمِّي فَذَكَرَهُ عَمِّي لِلنَّبِيِّ ﷺ وَصَدَّقَهُمْ، فَدَعاني فَحَدَّثْتُهُ فأرسَلَ

4904. Narrated Zaid bin Arqam: While I was with my uncle, I heard 'Abdullāh bin Ubayy bin Salūl saying, "Do not spend on those who are with Allāh's Messenger, that they may disperse and go away (from him). And if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." I mentioned that to my uncle, who, in turn, mentioned it to the Prophet ﷺ. The Prophet, called me and I told him about that. Then he sent for 'Abdullāh bin Ubayy and his companions, and they swore that they did not say so. The Prophet ﷺ disbelieved my statement and believed theirs. I was distressed as I have never been before, and

إلَى عَبْدِ اللهِ بْنِ أُبيٍّ وَأصْحابه فَحَلفُوا مَا قَالُوا وَكَذَّبني النَّبِيّ ﷺ فأصَابَني هَمٌّ لَمْ يُصِبْني مِثْلُهُ قَطُّ، فجَلَسْتُ في بَيْتِي، وَقالَ عَمِّي: ما أرَدتَ إلى أنْ كَذَّبَك النَّبيُّ ﷺ ومَقَتَكَ؟ فأنْزَلَ اللهُ تَعالى ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ﴾ وأرْسَلَ إليَّ النَّبيُّ ﷺ فَقرأها وَقالَ: «إنَّ اللهَ قَد صَدَّقَكَ». [راجع: ٤٩٠٠]

I remained in my house. My uncle said to me, "You just wanted the Prophet ﷺ to consider you a liar and hate you." Then Allāh revealed:

"When the hypocrites come to you (O Muḥammad ﷺ), they say: 'We bear witness that you are indeed the Messenger of Allāh...'" (V.63:1)

So the Prophet ﷺ sent for me and recited it and said, "Allāh has confirmed your statement."

(٥) **بابُ** قَوْلِهِ: ﴿سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ﴾ الآية [٦]

(5) CHAPTER. The Statement of Allāh تعالى:-
"It is equal to them whether you (Muḥammad ﷺ) ask for their forgiveness..." (V.63:6)

٤٩٠٥ - **حدَّثَنا** عَليٌّ: حدَّثَنا سُفيانُ: قالَ عَمْرو: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنّا في غَزاةٍ - قالَ سُفيانُ مَرَّةً: في جَيْشٍ - فَكَسَعَ رَجُلٌ مِنَ المُهاجِرينَ رَجُلاً مِنَ الأنْصارِ، فَقالَ الأنْصارِيُّ: يا لَلأنْصارِ، وَقالَ المُهاجِرِيُّ: يا لَلْمُهاجِرِينَ، فَسَمِعَ ذٰلكَ رَسُولُ اللهِ ﷺ فَقالَ: «ما بالُ دَعْوَى جاهِلِيَّةٍ؟» قالُوا: يا رَسُولَ الله، كَسَعَ رَجُلٌ مِنَ المُهاجِرينَ رَجُلاً مِنَ الأنْصارِ، فَقالَ: «دَعُوها فإنّها مُنْتِنَةٌ». فَسَمِعَ بِذٰلكَ عَبْدُ اللهِ بنُ أُبيٍّ فَقالَ: فَعَلُوها؟ أما وَاللهِ لَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ. فَبَلَغَ

4905. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: We were in a *Ghazwa* (Sufyān once said, in an army) and a man from the emigrants kicked an *Anṣārī* man (on the buttocks with his foot). The *Anṣārī* man said, "O the *Anṣār*! (Help!)" and the emigrant said, "O the emigrants! (Help!)." Allāh's Messenger ﷺ heard that and said, "What is this call for, which is the characteristic of the Period of Ignorance?" They said, "O Allāh's Messenger! A man from the emigrants kicked one of the *Anṣār* (on the buttocks with his foot)." Allāh's Messenger ﷺ said, "Leave it (that call) for it is a detestable thing." 'Abdullāh bin Ubayy heard that and said, "Have they (the emigrants) done so? By Allāh, if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." When this statement reached the Prophet ﷺ, 'Umar got up and said, "O Allāh's Messenger! Let me chop off the head of this hypocrite ('Abdullāh bin Ubayy)!" The Prophet ﷺ said, "Leave him, lest the

people say that Muḥammad kills his companions." The *Anṣār* were then more in number than the emigrants when the latter came to Al-Madīna, but later on the emigrants increased in number.

النَّبِيِّ ﷺ، فَقامَ عُمَرُ فَقالَ: يا رَسُولَ اللهِ، دَعْنِي أَضْرِبْ عُنُقَ هٰذَا المُنافِقِ. فَقالَ النَّبِيُّ ﷺ: «دَعْهُ، لا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّداً يَقْتُلُ أَصحابَهُ». وكانَتِ الأَنْصارُ أَكْثَرَ مِنَ المُهاجِرِينَ حِينَ قَدِمُوا المَدِينَةَ. ثُمَّ إِنَّ المُهاجِرِينَ كَثُرُوا بَعْدُ.

قالَ سُفْيانُ: فَحَفِظْتُهُ مِنْ عَمْرٍو، قالَ عَمْرٌو: سَمِعْتُ جابِراً: كُنّا مَعَ النَّبِيِّ ﷺ. [راجع: ٣٥١٨]

(6) CHAPTER. The Statement of Allāh تعالى: "They are the ones who say: 'Spend not on those who are with Allāh's Messenger, until they desert him...'" (V.63:7)

(٦) **بابُ قَوْلِهِ:** ﴿هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟﴾ [٧] يَتَفَرَّقُوا.

CHAPTER. "And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not." (63:7)

بابٌ: ﴿وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ﴾

4906. Narrated Mūsā bin 'Uqba: 'Abdullāh bin Al-Faḍl told me that Anas bin Mālik said, "I was much grieved over those who had been killed in the battle of Al-Ḥarra." When Zaid bin Arqam heard of my intense grief (over the killed *Anṣār*), he wrote a letter to me saying that he heard Allāh's Messenger ﷺ saying, 'O Allāh! Forgive the *Anṣār* and the children of *Anṣār*.' The subnarrator, Ibn Al-Faḍl, is not sure whether the Prophet ﷺ also said, "And their grand-children." Some of those who were present, asked Anas (about Zaid). He said, "He (Zaid) is the one about whom Allāh's Messenger ﷺ said, 'He is the one whose (sound) hearing was testified by Allāh'."

٤٩٠٦ - حَدَّثَنا إِسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنِي إِسْماعِيلُ بنُ إِبْرَاهِيمَ بنِ عُقْبَةَ، عَنْ مُوسَى بنِ عُقْبَةَ قالَ: حَدَّثَنِي عَبْدُ اللهِ بنُ الفَضْلِ: أَنَّهُ سَمِعَ أَنَسَ بنَ مالِكٍ يَقُولُ: حَزِنْتُ عَلى مَنْ أُصِيبَ بِالحَرَّةِ. فَكَتَبَ إِلَيَّ زَيْدُ بنُ أَرْقَمَ وَبَلَغَهُ شِدَّةُ حُزْنِي يَذْكُرُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِلأَنْصارِ ولأَبْناءِ الأَنْصارِ»، وَشَكَّ ابنُ الفَضْلِ فِي أَبْناءِ أَبْناءِ الأَنْصارِ، فَسأَلَ أَنَساً بَعْضُ مَنْ كانَ عِنْدَهُ فَقالَ: هُوَ الَّذِي يَقُولُ رَسُولُ اللهِ ﷺ: «هٰذَا الَّذِي أَوْفَى اللهُ لَهُ بِأُذُنِهِ».

(7) CHAPTER. The Statement of Allāh تعالى: "They (hypocrites) say: 'If we return to Al-Madīna, indeed the more honourable will expel therefrom the meaner...'" (V.63 :8)

4907. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: We were in a *Ghazwa*[1] and a man from the emigrants kicked an *Anṣārī* (on the buttocks with his foot). The *Anṣārī* man said, "O the *Anṣār*! (Help!)" The emigrant said, "O the emigrants! (Help!)." When Allāh's Messenger ﷺ heard that, he said, "What is that?" They said, "A man from the emigrants kicked a man from the *Anṣār* (on the buttocks with his foot). On that the *Anṣār* said, 'O the *Anṣār*!' and the emigrant said, 'O the emigrants!'" The Prophet ﷺ said, "Leave it (that call) for it is a detestable thing." The number of *Anṣār* was more (than that of the emigrants) at the time when the Prophet ﷺ came to Al-Madīna, but later the number of emigrants increased. 'Abdullāh bin Ubayy said, "Have they, (the emigrants) done so? By Allāh, if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." 'Umar bin Al-Khaṭṭāb said, "O Allāh's Messenger! Let me chop off the head of this hypocrite!" The Prophet ﷺ said, "Leave him, lest the people say Muḥammad kills his companions:"

(٧) بابٌ : ﴿يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾ الآيَة [٨]

٤٩٠٧ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ قالَ: حَفِظْناهُ مِنْ عَمْرِو بنِ دِينارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: كُنّا في غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ المُهاجِرينَ رَجُلاً مِنَ الأنْصارِ، فَقالَ الأنْصارِيُّ: يا لَلأَنْصارِ، وَقالَ المُهاجِرِيُّ: يا لَلْمُهاجِرِينَ، فَسَمَّعَها اللهُ رَسُولَهُ ﷺ، قالَ: «ما هٰذَا؟» فَقالُوا: كَسَعَ رَجُلٌ مِنَ المُهاجِرينَ رَجُلاً مِنَ الأنْصارِ فَقالَ الأنْصارِيُّ: يا لَلأنْصارِ، وَقالَ المُهاجِرِيُّ: يا لَلمُهاجِرين. فَقالَ النَّبيُّ ﷺ: «دَعُوها فإنَّها مُنْتِنَةٌ». قالَ جابرٌ: وكانَتِ الأنْصارُ حينَ قَدِمَ النَّبيُّ ﷺ أكْثَرَ، ثُمَّ كَثُرَ المُهاجِرونَ بَعْدُ. فَقالَ عَبْدُ اللهِ بنُ أُبيّ: أوَ قَدْ فَعَلُوا؟ وَاللهِ لَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ. فَقالَ عُمَرُ بنُ الخَطّابِ رَضِيَ اللهُ عَنْهُ: دَعْني يا رَسُولَ اللهِ أضْرِبْ عُنُقَ هٰذَا المُنافِقِ. قالَ النَّبيُّ ﷺ: «دَعْهُ، لا يَتَحَدَّثُ النّاسُ أنَّ مُحَمّداً يَقْتُلُ أصحَابَهُ». [راجع: ٣٥١٨]

(1) (H. 4907) See the glossary.

(64) *SŪRAT AT-TAGHĀBUN*
(The Mutual Loss and Gain)

(٦٤) سورة التغابن

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ عَلْقَمَةُ، عَنْ عِبْدِ اللهِ: ﴿وَمَن يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ﴾: هُوَ الّذِي إذَا أصَابَتْهُ مُصِيبَةٌ رَضِيَ بِهَا وَعَرَفَ أنَّها مِنَ اللهِ. وَقالَ مُجاهِدٌ: ﴿التَّغَابُنِ﴾: غَبْنُ أهْلِ الجَنّةِ أهْلَ النّارِ.

﴿إِنِ ارْتَبْتُمْ﴾: إنْ لَمْ تَعْلَمُوا أتَحِيضُ أمْ لا تَحِيضُ؛ فاللائي قَعَدْنَ عَنِ المَحِيضِ وَاللائي لَمْ يَحِضْنَ بَعْدُ فَعِدَّتُهُنَّ ثَلاثَةُ أشْهُرٍ.

(65) *SŪRAT AṬ-ṬALĀQ*
(The Divorce)

(٦٥) سورة الطلاق

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿وَبَالَ أَمْرِهَا﴾: جَزاءَ أمْرِها.

(1) CHAPTER.

(١) بابٌ:

4908. Narrated Sālim that 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما told him that he had divorced his wife while she was in her menses, so 'Umar informed Allāh's Messenger ﷺ of that. Allāh's Messenger ﷺ became very angry at that and said, "(Ibn 'Umar) must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again,

٤٩٠٨ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني سالِمٌ: أنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبرَهُ أنّهُ طَلّقَ امْرأتَهُ وَهِيَ حائِضٌ، فَذَكَرَ عُمَرُ لِرَسُولِ اللهِ ﷺ فَتَغَيّظَ فِيهِ رَسُولُ

whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allāh has ordered."

اللهِ ﷺ ثُم قالَ: «لِيُرَاجِعْها ثُمَّ يُمْسِكْها حتَّى تَطْهُرَ، ثُمَّ تَحِيضَ فَتَطْهُرَ، فإنْ بَدَا لَهُ أنْ يُطَلِّقَها فَلْيُطَلِّقْها طاهِراً قَبْلَ أنْ يَمَسَّها، فَتِلكَ العِدَّةُ كمَا أمَرَهُ اللهُ». [انظر: ٥٢٥١، ٥٢٥٢، ٥٢٥٣، ٥٢٥٨، ٥٢٦٤، ٥٣٣٢، ٥٣٣٣، ٧١٦٠]

(2) CHAPTER. "... And for those who are pregnant (whether they are divorced or their husbands are dead), their *'Idda* (prescribed period) is until they lay down their burdens, and whoever keeps his duty to Allāh and fears Him, He will make his matter easy for him." (V.65:4)

(٢) **بابٌ** ﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا﴾ [٤]

وأُولاتُ الأحمالِ: وَاحِدُهَا ذاتُ حَمْلٍ.

4909. Narrated Abū Salama: A man came to Ibn 'Abbās while Abū Hurairah was sitting with him and said, "Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband." Ibn 'Abbās said, "This indicates the end of one of the two prescribed periods." I said "For those who are pregnant, their prescribed period is until they deliver their burdens." Abū Hurairah said, "I agree with my cousin (Abū Salama)." Then Ibn 'Abbās sent his slave, Kuraib to Umm Salama to ask her (regarding this matter). She replied, "The husband of Subai'a Al-Aslamiyya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allāh's Messenger ﷺ married her (to somebody). Abū As-Sanābil was one of those who asked for her hand in marriage."

٤٩٠٩ - حدَّثَنا سَعْدُ بنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى قالَ: أخْبرَنِي أبُو سَلَمَةَ قالَ: جاءَ رَجُلٌ إلى ابنِ عَبّاسٍ وأبُو هُرَيْرَةَ جالِسٌ عِنْدَهُ فَقالَ: أفْتِني في امْرأةٍ وَلَدَتْ بَعْدَ زَوْجِها بأرْبَعِينَ لَيْلَةً. فَقالَ ابنُ عَبّاسٍ: آخِرُ الأجَلَينِ. قُلْتُ أنا: ﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾ قالَ أبُو هُرَيْرَةَ: أنا مَعَ ابنِ أخي، يَعْني أبا سَلَمَةَ. فأرسَلَ ابنُ عَبّاسٍ غُلامَهُ كُرَيْباً إلى أُمِّ سَلَمَةَ يَسألُها فَقالَتْ: قُتِلَ زَوْجُ سُبَيْعَةَ الأسْلَمِيَّةِ وَهِيَ حُبْلَى فَوَضَعَتْ بَعْدَ مَوْتِهِ بأرْبَعِينَ لَيْلَةً، فخُطِبَتْ فأنْكَحَها رَسُولُ اللهِ ﷺ وكانَ أبو السَّنابِلِ فِيمَنْ خَطَبَها. [انظر: ٥٣١٨]

٤٩١٠ - وَقالَ سُلَيْمانُ بنُ حَرْبٍ وأبو النُّعْمانِ: حدَّثَنا حَمّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ قالَ: كُنْتُ في حَلْقَةٍ فِيها عَبْدُ الرَّحْمٰنِ بنُ أبي لَيْلَى وكانَ أصحَابُهُ يُعَظِّمُونَهُ. فَذَكَرَ آخِرَ الأجَلَينِ فَحَدَّثْتُ بِحَدِيثِ سُبَيْعَةَ بِنتِ الحارِثِ، عَنْ عَبْدِ اللهِ بنِ عُتْبَةَ، قالَ: فَضَمَّزَ لي بَعْضُ أصحَابِهِ، قالَ مُحَمَّدٌ: فَفَطِنْتُ لَهُ فَقُلْتُ: إنّي إذاً لَجَرِيءٌ إنْ كَذَبْتُ عَلى عَبْدِ اللهِ بنِ عُتْبَةَ وَهُوَ في ناحِيَةِ الكُوفَةِ، فاسْتَحْيا وَقالَ: لكِنَّ عَمَّهُ لَمْ يَقُلْ ذاكَ. فَلَقِيتُ أبا عَطِيَّةَ مَالِكَ بنَ عامِرٍ فَسألْتُهُ فَذَهَبَ يُحَدِّثُنِي حَدِيثَ سُبَيْعَةَ، فَقُلْتُ: هَلْ سَمِعْتَ عَنْ عَبْدِ اللهِ فِيها شَيْئاً؟ فَقالَ: كُنّا عِنْدَ عَبْدِ اللهِ فَقالَ: أتَجْعَلُونَ عَلَيْها التَّغْلِيظَ وَلا تَجْعَلُونَ عَلَيْها الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النِّساءِ القُصْرَى بَعْدَ الطُّولى ﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾. [راجع: ٤٥٣٢]

4910. [See H. 4909 and its Chap. No. 2]

(٦٦) سورة التَّحْرِيم

(66) SŪRAT AT-TAḤRĪM
(The Banning)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

(١) **باب** ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ الآيَة [١]

(1) CHAPTER. "O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you?..." (V.66:1)

4911. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: If someone says to his wife, "You are unlawful to me." He must make an expiation (for his oath). Ibn 'Abbās added: "Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow..." (V.33:21)

4912. Narrated 'Aishah رَضِيَ الله عَنها: Allāh's Messenger ﷺ used to drink honey in the house of Zainab, the daughter of Jaḥsh, and would stay there with her. So Ḥafṣa and I agreed secretly that, if he come to either of us, she would say to him, "It seems you have eaten *Maghāfīr* (a kind of foul-smelling resin), for I smell in you the smell of *Maghāfīr*." (We did so) and he replied, "No, but I was drinking honey in the house of Zainab, the daughter of Jaḥsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it."

(2) CHAPTER. "... seeking to please your wives..." (V.66:1) "Allāh has already ordained for you (O men), the dissolution of your oaths..." (V.66:2)

4913. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: For the whole year I had the desire to ask 'Umar bin Al-Khaṭṭāb regarding the explanation of a Verse (in *Sūrat At-Taḥrīm*), but I could not ask him because I respected him very much. When he went to

٤٩١١ - حدَّثنا مُعاذُ بنُ فَضالَةَ: حدَّثنا هِشامٌ، عَنْ يَحْيى، عَنِ ابنِ حَكِيمٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ في الحَرامِ: يُكَفِّرُ. وَقالَ ابنُ عَبَّاسٍ ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [انظر: ٥٢٦٦]

٤٩١٢ - حدَّثنا إِبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامُ بنُ يُوسُفَ، عَنِ ابنِ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ عُبَيْدِ بنِ عُمَيرٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَيمْكُثُ عِنْدَها، فَواطأت أنا وَحَفْصَةُ عَنْ أَيَّتُنا دَخَلَ عَلَيْها فَلْتَقُلْ لَهُ: أَكَلْتَ مَغافِيرَ، إِنِّي أَجِدُ مِنْكَ رِيحَ مَغافِيرَ. قالَ: «لا، وَلٰكِنِّي كُنْتُ أَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ فَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ، لا تخبري بِذٰلِكَ أَحَداً».

[انظر: ٥٢١٦، ٥٢٦٧، ٥٢٦٨،، ٥٤٣١، ٥٥٩٩، ٥٦١٤، ٥٦٨٢، ٦٦٩١، ٦٩٧٢]

(٢) بابٌ ﴿تَبْتَغِي مَرْضَاتَ أَزْوَٰجِكَ وَٱللَّهُ غَفُورٌ رَّحِيمٌ، قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ﴾ [١-٢]

٤٩١٣ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حَدَّثَنا سُلَيْمانُ بنُ بِلالٍ، عَنْ يَحْيى، عَنْ عُبَيْدِ بنِ حُنَيْنٍ: أَنَّهُ سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما

perform the *Hajj*, I, too, went along with him. On our return, while we were still on the way home, 'Umar went aside to answer the call of nature by the *Arāk* trees. I waited till he finished and then I proceeded with him and asked him, "O chief of the believers! Who were the two wives of the Prophet ﷺ who aided one another against him?" He said, "They were Ḥafṣa and 'Āishah." Then I said to him, "By Allāh, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you." 'Umar said, "Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you." Then 'Umar added, "By Allāh, in the Pre-Islāmic Period of Ignorance we did not pay attention to women until Allāh revealed regarding them what He revealed regarding them; and assigned for them what He has assigned. Once, while I was thinking over a certain matter, my wife said, "I recommend that you do so-and-so." I said to her, "What have you got to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?" She said, "How strange you are, O son of Al-Khaṭṭāb! You don't want to be argued with, whereas your daughter, Ḥafṣa surely, argues with Allāh's Messenger ﷺ so much that he remains angry for a full day!" 'Umar then reported; how he at once put on his outer garment and went to Ḥafṣa and said to her, "O my daughter! Do you argue with Allāh's Messenger so that he remains angry the whole day?" Ḥafṣa said, "By Allāh, we argue with him." 'Umar said, "Know that I warn you of Allāh's punishment and the anger of Allāh's Messenger ﷺ. O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allāh's Messenger ﷺ for her (i.e.,

يُحَدِّثُ أَنَّهُ قالَ: مَكَثْتُ سَنَةً أُرِيدُ أَنْ أَسأَلَ عُمَرَ بنَ الخَطّابِ عَنْ آيَةٍ فَمَا أَسْتَطِيعُ أَنْ أَسأَلَهُ هَيْبَةً لَهُ حتى خَرَجَ حاجّاً فَخَرَجْتُ مَعَهُ. فَلَمَّا رَجَعْتُ وكُنّا بِبَعْضِ الطَّرِيقِ عَدَلَ إلى الأَرَاكِ لِحاجَةٍ لَهُ. قالَ: فَوَقَفْتُ لَهُ حتّى فَرَغَ، ثُمَّ سِرْتُ مَعَهُ فَقُلْتُ لَهُ: يا أَميرَ المُؤمنِينَ، مَنِ اللَّتانِ تَظَاهَرَتا عَلى النَّبِيِّ ﷺ مِنْ أَزْوَاجِهِ؟ فَقالَ: تِلْكَ حَفْصَةُ وَعائشَةُ. قالَ: فَقُلْتُ: وَاللهِ إنْ كُنْتُ لأُرِيدُ أَنْ أَسأَلَكَ عَنْ هٰذَا مُنْذُ سَنَةٍ فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ، قالَ: فَلا تَفْعَلْ، ما ظَنَنْتَ أَنْ عِنْدِي مِنْ عِلْمٍ فاسأَلْنِي، فإنْ كانَ لي عِلْمٌ خَبَّرْتُكَ بِهِ. قالَ: ثُمَّ قالَ عُمَرُ: وَاللهِ إنْ كُنّا في الجاهِلِيَّةِ ما نَعُدُّ لِلنِّساءِ أَمْراً حَتَّى أَنْزَلَ اللهُ فِيهِنَّ ما أَنْزَلَ، وقَسَمَ لَهُنَّ ما قَسَمَ، قالَ: فَبَيْنا أنا في أَمْرٍ أَتأَمَّرُهُ إذْ قالَتِ امْرأَتي لَوْ صَنَعْتَ كَذَا وكَذَا، قالَ: فَقُلْتُ لَهَا: ما لَكِ ولِمَا هاهُنا؟ فيما تَكَلُّفُكِ في أَمْرٍ أُرِيدُهُ؟ فَقالَتْ لي: عَجَباً لَكَ يا ابنَ الخَطّابِ، ما تُرِيدُ أَنْ تُراجَعَ أَنْتَ، وَإنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضْبانَ. فَقامَ عُمَرُ فأَخَذَ رِدَاءَهُ مَكانَهُ حَتَّى دَخَلَ عَلى حَفْصَةَ فَقالَ لَها: يا بُنَيَّةُ، إنَّكِ لَتُرَاجِعِينَ رَسُولَ اللهِ ﷺ حَتَّى يَظَلَّ

'Āishah)." 'Umar added, "Then I went out to Umm Salama's house who was one of my relatives, and I talked to her. She said, "O son of Al-Khaṭṭāb! It is rather astonishing that you interfere in everything; you even want to interfere between Allāh's Messenger and his wives!" By Allāh, by her talk she influenced me so much that some of my anger subsided. I left her (and went home). At that time I had a friend from the *Anṣār* who used to bring news (from the Prophet ﷺ) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassān tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day), my *Anṣārī* friend unexpectedly knocked at my door, and said, 'Open! Open!' I said, 'Has the king of Ghassān come?' He said, 'No, but something worse; Allāh's Messengers has isolated himself from his wives.' I said, 'Let the nose of 'Āishah and Ḥafṣa be stuck to dust (i.e., humiliated)!' Then I put on my clothes and went to Allāh's Messenger's residence, and behold! He was staying in an upper room of his, to which he ascended by a ladder, and a black slave of Allāh's Messenger ﷺ was (sitting) at the first ladder-step. I said to him, 'Say (to the Prophet ﷺ) 'Umar bin Al-Khaṭṭāb is here.' Then the Prophet ﷺ admitted me and I narrated this story to Allāh's Messenger ﷺ. When I reached the story of Umm Salama, Allāh's Messenger ﷺ smiled while he was lying on a mat made of palm-tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm-fibres, and leaves of a *Saut* tree were piled at his feet, and above his head hung a few water-skins. On seeing the marks of the mat imprinted on his side, I

يَوْمَهُ غَضْبانَ؟ فَقالَتْ حَفْصَةُ: واللهِ إنّا لَنُرَاجِعُهُ. فَقُلْتُ: تَعْلَمِينَ أنّي أُحَذِّرُكِ عُقُوبَةَ اللهِ وَغَضَبَ رَسُولِهِ ﷺ، يا بُنَيَّةُ لا يَغُرَّنَّكِ هٰذِهِ التي أعْجَبَها حُسْنُها حُبُّ رَسُولِ اللهِ ﷺ إيّاها - يُرِيدُ عائشَةَ - قالَ: ثُمَّ خَرَجْتُ حتّى دَخَلْتُ على أُمِّ سَلَمَةَ لِقَرابَتِي مِنْها فَكَلَّمْتُها، فَقالَتْ أُمُّ سَلَمَةَ: عَجَباً لَكَ يا ابنَ الخَطّابِ، دَخَلْتَ في كُلِّ شَيْءٍ حتّى تَبْتَغِيَ أنْ تَدْخُلَ بَيْنَ رَسُولِ اللهِ ﷺ وأزْواجِهِ! فأخَذَتْنِي وَاللهِ أخْذاً كَسَرَتْنِي عَنْ بَعْضِ ما كُنْتُ أجِدُ. فخَرَجْتُ مِنْ عِنْدِها وكانَ لي صاحِبٌ مِنَ الأنْصارِ إذا غِبْتُ أتاني بالخَبرِ. وإذَا غابَ كُنْتُ أنا آتِيهِ بالخَبرِ، ونَحْنُ نَتَخَوَّفُ مَلِكاً مِنْ مُلُوكِ غَسّانَ ذُكِرَ لَنا أنّهُ يُرِيدُ أنْ يَسِيرَ إلَيْنا فَقَدِ امْتَلأَتْ صُدُورُنا مِنْهُ، فإذَا صاحِبي الأنْصارِيُّ يَدُقّ البابَ، فَقالَ: افْتَحِ افْتَحْ. فَقُلْتُ: جاءَ الغَسّانِيُّ؟ فَقالَ: بَلْ أشَدُّ مِنْ ذٰلكَ، اعْتَزَلَ رَسُولُ اللهِ ﷺ أزْوَاجَهُ. فَقُلْتُ: رَغِمَ أنْفُ حَفْصَةَ وَعائِشَةَ، فأخَذْتُ ثَوْبِي فأخْرُجُ حتّى جِئْتُ، فإذَا رَسُولُ اللهِ ﷺ في مَشْرُبَةٍ لَهُ يَرْقى عَلَيْها بعَجَلَةٍ، وغُلامٌ لِرَسُولِ اللهِ ﷺ أسْوَدُ عَلى رأسِ الدَّرَجَةِ. فَقُلْتُ لَهُ: قُلْ: هٰذا عُمَرُ بنُ الخَطّابِ، فأذِنَ لي. قالَ عُمَرُ:

wept. He said, 'Why are you weeping?' I replied, 'O Allāh's Messenger! Caesar and Khusrau are leading the life (i.e., luxurious life) while you, Allāh's Messenger ﷺ though you are (is living in destitute).'' The Prophet ﷺ then replied, 'Won't you be satisfied that they enjoy this world and we the Hereafter?' "

فَقَصَصْتُ عَلى رَسُولِ اللهِ ﷺ هٰذَا الحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللهِ ﷺ وإِنَّهُ لَعَلى حَصِيرٍ ما بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وتَحْتَ رأسِهِ وِسادَةٌ مِنْ أَدَمٍ حَشْوُها لِيفٌ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرَظاً مَصْبُوراً، وَعِنْدَ رأسِهِ أَهَبٌ مُعَلَّقَةٌ. فَرَأَيْتُ أَثَرَ الحَصِيرِ في جَنْبِهِ فَبَكَيْتُ، فَقالَ: «ما يُبْكِيكَ؟» فَقُلْتُ: يا رَسُولَ اللهِ، إِنَّ كِسْرَى وَقَيْصَرَ فِيما هُما فِيهِ، وأَنْتَ رَسُولُ اللهِ، فَقالَ: «أَما تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيا وَلَنا الآخِرَةُ؟». [راجع: ٨٩]

(3) CHAPTER. "And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafṣa)... (up to) ... The All-Aware." (V.66 :3)

(٣) **بابٌ** ﴿وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾ إِلَى ﴿ٱلْخَبِيرُ﴾ [٣]

فِيهِ عائِشَةُ عَنِ النَّبِيِّ ﷺ.

4914. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I intended to ask 'Umar رَضِيَ اللهُ عَنْهُ so I said, "Who were those two ladies who tried to back each other against the Prophet ﷺ?" I had hardly finished my speech when he said, "They were 'Āishah and Ḥafṣa."

٤٩١٤ - **حدَّثنا** عَليٌّ: حدَّثنا سُفْيانُ: حدَّثنا يَحْيَى بنُ سَعِيدٍ قالَ: سَمِعْتُ عُبَيْدَ بنَ حُنَيْنٍ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: أَرَدْتُ أَنْ أَسأَلَ عُمَرَ رَضِيَ اللهُ عَنْهُ فَقُلْتُ: يا أَمِيرَ المُؤْمِنِينَ، مَنِ المَرأَتانِ اللَّتانِ تَظاهَرَتا عَلى رَسُولِ اللهِ ﷺ؟ فَمَا أَتمَمْتُ كَلامي حَتَّى قالَ: عائِشَةُ وَحَفْصَةُ.

(4) CHAPTER. The Statement of Allāh تعالى: "If you two (wives of the Prophet ﷺ, namely, 'Āishah and Ḥafṣa) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)." (V.66 :4)

(٤) **بابٌ**: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [٤]

صَغَوْتُ وأَصْغَيْتُ: مِلْتُ.

﴿وَلِتَصْغَىٰٓ﴾ [الأنعام: ١١٣]: لِتَميلَ.

﴿وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ﴾ [٤] عَوْنٌ. تَظَاهَرُونَ: تَعاوَنُونَ. وَقالَ مُجاهِدٌ: ﴿قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ﴾ أَوْصُوا أَنْفُسَكُمْ وَأَهْلِيكُم بِتَقْوَى اللهِ وأَدِّبُوهُمْ.

٤٩١٥ - حَدَّثَنا الحُمَيْدِيُّ: حَدَّثَنا سُفْيانُ: حَدَّثَنا يَحْيَى بنُ سَعِيدٍ قالَ: سَمِعْتُ عُبَيْدَ ابنَ حُنَيْنٍ يَقُولُ: سَمِعْتُ ابنَ عَبّاسٍ يَقُولُ: أَرَدْتُ أنْ أسألَ عُمَرَ عَنِ المَرأتَيْنِ اللَّتَيْنِ تَظاهَرَتا عَلَى رَسُولِ اللهِ ﷺ، فَمَكَثْتُ سَنَةً فَلَمْ أجِدْ لَهُ مَوْضِعاً حَتَّى خَرَجْتُ مَعَهُ حاجّاً. فَلَمّا كُنّا بِظَهْرانَ ذَهَبَ عُمَرُ لِحاجَتِهِ فَقالَ: أَدْرِكْنِي بالوَضُوءِ. فأدْرَكْتُهُ بالإداوةِ، فَجَعَلْتُ أَسْكُبُ عَلَيْهِ، ورأيْتُ مَوْضِعاً فَقُلْتُ: يا أَمِيرَ المُؤْمِنِينَ، مَنِ المَرأتانِ اللَّتانِ تَظاهَرَتا؟ قالَ ابنُ عَبّاسٍ: فَما أتمَمْتُ كَلامي حَتَّى قالَ: عائِشَةُ وحَفْصَةُ. [راجع: ٨٩]

4915. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: I intended to ask 'Umar about those two ladies who back each other against 'Allāh's Messenger ﷺ. For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for *Ḥajj*. While we were in Ẓahrān, 'Umar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, "O chief of the believers! Who were those two ladies who had backed each other (against the Prophet ﷺ)?" Before I could complete my question, he replied, "They were 'Āishah and Ḥafṣa."

(٥) **بابٌ**: ﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾ الآية [٥]،

(5) CHAPTER. "It may be, if he divorced you (all), that his Lord (Allāh) will give him instead of you, wives better than you..." (V.66:5)

٤٩١٦ - حَدَّثَنا عَمْرُو بنُ عَوْنٍ: حَدَّثَنا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: اجْتَمَعَ نِساءُ النَّبِيِّ ﷺ في

4916. Narrated 'Umar رَضِيَ الله عَنْهُ: The wives of the Prophet ﷺ, out of their jealousy, backed each other against the Prophet ﷺ, so I said to them, "It may be, if he divorced you (all), that Allāh will give him instead of you, wives better than you..." (V.66:5)

الغَيرَةِ عَلَيْهِ فَقُلْتُ لَهُنَّ: عَسَى رَبُّهُ إنْ طَلَّقَكُنَّ أنْ يُبَدِّلَهُ أزْواجاً خَيراً مِنْكُنَّ، فَنزَلَتْ هٰذِهِ الآيَةُ. [راجع: ٤٠٢]

So this Verse was revealed.

(٦٧) سورة ﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾

(67) SŪRAT AL-MULK
(The Dominion)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

التّفاوُتُ: الِاخْتلافُ. والتّفاوتُ والتَّفوُّتُ واحدٌ. ﴿تَمَيَّزُ﴾: تَقَطَّعُ. ﴿مَنَاكِبِهَا﴾: جَوانِبِها. ﴿تَدَّعُونَ﴾ وَتَدْعُونَ، وَبعدِ مِثْلُ تَذَكّرون وَتَذْكُرُونَ. ﴿وَيَقْبِضْنَ﴾: يَضْرِبْنَ بأجْنِحَتِهِنَّ، وَقالَ مُجاهِدٌ: ﴿صَٰٓفَّٰتٍ﴾: بَسْطُ أجْنِحَتِهِنَّ. ﴿وَنُفُورٍ﴾: الكُفُورُ.

(Blessed is He in Whose Hand is the dominions.)

No *Ahadīth* are mentioned here.

(٦٨) سورة ﴿نٓ وَٱلْقَلَمِ﴾

(68) SŪRAT NŪN WAL-QALAM
(The Pen)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ ابنُ عَبّاسٍ: ﴿يَتَخَٰفَتُونَ﴾: يَنْتَجُونَ السِّرَارَ والكلامَ الخَفِيَّ. وَقالَ قَتادَةُ: ﴿حَرْدٍ﴾: جِدٌّ في أنْفُسِهِمْ. وَقالَ ابنُ عَبَّاسٍ: ﴿إِنَّا لَضَآلُّونَ﴾: أضْلَلْنا مَكانَ جَنَّتِنا. وَقالَ غَيرُهُ: ﴿كَٱلصَّرِيمِ﴾: كالصُّبْحِ انْصَرمَ مِنَ اللَّيْلِ، وَاللَّيْلِ انْصَرَمَ مِنَ النَّهارِ.

وَهُوَ أيضاً كُلُّ رَمْلَةٍ انْصَرَمَتْ مِنْ مُعْظَمِ الرَّمْلِ. والصَّرِيمُ أيْضاً المَصْرُومُ مِثْلُ قَتِيلٍ وَمَقْتُولٍ.

(1) CHAPTER. "Cruel, and moreover base-born (of illegitimate birth)." (V.68:13)

(١) **بـاب**: ﴿عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ۝١٣﴾ [١٣]

4917. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (regarding the Verse) "Cruel, and moreover base-born (of illegitimate birth)." (V.68:13):

It was revealed in connection with a man from Quraish who had a notable *Zanamah* (sign) similar to the notable sign which usually hung on the neck of a sheep (to recognise it).

٤٩١٧ - **حَدَّثَنَا** مَحْمُودٌ: حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائِيلَ، عَنْ أبي حَصِينٍ، عَنْ مُجَاهِدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ﴿عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ۝١٣﴾ قالَ: رَجُلٌ مِنْ قُرَيْشٍ لَهُ زَنَمَةٌ مِثْلُ زَنَمَةِ الشَّاةِ.

4918. Narrated Ḥāritha bin Wahb Al-Khuzā'ī: I heard the Prophet ﷺ saying, "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon, but if he takes an oath to do something, his oath is fulfilled by Allāh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people."

٤٩١٨ - **حَدَّثَنَا** أبُو نُعَيمٍ: حَدَّثَنَا سُفْيانُ، عَنْ مَعْبَدِ بنِ خالِدٍ قالَ: سَمِعْتُ حَارِثَةَ بنَ وَهْبٍ الخُزَاعِيَّ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ألا أُخْبِرُكُمْ بأهْلِ الجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أقْسَمَ عَلَى اللهِ لأبَرَّهُ، ألا أُخْبِرُكُمْ بأهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ». [انظر: ٦٠٧١، ٦٦٥٧]

(2) CHAPTER. "(Remember) the Day when the Shin shall be laid bare..." (V.68:42)

(٢) **باب** ﴿يَوْمَ يُكْشَفُ عَن سَاقٍ﴾ [٤٢]

4919. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Our Lord Allāh will lay bare His Shin, and then all the believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such one will try to prostrate (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone, (so he will not be able to prostrate)."

٤٩١٩ - **حَدَّثَنَا** آدَمُ: حَدَّثَنَا اللَّيْثُ، عَنْ خالِدِ بنِ يَزِيدَ، عَنْ سَعِيدِ بنِ أبي هِلالٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَكْشِفُ رَبُّنا عَنْ ساقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، ويَبْقَى

مَنْ كانَ يَسْجُدُ في الدُّنْيا رِياءً وسُمْعَةً فَيَذْهَبُ لِيَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقاً وَاحِداً». [راجع: ٢٢]

(69) SŪRAT AL-ḤĀQQAH (The Inevitable)

(٦٩) سورة الحاقة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿عِيشَةٍ رَّاضِيَةٍ﴾ يُرِيدُ فِيهَا الرِّضا. ﴿ٱلْقَاضِيَةَ﴾: المَوْتَةَ الأولى التي مُتُّها، لَمْ أُحْيَ بَعْدَها، ﴿مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ﴾ أحَدٌ يَكُونُ لِلْجَمِيعِ وَلِلْوَاحِدِ. وَقالَ ابنُ عَبّاسٍ: ﴿ٱلْوَتِينَ﴾: نِياطُ القَلْبِ. قالَ ابنُ عَبّاسٍ: ﴿طَغَى﴾: كَثُرَ وَيُقالُ: ﴿بِٱلطَّاغِيَةِ﴾: بِطُغْيانِهِمْ. وَيُقالُ: طَغَتْ عَلى الخَزَّانِ كَمَا طَغَى المَاءُ عَلى قَوْمِ نُوحٍ.

(70) SŪRAT AL-MA'ĀRIJ or SA'ALA SĀ'ILUN (The Ways of Ascent or A Questioner asked)

(٧٠) سورة ﴿سَأَلَ سَآئِلٌ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

الفَصِيلَةُ: أصْغَرُ آبائِهِ القُرْبَى: إلَيْهِ يَنْتَمي مَنِ انْتَمَى. ﴿لِّلشَّوَىٰ﴾: اليَدانِ والرِّجْلانِ والأطْرَافُ وجِلْدَةُ الرأسِ يُقالُ لَها: شَوَاةٌ. وَما كانَ غَيرَ مَقْتَلٍ

فَهُوَ شَوًى. ﴿عِزِينَ﴾ والعِزُونَ: الحِلَقُ وَالجماعاتُ، وَاحِدُها عِزَةٌ.

(71) *SŪRAT NŪH*
(Noah)

(٧١) سورة نوح

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿أَطْوَارًا﴾: طَوْراً كَذَا وَطَوْراً كَذَا، يُقالُ: عَدا طَوْرَهُ، أيْ قَدْرَهُ. والكُبّارُ: أشَدُّ مِنَ الكِبارِ، وكَذٰلكَ جُمّالٌ وجَمِيلٌ لأنّها أشَدُّ مُبالَغَةً. وكَذٰلِكَ كُبّارٌ الكَبِيرُ. وكُبارٌ أيْضاً بالتَّخْفيفِ، والعَرَبُ تَقُولُ: رَجُلٌ حُسّانٌ وجُمّالٌ وحُسَانٌ مُخَفَّفٌ، وجُمالٌ مُخَفَّفٌ. ﴿دَيَّارًا﴾ مِنْ دَوْرٍ وَلٰكِنَّهُ فَيْعالٌ مِنَ الدَّوَرانِ كَما قَرأ عُمَرُ (الْحَيُّ القَيّامُ) وَهيَ مِنْ قُمْتُ. وَقالَ غَيرُهُ: ﴿دَيَّارًا﴾: أحَداً. ﴿تَبَارًا﴾: هَلاكاً. وَقالَ ابنُ عَبّاسٍ: ﴿مِّدْرَارًا﴾: يَتْبَعُ بَعْضُها بَعْضاً. ﴿وَقَارًا﴾: عَظَمَةً.

(1) CHAPTER. "Nor shall you leave *Wadd* nor *Suwā'* nor *Yaghūth* nor *Ya'ūq* nor *Nasr'*..." (V.71:23)

(١) **باب** ﴿وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ﴾ [٢٣]

4920. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: All the idols which were worshipped by the people of Nūh (Noah) were worshipped by the Arabs later on. As for the idol *Wadd*, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; *Suwā'* was the idol of Banī Hudhail, and *Yaghūth* was the idol of (the tribe of) Murād and then by Banī

٤٩٢٠ - **حَدَّثَنا** إبْراهِيمُ بنُ مُوسَى: أخبرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ. وَقالَ عَطاءٌ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: صارَتِ الأوْثانُ التي كانَتْ في قَوْمِ نُوحٍ في العَرَبِ

بَعْدُ. أمّا وَدٌّ فكانَتْ لِكَلْبٍ بدَوْمَةِ الجَنْدَلِ، وأمّا سُواعٌ فكانَتْ لِهُذَيْلٍ، وأمّا يَغُوثُ فكانَتْ لِمُرادٍ ثُمَّ لِبَني غُطَيْفٍ، بِالجُرُفِ عِنْدَ سَبأٍ، وأمّا يَعُوقُ فَكانَتْ لِهَمْدانَ، وأمّا نَسْرٌ فَكانَتْ لِحِمْيَرَ، لآلِ ذِي الكَلاعِ. أَسْماءُ رِجالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ. فَلَمّا هَلَكُوا أوْحَى الشَّيْطانُ إلَى قَوْمِهِمْ أَنِ انْصِبوا إلى مَجَالِسِهِمُ الَّتي كانُوا يَجْلِسُونَ أنْصاباً وَسَمُّوها بأسْمائِهِمْ، فَفَعَلُوا فَلَمْ تُعْبَدْ حتى إذَا هَلَكَ أُولٰئِكَ وَتَنَسَّخَ العِلْمُ عُبِدَتْ.

Ghuṭaif at Al-Jauf near Sabā; *Ya'ūq* was the idol of Ḥamdān, and *Nasr* was the idol of Ḥimyar, the branch of Dhil-Kalā'. The names (of the idols) formerly belonged to some pious men of the people of Nūḥ, and when they died, Satan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

(٧٢) سورة ﴿قُلْ أُوحِيَ إِلَيَّ﴾

(72) SŪRAT AL-JINN or QUL-UḤIYĀ ILAIYA (The Jinn)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

قالَ ابْنُ عَبّاسٍ: ﴿لِبَدًا﴾: أعْوَاناً.

(١) بابٌ:

(1) CHAPTER.

٤٩٢١ - حَدَّثَنا مُوسَى بنُ إسْماعِيلَ: حَدَّثَنا أبُو عَوَانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبّاسٍ قالَ: انْطَلَقَ رَسُولُ اللهِ ﷺ في طائِفَةٍ مِنْ أصحَابِهِ عامِدِينَ إلى سُوقِ عُكاظٍ وَقَدْ حِيلَ بَيْنَ الشّياطِينِ وبَيْنَ خَبرِ السَّماءِ، وأُرسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشّياطِينُ. فَقالُوا: ما لَكُمْ؟

4921. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ went out along with a group of his Companions towards 'Ukāẓ market. At that time something intervened between the devils and the news of the heaven, and flames were fired upon them, so the devils returned. Their fellow-devils said, "What is wrong with you?" They said, "Something has intervened between us and the news of the heaven, and fires (flames) have been shot at us." Their fellow-devils said, "Nothing has intervened between you

فَقَالُوا: حِيْلَ بَيْنَنا وَبينَ خَبرِ السَّماءِ، وأرْسِلَتْ عَلَيْنا الشُّهُبُ. قالَ: ما حالَ بَيْنَكُمْ وَبينَ خَبرِ السَّماءِ إلَّا ما حَدَثَ، فاضربُوا مَشارِقَ الأرْضِ وَمغارِبَها فانْظُرُوا ما هٰذَا الأمْرُ الّذي حَدَثَ. فانْطَلَقُوا فَضَرَبُوا مَشارِقَ الأرْضِ وَمَغارِبَها يَنْظُرُونَ ما هٰذا الأمْرُ الّذي حالَ بَيْنَهُمْ وَبينَ خَبرِ السَّماءِ. قالَ: فانْطَلَقَ الّذِينَ تَوَجَّهُوا نَحْوَ تِهامَةَ إلى رَسُولِ اللهِ ﷺ بنَخْلَةَ وَهُوَ عامِدٌ إلى سُوقِ عُكاظٍ وَهُوَ يُصَلِّي بأصحَابِهِ صَلاةَ الفَجْرِ. فَلَمَّا سَمِعُوا القُرآنَ تَسَمَّعُوا لَهُ، فقالُوا: هٰذَا الّذِي حالَ بَيْنَكُمْ وَبينَ خَبرِ السَّماءِ. فَهُنالِكَ رَجَعُوا إلى قَوْمِهِمْ فَقالُوا: يا قَوْمَنا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا، يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ۝٢﴾ وأنْزَلَ اللهُ عَزَّ وَجَلَّ عَلى نَبِيِّهِ ﷺ ﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ﴾ وإنَّما أُوحِيَ إلَيْهِ قَوْلُ الجِنِّ. [راجع: ٧٧٣]

and the news of the heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened." And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the heaven. Those of the devils who had set out towards Tihāma, went to Allāh's Messenger ﷺ at Na<u>kh</u>la (a place between Makkah and Ṭā'if) while he was on his way to 'Ukāẓ market. (They met him) while he was offering the *Fajr* prayer with his Companions. When they heard the Qur'ān being recited (by Allāh's Messenger ﷺ), they listened to it and said (to each other), "This is the thing which has intervened between you and the news of the heavens." Then they returned to their people and said, "O our people! Verily We have heard a wonderful Recitation (the Qur'ān). It guides to the Right Path, and we have believed therein, and we shall never join (in worship), anything with our Lord (Allāh)."

Then Allāh عَزَّ وَجَلَّ revealed to His Prophet (*Sūrat Al-Jinn*):

"Say (O Muḥammad ﷺ) 'It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ān)...'" (V.72:1)

The statement of the jinn was revealed to him.

(٧٣) سورة المزمل

(73) SŪRAT AL-MUZZAMMIL
(The One wrapped in Garments)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿وَتَبَتَّلْ﴾: أَخْلِصْ. وَقالَ الحَسَنُ: ﴿أَنكَالًا﴾:

قُيُوداً. ﴿مُنفَطِرٌ بِهِۦ﴾: مُثْقَلَةٌ بِهِ. وَقالَ ابنُ عَبّاسٍ: ﴿كَثِيبًا مَّهِيلًا﴾: الرَّمْلُ السّايِلُ. ﴿وَبِيلًا﴾: شَدِيداً.

(74) SŪRAT AL-MUDDA<u>TH</u><u>TH</u>IR (The One Enveloped)

(٧٤) سورة المدثر

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قالَ ابنُ عَبّاسٍ: ﴿عَسِيرٌ﴾: شَدِيدٌ. ﴿قَسْوَرَةٍ﴾: رِكْزُ النّاسِ وأصْوَاتُهُمْ وَكُلُّ شَديدٍ قَسْوَرَةٌ. وَقالَ أبُو هُرَيْرَةَ: القَسْوَرَةَ قَسُور الأسَدُ. الرِّكْزُ الصَّوْتُ ﴿مُّسْتَنفِرَةٌ﴾: نافِرَةٌ مَذْعُورَةٌ.

(1) CHAPTER.

(١) بابٌ:

4922. Narrated Yaḥyā bin Abī Ka<u>th</u>īr: I asked Abū Salama bin 'Abdur-Raḥmān about the first *Sūrah* revealed of the Qur'ān. He replied, "O you, (Muḥammad ﷺ) enveloped (in garments)! (*Al-Muddaththir* No. 74)" I said, "They say it was, 'Read! In the Name of your Lord, Who has created,' [i.e., *Sūrat Al-'Alaq* (the Clot, No. 96)]." On that, Abū Salama said, "I asked Jābir bin 'Abdullāh about that, saying the same as you have said, whereupon he said, 'I will not tell you except what Allāh's Messenger ﷺ had told us.' Allāh's Messenger ﷺ said, 'I was in seclusion in the cave of Ḥirā', and after I completed the limited period of my seclusion, I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing, I looked to my left, but saw nothing, I looked to my front, but saw nothing, I looked to my

٤٩٢٢ - حدَّثني يَحْيَى: حدَّثَنا وَكِيعٌ، عَنْ عَليِّ بنِ المُبارَكِ، عَنْ يَحْيَى ابنِ أبي كَثِيرٍ: سألْتُ أبا سَلَمَةَ بنَ عَبْدِ الرَّحْمٰنِ عَنْ أوَّلِ ما نَزَلَ مِنَ القُرآنِ قالَ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾ قُلْتُ: يَقُولُونَ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١﴾ فَقالَ أبُو سَلَمَةَ: سألْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما عَنْ ذٰلكَ وَقُلْتُ لَهُ مِثْلَ الّذِي قُلْتَ، فَقالَ جابِرٌ: لا أُحَدِّثُكَ إلّا ما حَدَّثَنا رَسُولُ اللهِ ﷺ، قالَ: «جاوَرْتُ بِحِراءَ فَلَمّا قَضَيْتُ جِوَارِي هَبَطْتُ فَنُودِيتُ فَنَظَرْتُ عَنْ يَمِينِي فَلَمْ أرَ شَيْئاً، وَنَظَرْتُ عَنْ

back, but saw nothing. Then I looked up and saw something. So, I went to Khadīja (the Prophet's wife) and told her to envelop me in garments and pour cold water on me. So they enveloped me and poured cold water on me.' Then, it was revealed:

O you (Muḥammad ﷺ) enveloped (in garments) Arise and warn and magnify your Lord (Allāh)!' " (V.74:1-3)

شِمالي فَلَمْ أَرَ شَيْئاً، وَنَظَرْتُ أمامي فَلَمْ أَرَ شَيْئاً، وَنَظَرْتُ خَلْفِي فَلَمْ أَرَ شَيْئاً. فَرَفَعْتُ رأسِي فَرأَيْتُ شَيْئاً، فأتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثِّرُوني وَصُبُّوا عَلَيَّ ماءً بارِداً. قالَ: فَدَثَّرُوني وَصَبُّوا عَلَيَّ ماءً بارِداً، فَنَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣﴾». [راجع: ٤]

(2) CHAPTER. The Statement of Allāh تعالى: "Arise and warn." (V.74:3)

(٢) بابُ قَوْلِهِ ﴿قُمْ فَأَنذِرْ ۝٢﴾

4923. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "I was in a seclusion in the cave of Ḥirā'..." (similar to the narration related by 'Alī bin Al-Mubārak, No. 4922).

٤٩٢٣ - حدَّثني مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ وَغَيْرُهُ قالا: حدَّثَنا حَرْبُ بنُ شَدّادٍ، عَنْ يَحْيَى ابنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «جاوَرْتُ بِحِراءٍ». مِثْلَ حَدِيثِ عُثْمانَ بنِ عُمَرَ، عَنْ عَلِيِّ بنِ المُبارَكِ. [راجع: ٤]

(3) CHAPTER. The Statement of Allāh تَعالَى: "And magnify your Lord (Allāh)!" (V.74:3)

(٣) بابٌ قَوْلِه: ﴿وَرَبَّكَ فَكَبِّرْ ۝٣﴾ [٣]

4924. Narrated Yaḥyā: I asked Abā Salama, "Which *Sūrah* of the Qur'ān was revealed first?" He replied, "O you (Muhammad ﷺ), enveloped (in garments)! (*Al-Muddaththir* No. 74)." I said, "I have been informed that it was, 'Read! In the Name of your Lord! Who has created...' (*Sūrat Al-'Alaq* No. 96)." Abū Salama said, "I asked Jābir, 'Which *Sūrah* of the Qur'ān was revealed first?' He said, "O you (Muhammad ﷺ), enveloped (in

٤٩٢٤ - حدَّثَنا إسحاقُ بنُ مَنْصُورٍ: حدَّثَنا عَبْدُ الصَّمَدِ: حدَّثَنا حَرْبٌ: حدَّثَنا يَحْيَى قالَ: سألْتُ أبا سَلَمَةَ: أيُّ القُرآنِ أُنْزِلَ أوَّلُ؟ فَقالَ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾ فَقُلْتُ: أُنْبِئْتُ أنَّهُ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١﴾ فَقالَ أبو سَلَمَةَ: سألْتُ جابِرَ بنَ عَبْدِ اللهِ: أيُّ

القُرآنِ أُنْزِلَ أوَّلُ؟ فَقالَ: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾ فَقُلْتُ: نُبِّئْتُ أَنَّهُ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١﴾ فَقالَ: لا أُخْبِرُكَ إلَّا بِما قالَ رَسُولُ اللهِ ﷺ، قالَ رَسُولُ اللهِ ﷺ: «جاوَرْتُ في حِراءٍ فَلَمَّا قَضَيْتُ جِوارِي هَبَطْتُ فاسْتَبْطَنْتُ الوادِيَ، فَنُودِيتُ فَنَظَرْتُ أمامي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمالِي فإذَا هُوَ جالِسٌ عَلى عَرْشٍ بَيْنَ السَّماءِ والأرْضِ. فأتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثِّرُوني وَصُبُّوا عَلَيَّ ماءً بارِداً. وأُنْزِلَ عَلَيَّ ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾، ﴿قُمْ فَأَنذِرْ ۝٢﴾، ﴿وَرَبَّكَ فَكَبِّرْ ۝٣﴾ [١-٣]».

[راجع: ٤]

garments)!" I said, "I have been told that it was 'Read! In the Name of your Lord, who has created." He said, "I will not tell you but what Allāh's Messenger ﷺ said. Allāh's Messenger ﷺ said, 'I was in seclusion in the cave of Ḥirā' and when I completed the limited period of my seclusion, I came down till I reached the valley. I heard a voice calling me, so I looked in front of me, behind me, to my right, and to my left, and behold! I saw (an angel) sitting on a throne between the sky and the earth. So, I went to Khadīja and told her to envelop me in garments and pour cold water on me. Then, it was revealed to me:

'O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And magnify your Lord (Allāh)!'" (V.74:1-3)

(٤) بابٌ: ﴿وَثِيَابَكَ فَطَهِّرْ ۝٤﴾ [٤]

(4) CHAPTER. "And purify your garments!" (V.74:4)

٤٩٢٥ - حَدَّثَنا يَحْيَى بنُ بُكَيرٍ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ. وَحَدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ فأخْبَرَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ فَقالَ في حَدِيثِهِ: «فَبَيْنا أنا أمْشِي إذْ سَمِعْتُ صَوْتاً مِنَ السَّماءِ فَرَفَعْتُ رأسِي فإذَا المَلَكُ الَّذِي جاءَني بِحِراءٍ جالِسٌ عَلى كُرْسِيٍّ بَيْنَ السَّماءِ والأرْضِ فَجُئِثْتُ

4925. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ describing the period of pause of the Divine Revelation. He said in his talk, "While I was walking, I heard voices from the sky. I looked up, and behold! I saw the same angel who came to me in the cave of Ḥirā', sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, 'Wrap me up, wrap me up in garments!' So they enveloped me. Then Allāh تعالى revealed:

'O you (Muhammad ﷺ) enveloped (in garments)! ... (up to) ... And keep away from *Ar-Rujz* (the idols)!' (This happened) before the *Ṣalāt* (prayers) became compulsory."

مِنْهُ رُعْباً فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَدَثَّرُونِي، فأَنْزَلَ اللهُ تَعالى ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾ إلى ﴿وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾» قَبْلَ أَنْ تُفْرَضَ الصَّلاةُ وَهِيَ الأَوْثان. [راجع: ٤]

(٥) بابٌ: ﴿وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾ [٥]

يُقالُ: الرُّجْزُ والرِّجْسُ: العَذابُ.

(5) CHAPTER. "And keep away from *Ar-Rujz* (the idols)" (V.74:5)

It is said that '*Rujz*' and '*Rijs*' means punishment (i.e., the worshipping of idols that leads to punishment.)

٤٩٢٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ: قالَ ابنُ شِهابٍ: سَمِعْتُ أبا سَلَمَةَ قالَ: أَخْبَرَنِي جابِرُ بنُ عَبْدِ اللهِ أَنَّه سَمِعَ رَسُولَ اللهِ ﷺ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ: فَبَيْنا أنا أَمْشِي إذْ سَمِعْتُ صَوْتاً مِنَ السَّماءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّماءِ فإذَا المَلَكُ الَّذِي جاءَني بِحِراءٍ قاعِدٌ عَلى كُرْسِيٍّ بَيْنَ السَّماءِ والأَرْضِ، فَجُئِثْتُ مِنْهُ حَتَّى هَوَيْتُ إلى الأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَزَمَّلُونِي، فأَنْزَلَ اللهُ تَعالَى ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢﴾ إلى قَوْلِهِ: ﴿فَٱهْجُرْ﴾ - قالَ أبو سَلَمَةَ: والرِّجْزَ: الأَوْثانَ - ثُمَّ حَمِيَ الوَحْيُ وَتَتابَعَ». [راجع: ٤]

4926. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that he heard Allāh's Messenger ﷺ describing the period of pause of the Divine Revelation, and in his description he said, "While I was walking, I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same angel who came to me in the cave of Ḥirā', sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, 'Envelop me in garments! Envelop me in garments!' They enveloped me, and then Allāh revealed:

'O you (Muḥammad ﷺ) enveloped in garments! Arise and warn... (up to) ... And keep away from *Ar-Rujz* (the idols).'" (V.74:1-5)

Abū Salama said: '*Rujz*' means idols. After that, the Divine Revelation started coming strongly and more frequently.

(75) *SŪRAT AL-QIYĀMAH* (The Resurrection)

(٧٥) سورة القيامة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. The Statement of Allāh تعالى: "Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." (V.75:16)

(١) **بابٌ**: وقَوْلُهُ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ⑯﴾ [١٦]

وَقالَ ابنُ عَبّاسٍ: ﴿لِيَفْجُرَ أَمَامَهُۥ﴾ سَوْفَ أَتُوبُ، سَوْفَ أَعْمَلُ. ﴿لَا وَزَرَ﴾: لا حِصْنَ. ﴿سُدًى﴾ هَمَلاً.

4927. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to move his tongue when the Divine Revelation was being revealed to him. [Sufyān, a subnarrator, demonstrated (how the Prophet ﷺ used to move his lips) and added, "In order to memorize it."] So Allāh revealed:

"Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." (V.75:16)

٤٩٢٧ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا مُوسَى بنُ أبي عائشةَ وكانَ ثِقَةً، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ إذَا نَزَلَ عَلَيْهِ الوَحْيُ حَرَّكَ بِهِ لِسانَهُ - وَوَصَفَ سُفْيانُ - يُرِيدُ أنْ يَحْفَظَهُ فأنْزَلَ اللهُ ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ⑯﴾ [١٦]. [راجع: ٥]

CHAPTER. "It is for Us to collect it and to give you (O Muḥammad ﷺ), the ability to recite it (the Qur'ān)." (V.75:17)

بابٌ ﴿إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ⑰﴾ [١٧]

4928. Narrated Mūsa bin Abī 'Āishah that he asked Sa'īd bin Jubair regarding (the Statement of Allāh), "Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." He said, "Ibn 'Abbās said that the Prophet ﷺ used to move his lips when the Divine Revelation was being revealed to him. So the Prophet ﷺ was ordered not to move his tongue, which he used to do, lest some words should escape his memory. 'It is for Us to collect it' means, 'We will collect it in your chest;' and 'the ability to recite it' means, 'We will make you recite it.' But when We have recited it (i.e., when it

٤٩٢٨ - حدَّثنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرائِيلَ، عَنْ مُوسَى بنِ أبي عائِشَةَ: أنَّهُ سألَ سَعِيدَ بنَ جُبَيرٍ عَنْ قَوْلِهِ تَعالى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ﴾ قالَ: وَقالَ ابنُ عَبّاسٍ: كانَ يُحَرِّكُ شَفَتَيْهِ إذَا أُنزِلَ عَلَيْهِ، فَقِيلَ لَهُ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ﴾ يَخْشَى أنْ يَتَفَلَّتَ مِنْهُ ﴿إِنَّ عَلَيْنَا جَمْعَهُۥ﴾ أن نَجْمَعَهُ في صَدْرِكَ ﴿وَقُرْءَانَهُۥ﴾ أنْ تَقْرَأَهُ ﴿فَإِذَا

﴿قَرَأْنَهُ﴾ يقول: أُنْزِلَ عَلَيْهِ ﴿فَٱتَّبِعْ قُرْءَانَهُۥ، ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾﴾ أنْ نُبَيِّنَهُ عَلى لِسانِكَ. [راجع: ٥]

has been revealed to you), follow its recital; it is for Us to explain it and make it clear,' (i.e., We will explain it through your tongue)."

(٢) بابٌ ﴿فَإِذَا قَرَأْنَهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ [١٨]

قالَ ابنُ عَبّاسٍ: ﴿قَرَأْنَهُ﴾: بَيَّنّاهُ. ﴿فَٱتَّبِعْ﴾: اعمَلْ بِهِ.

(2) CHAPTER. "And when We have recited it to you [O Muhammad ﷺ through Jibrīl (Gabriel)], then follow its (the Qur'ān's) recital." (V.75:18)

And Ibn 'Abbās said: "We have recited it" means "We have explained it." "Follow its recital" means, "Act on its order."

٤٩٢٩ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا جَرِيرٌ، عَنْ مُوسَى بنِ أبي عائِشَةَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ في قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾ قالَ: كان رَسُولُ اللهِ ﷺ إذا نَزَلَ جِبْرِيلُ عَلَيهِ بالوَحْيِ وكانَ مِمّا يُحَرِّكُ بِهِ لِسانَهُ وشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ وكانَ يُعْرَفُ مِنْهُ. فأنْزَلَ اللهُ الآيَةَ التي في لا أُقْسِمُ بِيَوْمِ القِيامَةِ ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ قالَ: عَلَيْنا أنْ نَجْمَعَهُ في صَدْرِكَ وَقُرآنَهُ، ﴿فَإِذَا قَرَأْنَهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾: فإذَا أنْزَلْناهُ فاسْتَمِعْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾﴾ عَلَيْنا أنْ نُبَيِّنَهُ بِلِسانِكَ. قالَ: فَكانَ إذا أتاهُ جِبْرِيلُ أطْرَقَ فإذَا ذَهَبَ قَرأَهُ كما وعَدَهُ اللهُ.

﴿أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾﴾ تَـوَعُّـدٌ. [راجع: ٥]

4929. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (as regards) Allāh's Statement — "Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." (V.75:16):

When Jibrīl (Gabriel) descended with the Divine Revelation to Allāh's Messenger ﷺ, he (Allāh's Messenger ﷺ) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that he was being inspired Divinely. So, Allāh revealed in *Sūrat Al-Qiyāmah* which begins with: "I swear by the Day of Resurrection..." (V.75:16)

The Verses "Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur'ān)." (V.75:16,17):

Ibn 'Abbās added: "It is for Us to collect it, and to give you the ability to recite it (the Qur'ān)," means, "When We have revealed it, listen." "Then it is for Us to explain it," means, "It is for Us (Allāh) to explain it through your tongue." So whenever Jibrīl (Gabriel) came to Allāh's Messenger ﷺ, he would keep quiet (and listen), and when the angel left, the Prophet ﷺ would recite that revelation as Allāh promised him.

(76) SŪRAT INSĀN or AD-DAHR (The Man or the Time)

(٧٦) سورة ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

يُقالُ: مَعْناهُ أتى عَلى الإنْسانِ، وَ«هَلْ» تَكُونُ جَحْداً وَتكُونُ خبراً. وَهٰذا مِنَ الخَبرِ، يَقُولُ: كانَ شَيْئاً فَلَمْ يَكُنْ مَذْكوراً، وَذٰلكَ مِنْ حِينِ خَلَقَهُ مِنْ طِينٍ إلى أنْ يُنْفَخَ فِيهِ الرُّوحُ. ﴿أَمْشَاجٍ﴾: الأخْلاطُ، ماءُ المَرأَةِ وَماءُ الرَّجُلِ، الدَّمُ والعَلَقَةُ. وَيُقالُ إذَا خُلِطَ: مَشِيجٌ، كَقَوْلِكَ: خَليطٌ، ومَمْشُوجٌ مِثْلُ مَخْلُوطٍ.

﴿سَلَٰسِلَاْ وَأَغْلَٰلًا﴾ وَلَمْ يُجْرِ بَعْضُهُمْ. مُسْتَطِيراً: مُمْتَدّاً، البَلاءُ. والقَمْطَرِيرُ: الشَّدِيدُ، يُقالُ: يَوْمٌ قَمْطَرِيرٌ وَيَوْمٌ قُماطِرٌ، والعَبُوسُ والقَمْطَرِيرُ والقُماطِرُ، والعَصِيبُ أشَدُّ ما يَكُونُ مِنَ الأيّامِ في البَلاءِ. وَقالَ الحَسَنُ: النُّضْرَةُ في الوَجْهِ، والسُّرُورُ في القَلْبِ. وَقالَ ابنُ عَبّاسٍ: ﴿ٱلْأَرَآئِكِ﴾: السُّرُرُ. وقالَ مُقاتِلٌ: السُّرُرُ: الحِجالُ من الدُّرِّ وَالياقُوتِ. وَقالَ البَراءُ: ﴿وَذُلِّلَتْ قُطُوفُهَا﴾: يَقْطِفُونَ كَيْفَ شاؤُا. وَقالَ مُجاهِدٌ: ﴿سَلْسَبِيلًا﴾: حَدِيدُ الجِرْيَةِ. وَقالَ مَعْمَرٌ: ﴿أَسْرَهُمْ﴾: شِدَّةُ الخَلْقِ، وكُلُّ شَيْءٍ شَدَدْتَهُ مِنْ قَتَبٍ فَهُوَ مأسُورٌ.

(77) *SŪRAT AL-MURSALĀT* (Those sent forth)

(٧٧) سورة ﴿وَٱلْمُرْسَلَٰتِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(جُمالاتٌ): حِبالٌ. وَقالَ مُجاهِد: ﴿وَٱرْكَعُوا۟﴾: صَلُّوا. ﴿لَا يَرْكَعُونَ﴾: لا يُصَلُّونَ، وَسُئِلَ ابنُ عبّاسٍ: ﴿لَا يَنطِقُونَ﴾، ﴿وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾، ﴿ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ﴾ فَقالَ: إنّهُ ذُو ألْوانٍ، مَرَّةً يَنْطِقُونَ، وَمَرَّةً يُخْتَمُ عَلَيْهِمْ.

(1) CHAPTER.

(١) بابٌ:

4930. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ when *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him. While we were receiving it from his mouth, a snake suddenly came and we ran to kill it, but it outstripped us and entered its hole quickly. Allāh's Messenger ﷺ said, "It has escaped your evil, and you, too, have escaped its evil."

٤٩٣٠ - حدَّثَنا مَحْمُودٌ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ إسْرائيلَ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا مَعَ النَّبِيِّ ﷺ وأُنْزِلَتْ عليهِ والمُرْسَلاتِ، وَإنّا لَنَتَلَقّاها مِنْ فِيهِ فَخَرَجَتْ حَيَّةٌ فابْتَدَرْناها فَسَبَقَتْنا فَدَخَلَتْ جُحْرَها. فَقالَ رَسُولُ اللهِ ﷺ: «وُقِيَتْ شَرَّكُمْ كَما وُقِيتُمْ شَرَّها». [راجع: ١٨٣٠]

4931. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While we were with Allāh's Messenger ﷺ in a cave, *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him and we received it directly from his mouth as soon as he had received the Revelation. Suddenly, a snake came out and Allāh's Messenger ﷺ said, "Get at it and kill it!" We ran to kill it but it outstripped us. Allāh's Messenger ﷺ said, "It has escaped your evil as you, too, have escaped its."

٤٩٣١ - حدَّثَنا عَبْدَةُ بنُ عَبْدِ اللهِ: أخْبَرَنا يَحْيَى بنُ آدَمَ، عَنْ إسْرائِيلَ، عَنْ مَنْصُورٍ بِهٰذا. وَعَنْ إسْرائِيلَ، عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ مِثْلَهُ. وَتابَعَهُ أسْوَدُ بنُ عامِرٍ، عَنْ إسْرائِيلَ. وقالَ حَفْصٌ وأبُو مُعاوِيَةَ

وَسُلَيْمانُ بنُ قَرْمٍ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ. وَقالَ يَحْيَى بنُ حَمّادٍ: أخبَرَنا أبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ. وَقالَ ابنُ إسحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ الأسْوَدِ، عَنْ أبِيهِ، عَنْ عَبْدِ اللهِ. [راجع: ١٨٣٠]

حدَّثَنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ قالَ: قالَ عَبْدُ اللهِ: بَيْنا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ في غارٍ، إذْ نَزَلَتْ عَلَيْهِ وَالمُرْسَلاتِ، فَتَلَقَّيْناها مِنْ فِيهِ وَإنَّ فاهُ لَرَطْبٌ بِها، إذْ خَرَجَتْ حَيَّةٌ فَقالَ رَسُولُ اللهِ ﷺ: «عَلَيْكُمُ اقْتُلُوها»، قالَ: فابْتَدَرْناها فَسَبَقَتْنا. قالَ: فَقالَ: «وُقِيَتْ شَرَّكُمْ كمَا وُقِيتُمْ شَرَّها».

(2) CHAPTER. The Statement of Allāh تعالى: "Verily! It (Hell) throws sparks (huge) as *Al-Qaṣr* (a fort or a huge log of wood)." (V.77:32)

(٢) بابُ قَوْلِهِ: ﴿إِنَّهَا تَرْمِى بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾﴾ [٣٢]

4932. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (as regards the explanation of) "Verily! It (Hell) throws sparks (huge) as *Al-Qaṣr* (a fort or a huge log of wood)." (V.77:32):

We used to collect wood in the form of logs, three cubits long or shorter, for heating purposes in winter, and we used to call such wood *Al-Qaṣr*.

٤٩٣٢ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخبَرَنا سُفْيانُ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عَابِسٍ قالَ: سَمِعْتُ ابنَ عَبّاسٍ يَقُولُ: ﴿إِنَّهَا تَرْمِى بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾﴾، قالَ: كُنّا نَرْفَعُ الخَشَبَ بِقِصَرٍ ثَلاثَةَ أذْرُعٍ أوْ أقَلَّ فَنَرْفَعُهُ لِلشِّتاءِ فَنُسَمِّيهِ القَصَرَ. [انظر: ٤٩٣٣]

(3) CHAPTER. The Statement of Allāh تعالى: "As if they were yellow camels or bundles of ropes." (V.77:33)

(٣) بابُ قَوْلِهِ: ﴿كَأَنَّهُ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾﴾ [٣٣]

٤٩٣٣ - حدَّثنا عَمْرُو بنُ عَليّ: حدَّثنا يَحْيَى: أخْبرَنا سُفْيانُ: حدَّثني عَبْدُ الرَّحْمٰنِ ابنُ عابِسٍ قالَ: سَمِعْتُ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما ﴿تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ﴾ قالَ: كُنّا نَعْمِدُ إلى الخَشَبَةِ ثَلاثَةَ أذْرُعٍ وَفَوْقَ ذٰلكَ فَنَرْفَعُهُ للشِّتاءِ فَنُسَمِّيهِ القَصَرَ ﴿كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾﴾ حِبالُ السُّفُنِ تُجْمَعُ حَتَّى تَكُونَ كأوْساطِ الرِّجالِ. [راجع: ٤٩٣٢]

4933. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (regarding) the explanation of "... It throws sparks as *Al-Qaṣr* ..." (V. 77:32):

We used to collect logs of wood, three cubits long or longer, to store for heating purposes in winter, and we used to call it *Al-Qaṣr*, it also means a castle or a fort.

"As if they were *Jimālatun Ṣufr* (yellow camels or bundles of ropes)" (V.77:33): means the ropes of a ship which are made in bundles till it become as wide as men's waists.

(٤) **باب** ﴿هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾﴾ [٣٥]

(4) CHAPTER. The Statement of Allāh تعالى "That will be a Day when they shall not speak (during some part of it)." (V.77:35)

٤٩٣٤ - حدَّثنا عُمَرُ بنُ حَفْصِ بْنِ غِياثٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثني إبْراهيمُ، عَنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ قالَ: بَيْنَما نَحْنُ مَعَ النَّبِيِّ ﷺ في غارٍ إذْ نَزَلَتْ عَلَيْهِ والمُرْسَلاتِ. فإنَّهُ لَيَتْلُوها وَإنّي لأتَلَقّاها مِنْ فِيهِ، وَإنَّ فاهُ لَرَطْبٌ بِها، إذْ وَثَبَتْ عَلَيْنا حَيَّةٌ. فَقالَ النَّبِيُّ ﷺ: «اقْتُلُوها»، فابْتَدَرْناها فَذَهَبَتْ. فَقالَ النَّبِيُّ ﷺ: «وُقِيَتْ شَرَّكُمْ كَما وُقِيتُمْ شَرَّها». قالَ عُمَرُ: حَفِظْتُهُ مِنْ أبِي في غارٍ بِمِنًى. [راجع: ١٨٣٠]

4934. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While we were with the Prophet ﷺ in a cave, *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him and he recited it, and I heard it directly from his mouth as soon as he recited its Revelation. Suddenly, a snake sprang at us, and the Prophet ﷺ said, "Kill it!" We ran to kill it but it escaped quickly. The Prophet ﷺ said, "It has escaped your evil, and you, too, have escaped its evil."

(78) SŪRAT 'AMMA YATASĀ'ALŪN or AN-NABĀ'
(The Great News)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER. "The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups)." (V.78:18)

4935. Narrated Al-A'mash: Abū Hurairah رَضِـيَ الله عَـنْـهُ said, "Allāh's Messenger ﷺ said, 'Between the two sounds of the Trumpet, there will be forty.'" Somebody asked Abū Hurairah, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abū Hurairah added, "Then (after this period), Allāh will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body that does not wastes away or perish or decay except one bone; that is the last coccyx bone (of the tail); and from that bone Allāh will reconstruct the human body on the Day of Resurrection."

[See *Hadīth* No.4814]

(٧٨) سورة ﴿عَمَّ يَتَسَاءَلُونَ﴾

بسم الله الرحمٰن الرحيم

﴿لَا يَرْجُونَ حِسَابًا﴾: لا يَخافُونَهُ. ﴿لَا يَمْلِكُونَ مِنْهُ خِطَابًا﴾: لا يَمْلِكُونَ إلَّا أنْ يأذَنَ لَهُمْ. ﴿صَوَابًا﴾: حَقّاً في الدُّنْيا وَعَمِلَ بِهِ. وَقالَ ابنُ عَبّاسٍ: ﴿وَهَّاجًا﴾: مُضِيئاً. وَقالَ غَيرُهُ: ﴿وَغَسَّاقًا﴾: غَسَقَتْ عَيْنُهُ. وَيَغْسِقُ الجُرْحُ يَسِيلُ كأنَّ الغَسّاقَ والغَسِيقَ وَاحِدٌ. ﴿عَطَاءً حِسَابًا﴾: جَزاءً كافِياً. أعْطاني ما أحْسَبَني: أيْ كَفاني.

(١) **بابٌ** ﴿يَوْمَ يُنفَخُ فِي ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا﴾ [١٨] زُمَراً.

٤٩٣٥ - حدَّثني مُحَمَّدٌ: أخْبَرَنا أبُو مُعاوِيَةَ، عَنِ الأعْمَشِ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما بَيْنَ النَّفْخَتَيْنِ أرْبَعُونَ». قالَ: أرْبَعُونَ يَوْماً؟ قالَ: أبَيْتُ، قالَ: أرْبَعُونَ شَهْراً؟ قالَ: أبَيْتُ، قالَ: أرْبَعُونَ سَنَةً؟ قالَ: أبَيْتُ. قالَ: «ثُمَّ يُنزِلُ اللهُ مِنَ السَّماءِ ماءً فَيَنْبُتونَ كَما يَنْبُتُ البَقْلُ، لَيْسَ مِنَ الإنْسانِ شَيْءٌ إلَّا يَبْلَى، إلَّا عَظْماً وَاحِداً وَهُوَ عَجْبُ الذَّنَبِ وَمِنْهُ يُرَكَّبُ الخَلْقُ يَوْمَ القِيامَةِ». [راجع: ٤٨١٤]

(79) SŪRAT WAN-NĀZI'ĀT
(Those Who pull out)

(٧٩) سورة ﴿وَالنَّازِعَاتِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿الْآيَةَ الْكُبْرَى﴾: عَصاهُ وَيَدُهُ. يُقالُ: النّاخِرَةُ والنَّخِرَةُ سَوَاءٌ مِثْلُ الطّامِعِ والطَّمِعِ، والباخِلِ وَالبَخِيلِ. وَقالَ بَعْضُهُمْ: النَّخِرَةُ: البالِيَةُ، والنّاخِرَةُ: العَظْمُ المُجَوَّفُ الّذِي تَمُرُّ فِيهِ الرِّيحُ فَيَنْخَرُ، وَقالَ ابنُ عَبّاسٍ: ﴿الْحَافِرَةِ﴾: إلى أَمْرِنا الأوَّلِ: إلى الحَياةِ، وَقالَ غَيرُهُ: ﴿أَيَّانَ مُرْسَاهَا﴾: مَتى مُنْتَهاها، وَمُرْسَى السَّفِينَةِ حَيْثُ تَنْتَهِي.

(1) CHAPTER.

(١) باب:

4936. Narrated Sahl bin Sa'd رَضِيَ الله عَنْهُ: I saw Allāh's Messenger ﷺ pointing with his index and middle fingers, saying, "The time of my advent and the Hour (Doomsday) are like these two fingers." The Great Catastrophe will overwhelm everything.

٤٩٣٦ - حَدَّثَنا أَحْمَدُ بنُ المِقْدامِ: حَدَّثَنا الفُضَيْلُ بنُ سُلَيْمانَ: حَدَّثَنا أَبُو حازِمٍ: حَدَّثَنا سَهْلُ بنُ سَعْدٍ: رَضِيَ اللّٰهُ عَنْهُ قالَ: رأيْتُ رَسُولَ اللهِ ﷺ قالَ بإصْبَعَيْهِ هٰكَذا بالوُسْطَى وَالتي تَلِي الإبهامَ: «بُعِثْتُ وَالسّاعَةَ كَهاتَيْنِ».

﴿الطَّامَّةُ﴾ تَطُمُّ عَلى كُلِّ شَيْءٍ.

[انظر: ٥٣٠١، ٦٥٠٣]

(80) SŪRAT 'ABASA (He frowned)

(٨٠) سورة ﴿عَبَسَ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿عَبَسَ وَتَوَلَّىٰٓ ۝١﴾: كَلَحَ وأعْرَضَ. وَقالَ غَيرُهُ: ﴿مُّطَهَّرَةٍۭ﴾: لا يَمَسُّها إلَّا المُطَهَّرُونَ وَهُمُ المَلائِكَةُ. وَهٰذَا مِثْلُ قَوْلِهِ: ﴿فَٱلْمُدَبِّرَٰتِ أَمْرًا ۝٥﴾ جَعَلَ المَلائِكَةَ والصُّحُفَ مُطَهَّرَةً، لأنَّ الصُّحُفَ يَقَعُ عَلَيْها التَّطْهيرُ فجُعِلَ التَّطْهيرُ لِمَنْ حَمَلَها أيْضاً. ﴿سَفَرَةٍ﴾: المَلائِكَةُ، وَاحِدُهمْ سافِرٌ. سَفَرْتُ: أصْلَحْتُ بَيْنَهُمْ. وَجُعِلَتِ المَلائِكَةُ إذَا نَزَلَتْ بِوَحْيِ اللهِ وَتأْدِيَتِهِ كالسّفيرِ الّذِي يُصلِحُ بَينَ القَوْمِ. ﴿تَصَدَّىٰ﴾: تَغافَلَ عَنْه. وَقالَ مُجاهِدٌ: ﴿لَمَّا يَقْضِ﴾: لا يَقْضِي أحَدٌ ما أُمِرَ بِهِ. وَقالَ ابْنُ عَبّاسٍ: ﴿تَرْهَقُهَا قَتَرَةٌ ۝٤١﴾: تَغْشاها شِدَّةٌ. ﴿مُّسْفِرَةٌ﴾: مُشْرِقَةٌ ﴿بِأَيْدِى سَفَرَةٍ ۝١٥﴾ وَقالَ ابنُ عَبّاسٍ: كَتَبَةٍ، أسْفاراً: كُتُباً. ﴿تَلَهَّىٰ﴾: تَشاغَلَ. يُقالُ: وَاحِدُ الأسْفارِ سِفْرٌ.

4937. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Such a person as recites the Qur'ān and masters it by heart, will be with the (angels) honourable and obedient (in heaven). And such a person as exerts himself to learn the Qur'ān by heart, and recites it with great difficulty, will have a double reward."

٤٩٣٧ - حَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا قَتادَةُ قالَ: سَمِعْتُ زُرارَةَ بنَ أوْفَى يُحَدِّثُ عَنْ سَعْدِ بنِ هِشامٍ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ الّذِي يَقرأُ القُرآنَ وَهُوَ

حافِظٌ لَهُ مَعَ السَّفَرَةِ الكِرَامِ البَرَرَةِ، وَمَثَلُ الَّذِي يَقْرأُ القرآن وَهُوَ يَتَعاهَدُهُ وَهُوَ عَلَيْهِ شَدِيدٌ فَلَهُ أَجْرَانِ».

(81) SŪRAT AT-TAKWĪR
(Wound round and lost its Light)

(٨١) سورة ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿انكَدَرَتْ﴾: انتشرت. وَقالَ الحَسَنُ: ﴿سُجِّرَتْ﴾: يَذْهَبُ ماؤُها فَلا يَبْقَى قَطْرَةٌ. وَقالَ مُجاهِدٌ: ﴿الْمَسْجُورِ﴾ [الطور:٦] المَمْلُوءُ. وَقالَ غَيرُهُ: ﴿سُجِّرَتْ﴾: أفْضَى بَعْضُها إلى بَعْضٍ فَصَارَتْ بَحراً وَاحِداً. والخُنَّسُ: تَخْنِسُ في مُجْرَاها، تَرْجِعُ. وَتَكْنِسُ: تَسْتَتِرُ في بيوتِهَا كَمَا تَكْنِسُ الظِّباءُ. ﴿تَنَفَّسَ﴾: ارْتَفَعَ النَّهارُ. والظَّنِينُ: المُتَّهَمُ. والضَّنِينُ: يَضَنُّ بِهِ. وقال عُمَرُ: ﴿النُّفُوسُ زُوِّجَتْ﴾: يُزَوَّجُ نَظِيرَهُ مِنْ أهْلِ الجَنَّةِ والنّارِ، ثُمَّ قَرأَ رَضِيَ اللهُ عَنْهُ ﴿احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ﴾. ﴿عَسْعَسَ﴾: أدْبَرَ.

(82) SŪRAT AL-INFIṬĀR
(The Cleaving)

(٨٢) سورة ﴿إِذَا السَّمَاءُ انفَطَرَتْ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ الرَّبِيعُ بنُ خُثَيْمٍ:

﴿فُجِّرَتْ﴾: فاضَتْ. وَقَرأَ الأعمَشُ وَعاصِمٌ: ﴿فَعَدَلَكَ﴾ بالتَّخْفِيفِ، وقرأهُ أهْلُ الحِجازِ بالتَّشْدِيدِ. وأرَادَ مُعْتَدِلَ الخَلْقِ. وَمَنْ خَفَّفَ يَعْنِي في أيِّ صُورَةٍ شاءَ. إمّا حَسَنٌ، وإمّا قَبِيحٌ، أوْ طَوِيلٌ أوْ قَصِيرٌ.

(83) *SŪRAT AL-MUṬAFFIFĪN* (Those Who deal in Fraud)

(٨٣) سورة ﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿بَلْ رَانَ﴾: ثَبْتُ الخَطايا. ﴿ثُوِّبَ﴾: جُوزِيَ. الرَّحِيقُ: الخَمْرُ. ﴿خِتَٰمُهُۥ مِسْكٌ﴾: طِينُهُ. التَّسْنِيمُ: يَعْلُو شَرَابَ أهْلِ الجَنَّةِ. وَقالَ غَيرُهُ: المُطَفِّفُ لا يُوَفِّي غَيرَهُ يَوْمِ يقُوم النَّاس لِربِّ العَالَمين.

CHAPTER. "The Day when (all) mankind will stand before the Lord of the *'Ālamīn* (mankind, jinn and all that exists)" (V.83 :6)

بابٌ ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝٦﴾ [٦].

4938. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهما: The Prophet ﷺ said, "On the Day when all mankind will stand before the Lord of the *'Ālamīn* (mankind, jinn and all that exists), some of them will be hidden in their sweat up to the middle of their ears."

٤٩٣٨ - **حدَّثَنا** إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا مَعْنٌ: حدَّثَني مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ قالَ: «﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝٦﴾ حتَّى يَغِيبَ أحَدُهُمْ في رَشْحِهِ إلى أنْصافِ أُذُنَيْهِ». [انظر: ٦٥٣١]

(84) *SŪRAT AL-INSHIQĀQ* (The Splitting asunder)

(٨٤) سورة ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قالَ مُجاهِدٌ: ﴿كِتَٰبَهُۥ بِشِمَالِهِۦ﴾ [الحاقة:٢٥]، يأْخُذُ كِتابَهُ مِنْ وَرَاءِ ظَهْرِهِ. ﴿وَسَقَ﴾: جَمَعَ مِنْ دَابَّةٍ. ﴿ظَنَّ أَن لَّن يَحُورَ﴾: لا يَرْجِعُ إلَيْنا.

(1) CHAPTER. "He surely will receive an easy reckoning." (V.84:8)

(١) **بابٌ** ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [٨]

4939. Narrated 'Āishah رَضِيَ الله عَنْها: Allāh's Messenger ﷺ said, "(On the Day of Resurrection) anyone whose account will be taken will be ruined (i.e., will go to Hell)." I said, "O Allāh's Messenger! May Allāh make me be sacrificed for you! Doesn't Allāh say:

'Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning?'" (V.84:7,8)

He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

٤٩٣٩ - حدَّثنا عَمْرُو بنُ عَليٍّ: حدَّثَنا يَحْيى، عَنْ عُثمانَ بنِ الأسْوَدِ قالَ: سَمِعْتُ ابنَ أبي مُلَيْكَةَ: سَمِعْتُ عائِشَةَ قالَتْ: سَمِعْتُ النَّبيَّ ﷺ.

حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عائِشَةَ رَضِيَ الله عَنْها عَنِ النَّبيِّ ﷺ.

حدَّثنا مُسَدَّدٌ، عَنْ يَحْيى، عَنْ أبي يُونُسَ حاتِمِ بنِ أبي صَغِيرَةَ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ الله عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «لَيْسَ أحَدٌ يُحاسَبُ إلَّا هَلَكَ»، قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، جَعَلَنِي اللهُ فِدَاءَكَ، ألَيْسَ يَقُولُ اللهُ عَزَّ وَجَلَّ: ﴿فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ۝٧ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨﴾ [٨] قالَ: «ذاكِ العَرْضُ

يُعْرَضُونَ، وَمَنْ نُوقِشَ الحِسابَ هَلَكَ». [راجع: ١٠٣]

(2) CHAPTER. "You shall certainly travel from stage to stage (in this life and in the Hereafter)" (V.84:19)

(٢) باب ﴿لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ﴾ [١٩]

4940. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (as regards the Verse) — "You shall certainly travel from stage to stage (in this life and in the Hereafter).":

(It means) from one state to another. That concerns your Prophet ﷺ.

٤٩٤٠ - حَدَّثَنا سَعِيدُ بنُ النَّضْرِ، أَخْبَرَنا هُشَيْمٌ: أَخْبَرَنا أَبُو بِشْرٍ جَعْفَرُ بنُ إياسٍ، عَنْ مُجاهِدٍ قالَ: قالَ ابنُ عَبّاسٍ: ﴿لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ﴾: حالاً بَعْدَ حالٍ. قالَ هٰذا نَبِيُّكُمْ ﷺ.

(85) SŪRAT AL-BURŪJ
(The Big Stars)

(٨٥) سورة البروج

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿الْأُخْدُودِ﴾: شَقٌّ في الأَرْضِ. ﴿فَتَنُوا﴾: عَذَّبُوا. وَقالَ ابنُ عَبّاسٍ: ﴿الْوَدُودُ﴾: الحَبِيبُ. ﴿الْمَجِيدُ﴾: الكَرِيمُ.

(86) SŪRAT AṬ-ṬĀRIQ
(The Night-Comer)

(٨٦) سورة الطارق

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

هُوَ النَّجْمُ، وَما أَتاكَ لَيْلاً فَهُوَ طارِقٌ. ﴿النَّجْمُ الثَّاقِبُ﴾: المُضِيءُ. وَقالَ مُجاهِدٌ: ﴿ذَاتِ الرَّجْعِ﴾: سَحابٌ يَرْجِعُ بِالمَطَرِ. وَ﴿ذَاتِ الصَّدْعِ﴾: الأَرْضُ تَتَصَدَّعُ بِالنَّباتِ. وَقالَ ابنُ

عبّاسٍ: ﴿لَقَوْلٌ فَصْلٌ﴾: لَحَقٌّ. ﴿لَمَّا عَلَيْهَا حَافِظٌ﴾: إلَّا عَلَيْها حافِظٌ.

(87) *SŪRAT AL-A'LĀ*
(The Most High)

(٨٧) سورة ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿قَدَّرَ فَهَدَىٰ﴾: قَدَّرَ لِلإنْسانِ الشَّقاءَ والسعادَةَ، وَهَدَى الأنْعامَ لِمَرَاتِعِها.

4941. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The first of the Companions of the Prophet ﷺ who came to us (in Al-Madīna), were Muṣ'ab bin 'Umair and Ibn Umm Maktūm, and they started teaching us the Qur'ān. Then came 'Ammār, Bilāl and Sa'd. Afterwards 'Umar bin Al-Khaṭṭāb came along with a batch of twenty (men); and after that the Prophet ﷺ came. I never saw the people of Al-Madīna so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allāh's Messenger ﷺ who has come." He (the Prophet ﷺ) did not come (to Al-Madīna) till I had learnt *Sūrat Al-A'lā* and also other similar *Sūrah*.

٤٩٤١ - **حدَّثَنا** عَبْدَانُ قالَ: أَخْبرَنِي أبي، عَنْ شُعْبَةَ، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ قالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنا مِنْ أصحابِ النَّبيِّ ﷺ مُصْعَبُ بنُ عُمَيْرٍ وَابنُ أُمِّ مَكْتُومٍ فَجَعَلا يُقْرِآنِنا القُرآنَ. ثُمَّ جاءَ عَمّارٌ وَبِلالٌ وَسَعْدٌ، ثُمَّ جاءَ عُمَرُ ابنُ الخَطّابِ في عِشْرِينَ، ثُمَّ جاءَ النَّبِيُّ ﷺ فَما رَأيْتُ أهْلَ المَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِهِ حَتَّى رَأيْتُ الوَلائدَ والصِّبْيانَ يَقُولُونَ: هٰذا رَسُولُ اللهِ ﷺ قَدْ جاءَ، فَما جاءَ حَتَّى قَرأْتُ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ في سُوَرٍ مِثْلِها.

(88) SŪRAT Al-GHĀSHIYAH (The Overwhelming)

(٨٨) سورة ﴿هل أتاك﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ ابنُ عَبّاسٍ: ﴿عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾﴾: النَّصارَى. وَقالَ مُجاهِدٌ: ﴿عَيْنٍ ءَانِيَةٍ﴾: بَلَغَ إناها وَحانَ شُرْبُها. ﴿حَمِيمٍ ءَانٍ﴾: بَلَغَ إناهُ. ﴿لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ﴿١١﴾﴾: شَتْماً، وَيُقَالُ: الضّرِيعُ: نَبْتٌ يَقالُ لَهُ: الشِّبرِقُ، تُسَمِّيهِ أهْلُ الحِجازِ الضّرِيعَ إذَا يَبِسَ وَهُوَ سُمٌّ. (بِمُسَيْطِرٍ): بِمُسَلَّطٍ، وَيُقْرأُ بالصّادِ والشِّينِ. وقالَ ابنُ عَبّاسٍ: ﴿إِيَابَهُمْ﴾: مَرْجِعَهُمْ.

(89) SŪRAT AL-FAJR (The Break of Day or the Dawn)

(٨٩) سورة ﴿وَالْفَجْرِ ﴿١﴾﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾﴾: يعني القَدِيمَةِ. والعِمادُ: يَعني أهْلَ عَمُودٍ لا يُقِيمُونَ. ﴿سَوْطَ عَذَابٍ﴾: الّذِي عُذِّبُوا بِهِ. ﴿أَكْلًا لَّمًّا﴾: السّفُّ. وَ﴿جَمًّا﴾: الكَثِيرُ، وَقالَ مُجاهِدٌ: كُلُّ شَيءٍ خَلَقَهُ فَهُوَ شَفْعٌ، السَّماءُ شَفْعٌ، والوَتْرُ: الله تَبارَكَ وَتَعالى. وَقالَ غَيرُهُ: ﴿سَوْطَ عَذَابٍ﴾ كَلِمَةٌ تَقُولُها العَرَبُ لِكُلِّ نَوْعٍ

مِنَ العَذَابِ يَدْخُلُ فِيهِ السَّوْطُ. ﴿لَبِٱلْمِرْصَادِ﴾: إِلَيْهِ الْمَصِيرُ. ﴿تَحَٰٓضُّونَ﴾: تُحافِظُونَ، وتَحُضُّون تَأْمُرُونَ بإِطْعامِهِ. ﴿ٱلْمُطْمَئِنَّةُ﴾: المُصَدِّقَةُ بالثَّوَابِ. وَقالَ الحَسَنُ: ﴿يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾﴾: إِذَا أَرَادَ اللهُ عَزَّ وَجَلَّ قَبْضَها اطْمأَنَّتْ إلى اللهِ وَاطْمأَنَّ اللهُ إِلَيْهِ، وَرَضِيَتْ عَنِ اللهِ وَرَضِيَ اللهُ عَنْهُ، فأَمَرَ بِقَبْضِ رُوحِها وأَدْخَلَهُ اللهُ الجَنَّةَ، وَجَعَلَهُ مِنْ عِبادِهِ الصَّالِحِينَ. وَقالَ غَيرُهُ: ﴿جَابُوا۟﴾: نَقَبُوا، مِنْ جِيبَ القَمِيصُ قُطِعَ لَهُ جَيْبٌ. يَجُوبُ الفَلاةَ: يَقْطَعُها، ﴿لَّمًّا﴾: لَمَمْتُهُ أَجْمَعَ: أَتَيْتُ عَلى آخِرِهِ.

(90) SŪRAT AL-BALAD (The City)

(٩٠) سورة ﴿لَآ أُقْسِمُ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿وَأَنتَ حِلٌّۢ بِهَٰذَا ٱلْبَلَدِ ﴿٢﴾﴾: مَكَّةَ لَيْسَ عَلَيْكَ ما عَلى النَّاسِ فِيهِ مِنَ الإِثْمِ. ﴿وَوَالِدٍ﴾: آدَمَ، ﴿وَمَا وَلَدَ﴾. ﴿لُّبَدًا﴾: كَثِيراً. و﴿ٱلنَّجْدَيْنِ﴾: الخَيْرُ والشَّرُّ. ﴿مَسْغَبَةٍ﴾: مَجاعَةٍ. ﴿مَتْرَبَةٍ﴾: السَّاقِطُ في التُّرَابِ. يُقالُ: ﴿فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ﴿١١﴾﴾: فَلَمْ يَقْتَحِمِ العَقَبَةَ

في الدُّنْيا، ثُمَّ فَسَّرَ العَقَبَةَ فَقالَ: ﴿وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ۝١٢ فَكُّ رَقَبَةٍ ۝١٣ أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ۝١٤﴾. [﴿فِى كَبَدٍ﴾: شِدَّةٍ].

(91) *SŪRAT ASH-SHAMS* (The Sun)

(٩١) سورة ﴿وَٱلشَّمْسِ وَضُحَىٰهَا ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿ضُحَىٰهَا﴾: ضَوءُها. ﴿إِذَا تَلَىٰهَا﴾: تَبِعَها. وَ﴿طَحَىٰهَا﴾: دَحاها. و﴿دَسَّىٰهَا﴾: أغْوَاها. ﴿فَأَلْهَمَهَا﴾: عَرَّفَها الشَّقاءَ والسَّعادَةَ. وَقالَ مُجاهِدٌ: ﴿بِطَغْوَىٰهَآ﴾: بِمَعاصِيها. ﴿وَلَا يَخَافُ عُقْبَٰهَا ۝١٥﴾: عُقْبَى أَحَدٍ.

4942. Narrated 'Abdullāh bin Zam'a that he heard the Prophet ﷺ delivering a *Khutba* (religious talk), and he mentioned the she-camel and the one who killed it. Allāh's Messenger ﷺ recited:

"When the most wicked man among them went forth (to kill the she-camel)." (V.91:12)

Then he said, "A tough man whose equal was rare and who enjoyed the protection of his people, like Abī Zam'a, went forth to (kill) it." The Prophet ﷺ then mentioned about women (in his *Khutba*) and said, "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind, and said, "Why should anybody laugh at what he himself does?"

٤٩٤٢ - حَدَّثَنا مُوسَى بنُ إسْماعيلَ: حَدَّثَنا وُهَيْبٌ: حَدَّثَنا هِشامٌ، عَنْ أَبيهِ: أَنَّهُ أَخْبَرَهُ عَبْدُ اللهِ بنُ زَمْعَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ وَذَكَرَ النّاقَةَ وَالَّذي عَقَرَ، فَقالَ رَسُولُ اللهِ ﷺ: «﴿إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ۝١٢﴾ انْبَعَثَ لَها رَجُلٌ عَزيزٌ عارِمٌ مَنيعٌ في رَهْطِهِ مِثْلُ أَبي زَمْعَةَ». وَذَكَرَ النِّساءَ فَقالَ: «يَعْمِدُ أَحَدُكُمْ يَجْلِدُ امْرأَتَهُ جَلْدَ العَبْدِ فَلَعَلَّهُ يُضاجِعُها مِنْ آخِرِ يَوْمِهِ»، ثُمَّ وَعَظَهُمْ في ضَحِكِهِمْ مِنَ الضَّرْطَةِ، وَقالَ: «لِمَ يَضْحَكُ أَحَدُكُمْ مِمّا يَفْعَلُ؟».

وَقالَ أَبُو مُعاوِيَةَ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بنِ زَمْعَةَ، قالَ النَّبِيُّ ﷺ: «مِثْلُ أَبي زَمْعَةَ عَمِّ الزُّبَيرِ بنِ العَوَّامِ». [راجع: ٣٣٧٧]

(92) *SŪRAT AL-LAIL* (The Night)

(٩٢) سورة ﴿وَالَّيْلِ إِذَا يَغْشَىٰ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ ابنُ عَبّاسٍ: ﴿وَكَذَّبَ بِالْحُسْنَىٰ﴾: بالخَلَفِ. وَقالَ مُجاهِدٌ: ﴿تَرَدَّىٰ﴾: ماتَ. وَ﴿تَلَظَّىٰ﴾: تَوَهَّجَ. وَقَرأ عُبَيْدُ بنُ عُمَيْرٍ: (تَتَلَظَّى).

(1) CHAPTER. "By the day as it appears in brightness." (V.92:2)

(١) بابٌ ﴿وَالنَّهَارِ إِذَا تَجَلَّىٰ﴾ [٢]

4943. Narrated 'Alqama: I went to Shām with a group of the companions of 'Abdullāh (bin Mas'ūd). Abū Ad-Dardā' heard of our arrival so he came to us and said, "Is there anybody among you who can recite (the Qur'ān)?" We replied in the affirmative. Then he asked, "Who is the best reciter?" They pointed at me. Then he told me to recite, so I recited the Verse:

"By the night as it envelops. By the day as it appears in brightness. By Him Who created male and female." (V.92:1-3)

Abū Ad-Dardā' then said to me, "Did you hear it (like this) from the mouth of your friend ('Abdullāh bin Mas'ūd)?" I said, "Yes." He said, "I, too, heard it (like this) from the mouth of the Prophet ﷺ, but these people do not consider this recitation as the correct one."

٤٩٤٣ - حدَّثَنا قَبِيصَةُ بنُ عُقْبَةَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ قالَ: دَخَلْتُ في نَفَرٍ مِنْ أصحَابِ عَبْدِ اللهِ الشَّامَ فَسَمِعَ بِنا أَبُو الدَّرْدَاءِ فأتانا فَقالَ: أفِيكمْ مَنْ يَقرأ؟ فَقُلْنا: نَعَمْ. قالَ: فأيُّكمْ أقرأُ؟ فأشارُوا إليَّ، فَقالَ: اقرأْ، فَقَرأْتُ (وَاللَّيْلِ إذَا يَغْشَى والنَّهارِ إذَا تَجلَّى والذَّكَرِ والأُنْثَى) قالَ: آنْتَ سَمِعْتَها مِنْ في صَاحِبِكَ؟ قُلْتُ: نَعَمْ. قالَ: وأنا سَمِعْتُها مِنْ في النَّبِيِّ ﷺ وَهٰؤُلاءِ يَأبَوْنَ عَلَيْنا.

(2) CHAPTER. "By Him Who created male and female." (V.92:3)

4944. Narrated Ibrāhīm: The companions of 'Abdullāh (bin Mas'ūd) came to Abī Ad-Dardā', (and before they arrived at his home), he looked for them and found them. Then he asked them, "Who among you can recite (the Qur'ān) as 'Abdullāh recites it?" They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqama. Then he asked 'Alqama, "How did you hear 'Abdullāh bin Mas'ūd reciting *Sūrat Al-Lail* (The Night)?" 'Alqama recited:

"By the male and the female." Abū Ad-Dardā' said, "I testify that I heard the Prophet ﷺ reciting it likewise, but these people want me to recite it:

'By Him Who created male and female.' but by Allāh, I will not follow them."

(3) CHAPTER. The Statement of Allāh تعالى: "As for him who gives (in charity) and keeps his duty to Allāh and fears Him." (V.92:5)

4945. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ in a funeral procession at Baqī 'Al-Gharqad. He ﷺ said, "There is none of you but has his place written for him in Paradise or in the Hell-fire." They said, "O Allāh's Messenger! Shall we depend (on this fact and give up work)?" He said, "Carry on doing (good deeds), for everybody will find it easy to do (such deeds that will lead him to his destined place)." Then he recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Ḥusnā* [the Best i.e., either *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) or reward from Allāh (i.e., Allāh will compensate him for what he will spend in Allāh's Way or bless

(٢) بابٌ ﴿وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ (٣)﴾ [٣]

٤٩٤٤ - حدَّثنا عُمَرُ: حدَّثنا أبي: حدَّثنا الأعمَشُ، عَنْ إبْراهِيمَ قالَ: قَدِمَ أصحابُ عَبْدِ اللهِ عَلى أبي الدَّرْداءِ فَطَلَبَهُمْ فَوَجَدَهُمْ فقالَ: أيُّكُمْ يَقْرأُ عَلى قِراءَةِ عَبْدِ اللهِ؟ قالَ: كُلُّنا، قالَ: فأيُّكُمْ يَحْفَظُ؟ وأشارُوا إلى عَلْقَمَةَ، قالَ: كَيْفَ سَمِعْتَهُ يَقْرأُ ﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ (١)﴾؟ قالَ عَلْقَمَةُ (وَالذَّكَرِ والأُنْثى) قالَ: أشْهَدُ أنِّي سَمِعْتُ النَّبيَّ ﷺ يَقْرأُ هٰكَذا وَهٰؤُلاءِ يُرِيدُونَني عَلى أنْ أقْرأَ ﴿وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ (٣)﴾ وَاللهِ لا أُتابِعُهُمْ.

(٣) بابُ قَوْلِهِ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ (٥)﴾ [٥]

٤٩٤٥ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا مَعَ النَّبيِّ ﷺ في بَقِيعِ الغَرْقَدِ في جَنازَةٍ، فَقالَ: «ما مِنْكُمْ مِنْ أحَدٍ إلّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الجَنَّةِ وَمَقْعَدُهُ مِنَ النّارِ». فَقالُوا: يا رَسُولَ اللهِ، أفَلا نَتَّكِلُ؟ فَقالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ»، ثُمَّ قَرأَ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ (٥)، وَصَدَّقَ بِٱلْحُسْنَىٰ (٦)﴾ إلى قَوْلِهِ: ﴿لِلْعُسْرَىٰ﴾. [راجع: ١٣٦٢]

him with Paradise)]. ... (up to) ... the path for evil." (V.92:5-10)

CHAPTER. The Statement of Allāh تعالى: '... and believes in *Al-Husnā*."[1] (V.92:6)

باب قوله: ﴿وَصَدَّقَ بِالْحُسْنَىٰ ۝﴾ [٦]

Narrated Abū 'Abdur-Rahmān: 'Alī رَضِيَ الله عَنْهُ said, "We were sitting with the Prophet ﷺ." (He then mentioned the *Hadīth* No.4945).

حَدَّثَنا مُسَدَّد، حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا الأعمَشُ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا قُعُوداً عِنْدَ النَّبِيِّ ﷺ... فَذَكَرَ الحَدِيثَ.

(4) CHAPTER. "We will make smooth for him the path of ease (goodness)." (V.92:7)

(٤) باب ﴿فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝﴾ [٧]

4946. Narrated 'Alī رَضِيَ الله عَنْهُ: While the Prophet ﷺ was in a funeral procession, he took a small stick and started scraping the earth with it and said, "There is none among you but has his place written for him, either in the Hell-fire or in Paradise." They (the people) said, "O Allāh's Messenger ﷺ! Shall we depend (on this fact and give up work)?" He replied, "Carry on doing (good deeds), for everybody will find easy to do (such deeds that will lead him to his destined place)." The Prophet ﷺ then recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husnā*." (V.92:5,6)

٤٩٤٦ - حَدَّثَنا بِشْرُ بنُ خالِدٍ: أخبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أنَّهُ كانَ في جَنازَةٍ فأخَذَ عُوداً يَنْكُتُ في الأرْضِ فَقالَ: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النّارِ، أوْ مِنَ الجَنَّةِ». قالُوا: يا رَسُولَ اللهِ، أفَلا نَتَّكِلُ؟ قالَ: «اعمَلُوا فَكُلٌّ مُيَسَّرٌ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝ وَصَدَّقَ بِالْحُسْنَىٰ ۝﴾» الآيَة.

قالَ شُعْبَةُ: وحَدَّثَني بِهِ مَنْصُورٌ فَلَمْ أُنْكِرْهُ مِنْ حَدِيثِ سُلَيْمانَ.

[راجع: ١٣٦٢]

---

(1) (Ch.) The best (i.e., either *Lā ilāha illallāh*: none has the right to be worshipped but Allāh) or a reward from Allāh (i.e., Allāh will compensate him for what he will spend in Allāh's way or bless him with Paradise).

(5) CHAPTER. The Statement of Allāh تعالى: "But he who is greedy miser and thinks himself self-sufficient." (V.92:8)

4947. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allāh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy to do (such deeds that will lead him to his destined place)." Then the Prophet ﷺ recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him and believes in *Al-Ḥusnā*. We will make smooth for him the path of ease (goodness) ... (up to) We will make smooth for him the path for evil." (V.92:5-10)

(٥) بابُ قولِه ﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ﴾ [٨]

٤٩٤٧ - حدَّثنا يَحْيَى: حدَّثنا وَكِيعٌ، عَنِ الأعْمشِ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا جُلُوساً عِنْدَ النَّبيِّ ﷺ فَقالَ: «ما مِنْكُمْ مِنْ أَحَدٍ إلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ»، فَقُلْنا: يا رَسُولَ اللهِ أفَلا نَتَّكِلُ؟ قالَ: «لا، اعمَلُوا فَكُلٌّ مُيَسَّرٌ»، ثُمَّ قَرأَ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ، وَصَدَّقَ بِالْحُسْنَىٰ، فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ﴾ إلى قَوْلِهِ: ﴿فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ﴾. [راجع: ١٣٦٢]

(6) CHAPTER. The Statement of Allāh تعالى: "And belies *Al-Ḥusnā*..." (V.92:9).

4948. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: While we were in a funeral procession in Baqī' Al-Gharqad, Allāh's Messenger ﷺ came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, "There is none among you and no created soul, but has his place written for him either in Paradise or in the Hell-fire, and also written for him whether he will be wretched or blessed (in the Hereafter)." A man said, "O Allāh's Messenger! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be blessed (in the Hereafter), will join the blessed people, and whoever among us is destined to be wretched will do such deeds as are characteristic of the people who

(٦) بابُ قَوْلِهِ: ﴿وَكَذَّبَ بِالْحُسْنَىٰ﴾ [٩]

٤٩٤٨ - حدَّثنا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثنا جَريرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحمٰنِ السُّلَميِّ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا في جَنازَةٍ في بَقِيعِ الغَرْقَدِ، فأتانا رَسُولُ اللهِ ﷺ فَقَعَدَ وَقَعَدْنا حَوله وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ. ثُمَّ قالَ: «ما مِنكُمْ مِنْ أحَدٍ، وَما مِنْ نَفْسٍ مَنْفُوسَةٍ إلا كُتِبَ مَكانُها مِنَ الجَنَّةِ والنَّارِ، وَإلَّا قَدْ كُتِبَتْ شَقِيَّةً أوْ سَعِيدَةً». قالَ رَجُلٌ: يا رَسُولَ اللهِ، أفَلا نَتَّكِلُ على

are destined to be wretched." The Prophet ﷺ said, "Those who are destined to be blessed (in the Hereafter) will find it easy to do the deeds characteristic of those destined to be blessed, while those who are to be among the wretched (in the Hereafter), will find it easy to do the deeds characteristic of those destined to be wretched." Then he recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Ḥusnā*." (V.92:5-6)

كتابِنا وَنَدَعُ العَمَلَ؟ فَمَنْ كانَ مِنّا مِنْ أَهْلِ السّعادَةِ فَسَيَصِيرُ إلى أَهْلِ السَّعادَةِ، ومَنْ كانَ مِنّا مِنْ أَهْلِ الشّقاءِ فَسَيَصِيرُ إلى عَمَلِ أَهْلِ الشَّقاوَةِ. قالَ: «أمّا أَهْلُ السّعادَةِ فَيُيَسَّرُونَ لعَمَلِ أَهْلِ السّعادَةِ، وأمّا أَهْلُ الشَّقاوَةِ فَيُيَسَّرُونَ لعَمَلِ أَهْلِ الشّقاءِ». ثُمَّ قَرأَ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦﴾ الآيَةَ.

[راجع: ١٣٦٢]

(7) CHAPTER. "We will make smooth for him the path for evil." (V.92:10)

(٧) باب ﴿فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۝١٠﴾ [١٠]

4949. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in a funeral procession, he picked up something and started scraping the ground with it and said, "There is none among you but has his place written for him either in the Hell-fire or in Paradise." They said, "O Allāh's Messenger! Shall we not depend upon what has been written for us and give up doing (good) deeds?" He said, "Carry on doing (good) deeds, for everybody will find easy to do such deeds that will lead him to his destined place) for which he has been created. So, he who is destined to be among the blessed (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the wretched ones, will find it easy to do the deeds characteristic of such people." Then he recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Ḥusna*." (V.92:5,6)

٤٩٤٩ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنِ الأعْمشِ قالَ: سَمِعْتُ سَعْدَ بنَ عُبَيْدَةَ يُحَدِّثُ عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَميِّ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ في جَنازَةٍ فأخَذ شَيْئاً فَجعَلَ يَنْكُتُ بِهِ الأرْضَ فَقالَ: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النّارِ وَمَقْعَدُهُ مِنَ الجَنّةِ». قالُوا: يا رَسُولَ اللهِ أفَلا نَتّكِلُ عَلى كِتابِنا وَنَدَعُ العَمَلَ؟ قالَ: «إعمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ. أمّا مَنْ كانَ مِنْ أَهْلِ السّعادَةِ فَيُيَسَّرُ لعَمَلِ أَهْلِ السّعادَةِ. وأمّا مَنْ كان منْ أَهْلِ الشّقاءِ فَيُيَسَّرُ لعَمَلِ أَهْلِ الشّقاوَةِ». ثُمَّ قَرأَ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦﴾ الآيَة.

(93) *SŪRAT AḌ-ḌUḤĀ*
(The Forenoon – After the Sunrise)

(٩٣) سورة ﴿وَالضُّحَىٰ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقَالَ مُجَاهِدٌ: ﴿وَالَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝﴾: اسْتَوَى. وَقَالَ غَيْرُهُ: سَجَى: أَظْلَمَ وسَكَنَ. ﴿عَآئِلًا﴾: ذو عِيالٍ.

(1) CHAPTER. The Statement of Allāh تعالى: "Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93 :3)

(١) بابٌ قَوْلِهِ: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾ [٣]

4950. Narrated Jundub bin Sufyān رَضِيَ الله عَنْهُ: Once Allāh's Messenger ﷺ became sick and could not offer his night prayer (i.e.,- *Tahajjud* prayers) for two or three nights. Then a lady (the wife of Abū Lahab) came and said, "O Muḥammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allāh عزَّ وجَلَّ revealed:

"By the forenoon (after sunrise); and by the night when it darkens (and stands still); your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93 :1-3)

٤٩٥٠ - حَدَّثَنَا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ: حدَّثَنا الأَسْوَدُ بنُ قَيْسٍ قالَ: سَمِعْتُ جُنْدَبَ بنَ سُفْيانَ قالَ: اشْتَكى رَسُولُ اللهِ ﷺ فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلاثاً، فَجاءَتِ امْرَأَةٌ فَقالَتْ: يا مُحَمَّدُ، إنِّي لأَرْجُو أنْ يَكُونَ شَيْطانُكَ قَدْ تَرَكَكَ لَمْ أرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلاثاً، فأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَالضُّحَىٰ ۝، وَالَّيْلِ إِذَا سَجَىٰ ۝، مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝﴾. [راجع: ١١٢٤]

(2) CHAPTER. The Statement of Allāh تعالى: "Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93 :1-3)

(٢) بابٌ قَوْلِهِ: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾ [٣]

(The Arabic word that is translated as 'has forsaken you' can be read in two ways: with emphasis (i.e.,, *Wadda'aka*) or without emphasis (i.e., *Wada'aka*). The meaning of both is the same, i.e.,, [(your Lord) has (not) forsaken you]. Ibn 'Abbās said: The Verse means: 'He has not forsaken you, nor does He hate you."

تُقْرأُ بالتَّشْدِيدِ والتَّخْفِيفِ بِمَعْنًى وَاحِدٍ: ما تَرَكَكَ رَبُّكَ. وَقالَ ابنُ عَبّاسٍ: ما تَرَكَكَ وَما أَبْغَضَكَ.

4951. Narrated Jundub Al-Bajalī: A lady said, "O Allāh's Messenger! I see that your friend has delayed (in conveying Qur'ān) to you." So there was revealed:

"Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93:3)

٤٩٥١ - حدَّثنا مُحمَّدُ بنُ بَشّارٍ: حدَّثنا مُحمَّدُ بنُ جعفرٍ غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنِ الأَسْوَدِ بنِ قَيْسٍ قالَ: سَمِعْتُ جُنْدُباً البَجَليَّ: قالَتِ امْرأَةٌ: يا رَسُولَ اللهِ، ما أُرَى صَاحِبَكَ إلَّا أَبْطأَكَ، فَنزَلَتْ ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾. [راجع: ١١٢٤]

(94) *SŪRAT ASH-SHARḤ* (The Opening Forth)

(٩٤) سورة ﴿أَلَمْ نَشْرَحْ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿وِزْرَكَ﴾ في الجاهِليّةِ. ﴿أَنقَضَ﴾: أَثْقَلَ. ﴿مَعَ ٱلْعُسْرِ يُسْرًا﴾، قالَ ابنُ عُيَيْنَةَ: أيْ إنَّ مَعَ ذٰلكَ العُسْرِ يُسْراً آخَرَ. كَقَوْلِهِ: ﴿هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ﴾ وَلَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ. وَقالَ مُجاهِدٌ: ﴿فَٱنصَبْ﴾ في حاجَتِكَ إلى رَبِّكَ. وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ: ﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝١﴾: شَرَحَ اللهُ صَدْرَهُ لِلإسْلامِ.

(95) *SŪRAT AT-TĪN* (The Fig)

(٩٥) سورة ﴿وَٱلتِّينِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: هُوَ التِّينُ والزَّيْتُونُ الّذي يأكُلُ النّاسُ، يُقالُ: ﴿فَمَا

﴿يُكَذِّبُكَ﴾: فَمَا الَّذِي يُكَذِّبُكَ بأَنَّ النَّاسَ يُدَانُونَ بأعمالِهِمْ، كأنّه قالَ: وَمَنْ يَقْدِرُ عَلى تَكْذِيبِكَ بالثَّوَابِ والعِقابِ؟

(1) CHAPTER.

(١) باب:

4952. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was on a journey, he recited *Sūrat Wat-Tīn Waz-Zaitūn* (No. 95) in one of the first two *Rak'a* of the *'Ishā'* prayer.

٤٩٥٢ - حدَّثنا حَجّاجُ بنُ مِنْهالٍ: حدَّثنا شُعْبَةُ قالَ: أخْبَرَنِي عَدِيٌّ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ كانَ في سَفَرٍ فَقَرأَ في العِشاءِ في إحْدَى الرَّكْعَتَينِ بالتِّينِ والزَّيْتُونِ. ﴿تَقْوِيمٍ﴾: الخَلْقِ. [راجع: ٧٦٧]

(96) SŪRAT AL-'ALAQ
(The Clot)

(٩٦) سورة ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ①﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ قُتَيْبَةُ: حدَّثنا حَمّادٌ، عَنْ يَحْيَى ابنِ عَتِيقٍ، عَنِ الحَسَنِ قالَ: اكْتُبْ في المُصْحَفِ في أوَّلِ الإمام: بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم، وَاجْعَلْ بَينَ السُّورَتَينِ خَطّاً. وَقالَ مُجاهِدٌ: ﴿نَادِيَهُۥ﴾: عَشِيرَتَهُ. ﴿الزَّبَانِيَةَ﴾: المَلائكَةَ، وقالَ مَعْمَرٌ: ﴿الرُّجْعَىٰٓ﴾: المَرْجِعُ. ﴿لَنَسْفَعًا﴾: لَنَأْخُذَنْ، وَلَنَسْفَعَنْ بالنُّونِ وَهيَ الخَفِيفَةُ. سَفَعْتُ بِيَدِهِ: أخَذْتُ.

(1) CHAPTER.

(١) بابٌ:

4953. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: The commencement (of the Divine Revelation) to Allāh's Messenger ﷺ was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then the love of seclusion was bestowed upon him, so he used to go in seclusion in the cave of Ḥirā' where he used to worship (Allāh Alone) continuously for many nights before returning to his family to take the necessary provision (of food) for the stay. He would come back to (his wife) Khadīja again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Ḥirā'. An angel came to him and asked him to read. Allāh's Messenger ﷺ replied, "I do not know how to read." The Prophet ﷺ said, "Then the angel held me (forcefully) and pressed me so hard that I felt distressed (could not bear it any more). He then released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me a second time till I felt distressed (could not bear it any more). He then released me and asked me to read, but again I replied, 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I felt distressed (could not bear it any more), and then he released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. Has taught man that which he knew not.'" (V.96:1-5)

Then Allāh's Messenger ﷺ returned with that (the Revelation) and his (heart severely

٤٩٥٣ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ. وَحدَّثَنِي سَعِيدُ بنُ مَرْوَانَ: حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ العَزِيزِ بنِ أبي رِزْمَةَ: أخْبرَنا أبو صَالِحٍ سَلْمَوَيْهِ: حدَّثَنِي عَبْدُ اللهِ، عَنْ يُونُسَ بنِ يَزِيدَ قالَ: أخْبرَنِي ابنُ شِهابٍ: أنَّ عُرْوَةَ بنَ الزُّبَيرِ أخْبرَهُ: أنَّ عائشَةَ زَوْجَ النَّبِيِّ ﷺ قالَت: كانَ أوَّلَ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ الرُّؤْيَا الصَّادِقَةُ في النَّوْمِ فكانَ لا يَرَى رُؤْيا إلَّا جاءَتْ مِثْلَ فَلَقِ الصُّبْحِ. ثُمَّ حُبِّبَ إلَيْهِ الخَلاءُ فَكانَ يَلْحَقُ بِغارِ حِرَاءٍ فَيَتَحَنَّثُ فيهِ - قالَ: والتَّحَنُّثُ التَّعَبُّدُ - اللَّيالِيَ ذَوَاتِ العَدَدِ قَبْلَ أنْ يَرْجِعَ إلى أهْلِهِ، وَيَتَزَوَّدُ لِذلكَ، ثُمَّ يَرْجِعُ إلى خَدِيجَةَ فَيَتَزَوَّدُ بِمِثْلِها. حتَّى فَجِئَهُ الحَقُّ وَهُوَ في غارِ حِرَاءٍ فَجاءَهُ المَلَكُ فقال: اقْرأ، فَقالَ رَسُولُ اللهِ ﷺ: «ما أنا بِقارِئٍ»، قالَ: «فأخَذَنِي فَغَطَّنِي حتَّى بَلَغَ مِنِّي الجُهْدَ. ثُمَّ أرْسَلَنِي فَقالَ: اقْرأ، قُلْتُ: ما أنا بِقارِئٍ فأخَذَنِي فَغَطَّنِي الثَّانِيَةَ حتَّى بَلَغَ مِنِّي الجُهْدَ، ثُمَّ أرْسَلَنِي فقالَ: اقْرأ، قُلْتُ: ما أنا بِقارِئٍ فأخَذَنِي فَغَطَّنِي الثَّالِثَةَ حتَّى بَلَغَ مِنِّي الجُهْدَ، ثُمَّ أرْسَلَنِي فَقالَ: ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى

خَلَقَ ﴿١﴾ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ﴿٢﴾ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ﴿٣﴾ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ﴿٤﴾ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ﴿٥﴾﴾ الآيات فَرَجَعَ بِها رَسُولُ اللهِ ﷺ تَرْجُفُ بَوادِرُهُ حتَّى دَخَلَ عَلى خَدِيجَةَ، فَقالَ: «زَمِّلُونِي زَمِّلُونِي»، فَزَمَّلُوهُ حتَّى ذَهَبَ عَنْهُ الرَّوْعُ، قالَ لِخَدِيجَةَ: «أيْ خَدِيجَةُ، ما لِي؟ لَقَدْ خَشِيتُ عَلى نَفْسِي»، فأخْبَرَها الخَبَرَ، قالَتْ خَدِيجَةُ: كَلَّا أبْشِرْ، فَوَاللهِ لا يُخْزِيكَ اللهُ أبَداً، فَوَاللهِ إنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الحَدِيثَ، وتَحْمِلُ الكَلَّ، وَتَكْسِبُ المَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلى نَوائِبِ الحَقِّ. فانْطَلَقَتْ بِهِ خَدِيجَةُ حتَّى أتَتْ بِهِ وَرَقَةَ بنَ نَوْفَلٍ - وَهُوَ ابنُ عَمِّ خَدِيجَةَ أخي أبِيها - وكانَ امْرأً تَنَصَّرَ في الجاهِلِيَّةِ، وكانَ يَكْتُبُ الكِتابَ العَرَبِيَّ وَيَكْتُبُ مِنَ الإنجِيلِ بالعَرَبِيَّةِ ما شاءَ اللهُ أنْ يَكْتُبَ، وكانَ شَيخاً كَبِيراً قَدْ عَمِيَ، فَقالَتْ خَدِيجَةُ: يا عَمِّ اسمَعْ مِنِ ابنِ أخِيكَ. قالَ وَرَقَةُ: يا ابْنَ أخي، ماذَا تَرَى؟ فأخْبَرَهُ النَّبِيُّ ﷺ خَبَرَ ما رأى، فَقالَ وَرَقَةُ: هٰذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلى مُوسَى، لَيْتَنِي فيها جَذَعاً، لَيْتَنِي أكُونُ حَيّاً، ذَكَرَ حَرْفاً. قالَ رَسُولُ اللهِ ﷺ: «أوَ مُخرِجِيَّ هُمْ؟» قالَ وَرَقَةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ

beating; and the) muscles between his neck and shoulders were trembling till he came upon Khadīja (his wife) and said, 'Cover me!' They covered him, till his fear was over, and after that he said to Khadīja, "O Khadīja! What is wrong with me? I was afraid that something bad might happen to me." Then he told her all that had happened. Khadīja said, "Nay! But receive the good tidings! By Allāh, Allāh will never disgrace you, for by Allāh, you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-stricken." Khadīja then took him to Waraqa bin Naufal, the son of Khadīja's paternal uncle. Waraqa who become a Christian in the pre-Islāmic period and used to write Arabic and also write some portion of the Injeel (Gospel) in Arabic as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadīja said (to Waraqa), "O my cousin! Listen to what your nephew has to say." Waraqa said, "O my nephew! What have you seen?" The Prophet ﷺ then described whatever he had seen. Waraqa said, "This is the same angel Jibrīl (Gabriel) who was sent to Mūsa (Moses). I wish I were young or could live..." or said some other words. Allāh's Messenger ﷺ asked, "Will these people drive me out?" He replied in the affirmatiive and said, "Any one (man) who came with something similar to what you have brought was treated with hostility." If I were to remain alive till your day (when you start preaching), then I would support you strongly." But a short while later Waraqa died and the Divine Revelation was paused (stopped) for a while so that Allāh's Messenger ﷺ was much grieved.

4954. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: While Allāh's Messenger ﷺ was talking about the period of pause in Divine Revelation, he said in his narration, "Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same angel as had visited me in the cave of Ḥirā'. He was sitting on a chair between the sky and the earth. I got scared of him and came back home and said, 'Wrap me! Wrap me!'" So they covered him and then Allāh تعالى revealed:

"O you (Muḥammad ﷺ), enveloped (in garments)! Arise and warn! And magnify your Lord (Allāh)! And purify your garments! And keep away from *Ar-Rujz* (the idols)!" (V.74:1-5)

Abū Salama said, "(*Rujz*) are the idols which the people of the pre-Islāmic period used to worship." After this, the Revelation started coming strongly and frequently.

[See Vol.1, *Ḥadīth* No.3 and 4)]

(2) CHAPTER. The Statement of Allāh تعالى: "He has created man from a clot." (V.96:2)

4955. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The commencement of the Divine Revelation to Allāh's Messenger ﷺ was in the form of good, righteous (true) dreams. And then the angel came to him and said, "Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read!

بِما جِئْتَ بِهِ إلَّا أُوذِيَ، وَإنْ يُدْرِكْنِي يَوْمُكَ حَيّاً أنْصُرْكَ نَصْراً مُؤَزَّراً. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أنْ تُوُفِّيَ وَفَتَرَ الْوَحْيُ فَتْرَةً حَتَّى حَزِنَ رَسُولُ اللهِ ﷺ.

٤٩٥٤ - قالَ مُحَمَّدُ بنُ شِهابٍ: فأخْبَرَني أبُو سَلَمَةَ بن عَبْدِ الرحمٰن أنَّ جابِرَ بنَ عَبْدِ اللهِ الأنْصارِيَّ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ، قالَ في حَدِيثِهِ: «بَيْنا أنا أمْشِي سَمِعْتُ صَوْتاً مِن السَّماءِ فَرَفَعْتُ بَصَرِي فإذَا المَلَكُ الَّذِي جاءَنِي بِحِراءٍ جالِسٌ عَلى كُرْسِيٍّ بَينَ السَّماءِ أو الأرْضِ، فَفَرِقْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي»، فَدَثَّرُوهُ، فأنْزَلَ اللهُ تَعالى ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾، ﴿قُمْ فَأَنذِرْ ۝٢﴾، ﴿وَرَبَّكَ فَكَبِّرْ ۝٣﴾، ﴿وَثِيَابَكَ فَطَهِّرْ ۝٤﴾، ﴿وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾ قالَ أبو سَلَمَةَ: وَهِيَ الأوْثانُ التي كانَ أهْلُ الجاهِلِيّةِ يَعْبُدُونَ. قالَ: ثُمَّ تَتابَعَ الوَحْيُ.

[راجع: ٣]

(٢) بابٌ قَوْلِهِ: ﴿خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝٢﴾ [٢]

٤٩٥٥ - حدَّثَنا ابنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ الرُّؤْيا الصَّالِحَةُ، فَجاءَهُ المَلَكُ،

فَقالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ② اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③﴾ [١-٣]. [راجع: ٣]

And your Lord is the Most Generous." (V.96:1-3)

(٣) بابُ قَولِهِ: ﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③﴾ [٣]

(3) CHAPTER. The Statement of Allāh تعالى: "Read! And your Lord is the Most Generous." (V.96:3)

٤٩٥٦ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ ح. وَقالَ اللَّيْثُ: حدَّثَني عُقَيْلٌ قالَ: قالَ مُحَمَّدٌ: أَخبرَني عُرْوَةُ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها: أوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ الرُّؤْيا الصَّادِقَةُ، جاءَهُ المَلَكُ فَقالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ② اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④﴾ [١-٤]. [راجع: ٣]

4956. Narrated 'Āishah رَضِيَ اللهُ عَنها: The commencement of (the Divine Revelation to) Allāh's Messenger ﷺ was in the form of true dreams. And then angel came to him and said, "Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen." (V.96:1-4)

بابٌ ﴿الَّذِي عَلَّمَ بِالْقَلَمِ ④﴾ [٤]

CHAPTER. "Who has taught (the writing) by the pen." (V.96:4)

٤٩٥٧ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: سَمِعْتُ عُرْوَةَ: قالَتْ عائشَةُ رَضِيَ اللهُ عَنْها: فَرَجَعَ النَّبِيُّ ﷺ إلى خَدِيجَةَ فَقالَ: «زَمِّلُونِي زَمِّلُونِي»، فَذَكَرَ الحَدِيثَ. [راجع: ٣]

4957. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ returned to Khadīja and said, "Wrap me! Wrap me!" (Then the subnarrator narrated the rest of the narration).

(٤) بابُ قَوْلِهِ تَعالى ﴿كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ⑮ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ⑯﴾ [١٥-١٦]

(4) CHAPTER. The Statement of Allāh تعالى: "Nay! If he (Abū Jahl) ceases not, We will catch him by the forelock, a lying sinful forelock!" (V.96:15,16)

٤٩٥٨ - حَدَّثَنا يَحْيَى: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ

4958. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Abū Jahl said, "If I see Muḥammad offering *Ṣalāt* (prayer) at the Ka'bah, I will tread on

الكَرِيمِ الجَزَرِيِّ، عَنْ عِكْرِمَةَ: قالَ ابنُ عَبّاسٍ: قالَ أبو جَهْلٍ: لَئِنْ رأيْتُ مُحَمّداً يُصَلّي عِنْدَ الكَعْبَةِ لأطأنّ على عُنُقِهِ، فَبَلَغَ النّبِيَّ ﷺ فَقالَ: «لَوْ فَعَلَهُ لأخَذَتْهُ المَلائكَةُ».

تابَعَهُ عَمْرُو بنُ خالِدٍ، عَنْ عُبَيْدِ اللهِ، عَنْ عَبْدِ الكَرِيمِ.

his neck." When the Prophet ﷺ heard of that, he said, "If he does so, the angels will snatch him away."

(٩٧) سورة ﴿إِنَّآ أَنزَلْنَٰهُ﴾

(97) SŪRAT AL-QADR
(The Night of Decree)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

يُقالُ: المَطْلَعُ، هُوَ الطُّلُوعُ، والمَطْلِعُ: المَوْضِعُ الّذي يُطْلَعُ مِنْهُ. ﴿أَنزَلْنَٰهُ﴾: الهَاءُ كِنايَةٌ عَنِ القُرآنِ. ﴿إِنَّآ أَنزَلْنَٰهُ﴾ خَرَجَ مَخْرَجَ الجَمِيعِ، والمُنْزِلُ هُوَ اللهُ تَعالَى، والعَرَبُ تُؤَكِّدُ فِعْلَ الرَّجُلِ الوَاحِدِ فَتَجْعَلُهُ بِلَفْظِ الجَمِيعِ لِيَكُونَ أثْبَتَ وأوْكَدَ.

"Verily, We have sent it (this Qur'ān) down in the night of *Al-Qadr* (Decree)." **(V.97:1)**

(٩٨) سورة ﴿لَمْ يَكُنِ﴾

(98) SŪRAT LAM YAKUN
(or *AL-BAIYYINAH* (The Clear Evidence)

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

(١) **باب**:

(1) CHAPTER.

﴿مُنفَكِّينَ﴾: زَائِلِينَ. ﴿قَيِّمَةٌ﴾: القائِمَةُ، ﴿دِينُ ٱلْقَيِّمَةِ﴾. أضافَ الدِّينَ إلى المُؤَنَّثِ.

4959. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ:
The Prophet ﷺ said to Ubayy (bin Ka'b), "Allāh has ordered me to recite to you:

'Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*[1] were not going to leave (their disbelief)...'" (V. 98:1)

Ubayy said, "Did Allāh mention me by name?" The Prophet ﷺ said, "Yes." On that, Ubayy wept.

٤٩٥٩ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حدَّثنا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ لأُبَيٍّ: «إنَّ اللهَ أمَرَني أنْ أقْرأَ عَلَيْكَ ﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟﴾» قالَ: وسمَّاني؟ قالَ: «نَعَمْ»، فَبَكَى. [راجع: ٣٨٠٩]

(2) CHAPTER.

(٢) بابٌ:

4960. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ:
The Prophet ﷺ said to Ubayy, "Allāh has ordered me to recite Qur'ān to you." Ubayy asked, "Did Allāh mention me by name to you?" The Prophet ﷺ said, "Allāh has mentioned your name to me." On that Ubayy started weeping. (The subnarrator) Qatāda added: I have been informed that the Prophet ﷺ recited:

"Those who disbelieve from among the people of the Scripture (Jews and Christians)..."

٤٩٦٠ - حَدَّثَنَا حَسَّانُ بنُ حَسَّانَ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لأُبيٍّ: «إنَّ اللهَ أمَرَني أنْ أقْرَأَ عَلَيْكَ القُرآنَ»، قالَ أُبيٌّ: آللهُ سمَّاني لكَ؟ قالَ: «آللهُ سمَّاكَ»، فَجَعَلَ أُبيٌّ يَبْكي. قالَ قَتادَةُ: فأُنْبِئْتُ أنَّهُ قَرأَ عَلَيْهِ ﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ﴾. [راجع: ٣٨٠٩]

(3) CHAPTER.

(٣) بابٌ:

4961. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ:
Allāh's Prophet ﷺ said to Ubayy bin Ka'b, "Allāh has ordered me to recite Qur'ān to you." Ubayy said, "Did Allāh mention me by name to you?" The Prophet ﷺ said, "Yes." Ubayy said, "Have I been mentioned by the Lord of *'Al-Ālamīn* (the mankind, jinn and all that exists)?" The Prophet ﷺ said, "Yes". Then Ubayy burst into tears.

٤٩٦١ - حَدَّثَنَا أَحْمَدُ بنُ أَبي دَاوُدَ أبو جَعْفَرٍ المُنادِي: حدَّثَنا رَوْحٌ: حدَّثَنا سَعِيدُ ابنُ أبي عَرُوبَةَ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ: أنَّ نَبِيَّ اللهِ ﷺ قالَ لأُبيِّ بنِ كَعْبٍ: «إنَّ اللهَ أمَرَني أنْ أُقْرِئَكَ القُرآنَ»، قالَ: آللهُ سَمَّاني لَكَ؟ قالَ: «نَعَمْ»، قالَ: وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ العالمِينَ؟ قالَ: «نَعَمْ»، فَذَرَفَتْ عَيْناهُ. [راجع: ٣٨٠٩]

---

(1) (H. 4959) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ).

(99) *SŪRAT AZ-ZALZALAH*
(The Earthquake)

(٩٩) سورة ﴿إِذَا زُلْزِلَتِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(1) CHAPTER. The Statement of Allāh تعالى: "So whosoever does good equal to the weight of an atom (or a small ant), shall see it." (V.99:7)

(١) **باب** قَوْلِهِ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ [٧]

يُقالُ: ﴿أَوْحَىٰ﴾، أوْحَى إلَيْها، وَوَحَى لَها، وَوَحَى إلَيْها وَاحِدٌ.

4962. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Horses are kept for one of three purposes: A man may keep them (for Allāh's Cause to receive a reward (in the Hereafter); another may keep them (as a means of his livelihood) protection (from begging others) and a third may keep them (out of pride and to show off) to be a burden for him. As for the man for whom the horse is a source of reward, he is the one who ties (keeps) it for Allāh's Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water, though its owner had no intention to water it from that river, even then he will have good deeds written for him. So, that horse will be (a source of) reward for such a man."

"If a man ties (keeps) a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allāh's right, i.e., pays its *Zakāt* and gives it to be used in Allāh's Cause, then that horse will be a means of protection for him. But if a man ties it out of pride and to show off and to

٤٩٦٢ - حدَّثنا إسْماعِيلُ بنُ عَبْدِ اللهِ: حدَّثَنا مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبي صَالحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الخَيْلُ لِثَلاثَةٍ: لِرَجُلٍ أجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلى رَجُلٍ وِزْرٌ. فأمّا الّذي لَهُ أجْرٌ فَرَجُلٌ رَبَطَها في سَبِيلِ اللهِ فأطالَ لها في مَرْجٍ أوْ رَوْضَةٍ فَمَا أصَابَتْ في طِيَلِها ذٰلكَ في المَرْجِ والرَّوْضَةِ كانَ لَهُ حَسَناتٍ، وَلَوْ أنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفاً أوْ شَرَفَينِ كانَتْ آثارُها وأرْوَاثُها حَسَناتٍ لَهُ، وَلَوْ أنَّها مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ ولَمْ يُرِدْ أنْ يَسْقِيَ بِهِ كانَ ذٰلكَ حَسَناتٍ لَهُ، فَهِيَ لِذٰلكَ الرَّجُلِ أجْرٌ. وَرَجُلٍ رَبَطَها تَغَنِّياً وَتَعَفُّفاً ولَمْ يَنْسَ حَقَّ اللهِ في رِقابِها وَلا ظُهُورِها فَهِيَ لَهُ سِتْرٌ. وَرَجُلٌ رَبَطَها فَخْراً وَرِياءً وَنِواءً فَهِيَ عَلى ذٰلكَ وِزْرٌ». فَسُئِلَ رَسُولُ اللهِ ﷺ عَنِ الحُمُرِ،

excite others, then that horse will be burden (of sins) for him." Then Allāh's Messenger ﷺ was asked regarding donkeys. He replied, "Nothing has been revealed to me except this comprehensive Verse which includes everything:

'So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.'" (V.99:7,8)

قالَ: «ما أَنْزَلَ اللهُ عَلَيَّ فِيها إِلَّا هٰذِهِ الآيَةَ الفاذَّةَ الجامِعَةَ ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝﴾». [راجع: ٢٣٧١]

(2) CHAPTER. "And whosoever does evil equal to the weight of an atom (or a small ant), shall see it." (V.99:8)

(٢) باب ﴿وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝﴾ [٨].

4963. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked about donkeys and he replied, "Nothing has been revealed to me regarding donkeys except this comprehensive Verse, which includes everything:

'So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.'" (V.99:7,8)

٤٩٦٣ - حَدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ: حَدَّثَنِي ابنُ وَهْبٍ: أَخْبَرَنِي مالِكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِي صالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سُئِلَ النَّبِيُّ ﷺ عَنِ الحُمُرِ فَقالَ: «لَمْ يُنْزَلْ عَلَيَّ فِيها شَيْءٌ إِلَّا هٰذِهِ الآيَةُ الجامِعَةُ الفاذَّةُ ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝﴾». [راجع: ٢٣٧١]

(100) SŪRAT AL-'ĀDIYĀT (Those that run)

(١٠٠) سورة ﴿وَالْعَادِيَاتِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ الكَنُودُ: الكَفُورُ، يُقالُ: ﴿فَأَثَرْنَ بِهِۦ نَقْعًا ۝﴾: رَفَعْنَ بِهِ غُباراً. ﴿لِحُبِّ ٱلْخَيْرِ﴾: مِنْ أَجْلِ

حُبِّ الخَيرِ، ﴿لَشَدِيدٌ﴾: لَبَخِيلٌ، وَيُقالُ لِلْبَخِيلِ: شَدِيدٌ. ﴿وَحُصِّلَ﴾: مُيِّزَ.

(101) SŪRAT AL-QĀRI'AH
(The Striking Hour)

(١٠١) سورة القارعة

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

﴿كَالْفَرَاشِ الْمَبْثُوثِ﴾: كَغَوْغاءِ الجَرَادِ يَرْكَبُ بَعْضُهُ بَعْضاً، كَذٰلِكَ النّاسُ يَجُولُ بَعْضُهُمْ في بَعْضٍ.

﴿كَالْعِهْنِ﴾: كألوانِ العِهْنِ، وَقَرأَ عَبْدُ اللهِ: (كالصُّوفِ).

(102) SŪRAT AT-TAKĀTHUR
(The Piling up. "The Emulous Desire)

(١٠٢) سورة ﴿أَلْهَىٰكُمُ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

Ibn 'Abbās said, '*At-Takāthur* means piling up money and children."

وَقالَ ابنُ عَبّاسٍ: التَّكاثُرُ مِنَ الأمْوَالِ والأوْلادِ.

(103) SŪRAT AL-'AṢR
(The Time)

(١٠٣) سورة ﴿وَالْعَصْرِ ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ يَحْيَى: العَصْرُ: الدَّهْرُ، أقْسَمَ بِهِ.

(104) SŪRAT AL-HUMAZAH
(The Slanderer)

(١٠٤) سورة ﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

Al-Ḥuṭamah is the name of the (Hell) Fire, similar to *Saqar* and *Laẓa*.

﴿الْحُطَمَةِ﴾: اسْمُ النّارِ، مِثْلُ سَقَرَ وَلَظَى.

(105) SŪRAT AL-FĪL
(The Elephant)

(١٠٥) سورة ﴿أَلَمْ تَرَ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قالَ مُجَاهِدٌ: ﴿أَلَمْ تَرَ﴾ ألم تعلم. قَالَ مُجاهد: ﴿أَبَابِيلَ﴾: مُتَتابِعَةً، مُجْتَمِعَةً. وَقالَ ابنُ عَبّاسٍ: ﴿مِّن سِجِّيلٍ﴾: هيَ سَنْكِ وكِلْ.

(106) SŪRAT QURAISH
(Quraish)

(١٠٦) سورة ﴿لِإِيلَٰفِ قُرَيْشٍ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ مُجاهِدٌ: ﴿لِإِيلَٰفِ﴾: أَلِفُوا ذٰلكَ فَلا يَشُقُّ عَلَيْهِمْ في الشِّتاءِ والصَّيْفِ. وآمَنَهُمْ مِنْ كُلِّ عَدُوِّهِم في حَرَمِهِمْ.

(107) *SŪRAT AL-MĀ'ŪN* (The Small Kindnesses)

(١٠٧) سورة ﴿أَرَءَيْتَ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

قالَ ابنُ عُيَيْنَةَ: ﴿لِإِيلَٰفِ﴾: لِنِعْمَتِي عَلى قُرَيْشٍ.

وَقالَ مُجاهِدٌ: ﴿يَدُعُّ﴾: يَدْفَعُ عَنْ حَقِّهِ، يُقالُ: هُوَ مِنْ دَعَعْتُ. ﴿يُدَعُّونَ﴾ [الطور:١٣]: يُدْفَعُونَ. ﴿سَاهُونَ﴾: لاهُونَ. وَ﴿ٱلْمَاعُونَ﴾: المَعْرُوفُ كُلُّهُ. وَقالَ بَعْضُ العَرَبِ: المَاعُونُ: المَاءُ. وقال عِكْرِمَةُ: أعْلاها الزَّكاةُ المَفْرُوضَة، وأدْناها عارِيَةُ المَتاعِ.

(108) *SŪRAT AL-KAUTHAR* (A River in Paradise)

(١٠٨) سورة ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ①﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

وَقالَ ابنُ عَبّاسٍ: ﴿شَانِئَكَ﴾: عَدُوَّكَ.

(1) CHAPTER.

(١) **باب**:

4964. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ was made to ascend to the heavens, he ﷺ said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrīl (Gabriel), 'What is this (river)?' He replied, 'This is *Al-Kauthar*'."

٤٩٦٤ - **حدَّثَنا** آدَمُ: حدَّثَنا شَيْبانُ: حدَّثَنا قَتادَةُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمّا عُرِجَ بالنَّبِيِّ ﷺ إلى السَّماءِ قالَ: «أتَيْتُ عَلى نَهَرٍ حافَتاهُ قِبابُ اللُّؤْلُؤِ مُجَوَّفٌ، فَقُلْتُ: ما هٰذَا يا جِبْرِيلُ؟ قالَ: هٰذَا الكَوْثَرُ».

[راجع: ٣٥٧٠]

4965. Narrated Abū 'Ubaida: I asked 'Āishah رَضِيَ اللهُ عَنها regarding the Verse:

"Verily, We have granted you (O Muhammad ﷺ) *Al-Kauthar.*"

She replied, "*Al-Kauthar* is a river which has been given to your Prophet ﷺ, on the banks of which there are (tents of) hollow pearls; and its utensils are as numberless as the stars."

٤٩٦٥ - حدَّثنا خالِدُ بنُ يَزِيدَ الكاهِليُّ: حدَّثنا إسْرَائِيلُ، عَنْ أبي إسحَاقَ، عَنْ أبي عُبَيْدَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَ: سألْتُها عَنْ قَوْلِهِ تَعالَى: ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ﴾ قالَتْ: هُوَ نَهْرٌ أُعْطِيَهُ نَبِيُّكُم ﷺ، شاطِئاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ، آنِيَتُهُ كَعَدَدِ النُّجُومِ. رَوَاهُ زَكَرِيّا وأبُو الأحْوَصِ وَمُطَرِّفٌ، عَنْ أبي إسحَاقَ.

4966. Narrated Abū Bishr: Sa'īd bin Jubair said that Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said about *Al-Kauthar*, "That is the good which Allāh has bestowed upon His Messenger (Muhammad ﷺ)." I said to Sa'īd bin Jubair, "But the people claim that it is a river in Paradise." Sa'īd said, "The river in Paradise is part of the good which Allāh has bestowed on His Messenger ﷺ."

٤٩٦٦ - حدَّثنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثنا هُشَيْمٌ: حدَّثنا أبُو بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما أنّهُ قالَ في الكَوْثَرِ: هُوَ الخَيرُ الّذِي أعْطاه اللهُ إيّاهُ.

قالَ أبُو بِشْرٍ: قُلْتُ لِسَعِيدِ بنِ جُبَيرٍ: فإنَّ النّاسَ يَزْعُمُونَ أنّهُ نَهْرٌ في الجَنّةِ؟ فَقالَ سَعِيدٌ: النّهْرُ الّذي في الجَنّةِ مِنَ الخَيرِ الّذي أعْطاهُ اللهُ إيّاهُ.

[انظر: ٦٥٧٨]

(109) SŪRAT AL-KĀFIRŪN (The Disbelievers)

(١٠٩) سورة ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

يُقالُ: ﴿لَكُمْ دِينُكُمْ﴾: الكُفْرُ ﴿وَلِىَ دِينِ﴾: الإسْلامُ. ولمْ يَقُلْ: دِيني، لأنَّ الآياتِ بالنُّونِ فحُذِفَتِ

الياءُ كما قال: ﴿يَهْدِينِ﴾ وَ﴿يَشْفِينِ﴾ [الشعراء: ٧٨ - ٨٠]. وَقال غيرُهُ: ﴿لَآ أَعْبُدُ مَا تَعْبُدُونَ﴾ الآن وَلا أُجيبُكُمْ فِيما بَقِيَ مِنْ عُمْرِي ﴿وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ﴾ وَهُمُ الَّذِينَ قالَ: ﴿وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا﴾ [المائدة: ٦٤].

(110) *SŪRAT AN-NAṢR*
(The Help)

(١١٠) سورة ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

"When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah)." (V.110:1)

(1) CHAPTER.

(١) باب:

4967. Narrated 'Āishah رَضِيَ الله عَنها: When the *Sūrat An-Naṣr*, "When there comes the Help of Allāh and the Conquest,' had been revealed to the Prophet ﷺ, he did not offer any *Ṣalāt* (prayer) except that he said therein, "*Subḥānaka Rabbanā wa biḥamdika; Allāhumma ighfirlī* (I testify the Uniqueness of our Lord, and all the praises are for Him; O Allāh, forgive me!")."

٤٩٦٧ - حدَّثنا الحَسَنُ بنُ الرَّبيعِ: حدَّثنا أبو الأحْوَصِ، عَنِ الأعمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها قالَتْ: ما صَلَّى النَّبِيُّ ﷺ صَلاةً بَعْدَ أنْ نَزَلَتْ عَلَيْهِ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ إلَّا يَقُولُ فِيها: «سُبْحانَكَ رَبَّنا وَبِحَمْدِكَ، اللَّهُمَّ اغفِرْ لي». [راجع: ٧٩٤]

(2) CHAPTER.

(٢) باب:

4968. Narrated 'Āishah رَضِيَ الله عَنها: Allāh's Messenger ﷺ used to say very often in bowing and prostration [during his *Ṣalāt*

٤٩٦٨ - حدَّثنا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ

(prayers)], "*Subḥānaka Allāhumma Rabbanā wa biḥamdika; Allāhumma ighfirlī,*" according to the order of the Qur'ān. (See H. 4967)

أبي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أنْ يَقُولَ في رُكُوعِهِ وسُجُودِهِ: «سُبْحانَكَ اللَّهُمَّ رَبَّنا وبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لي»، يَتأوَّلُ القُرآنَ. [راجع: ٧٩٤]

(3) CHAPTER. The Statement of Allāh تعالى: "And you see that the people enter Allāh's religion (Islām) in crowds." (V.110:2)

(٣) بابُ قَوْلِهِ: ﴿وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ أَفْوَاجًا﴾ [٢].

4969. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: 'Umar asked the people regarding Allāh's Statement:

"When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah)." (V.110:1)

They replied, "It indicates the future conquest of towns and palaces (by Muslims)." 'Umar said, "What do you say about it, O Ibn 'Abbās?" I replied, "(This *Sūrah*) indicates the termination of the life of Muḥammad ﷺ. Through it he was informed of the nearness of his death."

٤٩٦٩ - حَدَّثَنا عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثنا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيانَ، عَنْ حبيبِ بن أبي ثابتٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ: أنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ سألَهُمْ عَنْ قَوْلِهِ تَعالى: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ قالُوا: فَتْحُ المَدائِنِ والقُصُورِ. قالَ: ما تَقُولُ يا ابنَ عَبّاسٍ؟ قالَ: أجَلٌ أوْ مَثَلٌ ضُرِبَ لِمُحَمَّدٍ ﷺ، نُعِيَتْ لَهُ نَفْسُهُ. [راجع: ٣٦٢٧]

(4) CHAPTER. The Statement of Allāh تعالى: "So, glorify the praises of your Lord, and ask His forgiveness. Verily! He is the One Who accepts the repentance and forgives." (V.110:3)

(٤) بابُ قَوْلِهِ: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابَۢا﴾ [٣]

تَوّابٌ عَلى العِبادِ. والتَّوّابُ مِنَ النّاسِ: التّائِبُ مِنَ الذَّنْبِ.

4970. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: 'Umar used to make me sit with the elderly men who had fought in the battle of Badr. Some of them felt it (did not like that) and said to 'Umar, "Why do you bring in this boy to sit with us while we have sons like him?" 'Umar replied, "Because of what you know of his position (i.e., his religious

٤٩٧٠ - حَدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا أبو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ قالَ: كانَ عُمَرُ يُدْخِلُني مَعَ أشْياخِ بَدْرٍ فَكأنَّ بَعْضَهُمْ وَجَدَ في

نَفْسِهِ فَقالَ: لِمَ تُدْخِلُ هٰذا مَعَنا وَلَنا أَبْناءٌ مِثْلُهُ؟ فَقالَ عُمَرُ: إِنَّهُ مِنْ حَيْثُ عَلِمْتُمْ، فَدَعا ذاتَ يَوْمٍ فأَدْخَلَهُ مَعَهُمْ فَما رُئِيتُ أَنَّهُ دَعاني يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ، قالَ: ما تَقُولُونَ في قَوْلِ اللهِ تَعالى: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ①﴾؟ فَقالَ بَعْضُهُمْ: أُمِرْنا نَحْمَدُ اللهَ وَنَسْتَغْفِرُهُ إِذا نُصِرْنا وفُتِحَ عَلَيْنا. وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئاً. فَقالَ لي: أَكَذاكَ تَقُولُ يا ابنَ عَبّاسٍ؟ فَقُلْتُ: لا، قالَ: فَما تَقُولُ؟ قُلْتُ: هُوَ أَجَلُ رَسُولِ اللهِ ﷺ أَعْلَمَهُ لَهُ، قالَ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ①﴾ وَذٰلِكَ عَلامَةُ أَجَلِكَ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا ③﴾ فَقالَ عُمَرُ: ما أَعْلَمُ مِنْها إِلَّا ما تَقُولُ. [راجع: ٣٦٢٧]

knowledge)." One day 'Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them (my religious knowledge). 'Umar then asked them (in my presence), "What do you say about the interpretation of the Statement of Allāh تعالى:-

'When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah).' (V.110:1)

Some of them said, "We are ordered to praise Allāh and ask His forgiveness when Allāh's Help and the Conquest (of Makkah) comes to us." Some others kept quiet and did not say anything. On that, 'Umar asked me, "Do you say the same, O Ibn 'Abbās?" I replied, "No." He said, "What do you say then?" I replied, "That is the sign of the death of Allāh's Messenger ﷺ which Allāh informed him of. Allāh said:

'When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah). So, glorify the praises of your Lord and ask His forgiveness. He is the One Who accepts the repentance and forgives.' " (V.110:3)

On that 'Umar said, "I do not know anything about it other than what you have said."

(١١١) سورة ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ﴾

(111) SŪRAT TABBAT YADĀ ABI LAHAB or *AL-MASAD* (Perish the Two Hands of Abū Lahab or The Palm Fibre

بسم الله الرحمٰن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿تَبَابٍ﴾ [غافر: ٣٧]: خسرانٌ، ﴿تَتْبِيبٍ﴾ [هود: ١٠١]: تَدْمِيرٌ.

(١) باب:

(1) CHAPTER.

4971. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما:
When the Verse:

"And warn your tribe (O Muḥammad ﷺ) of near kindred (and your chosen group from among them)." (V.26:214) was revealed, Allāh's Messenger ﷺ went out, and when he had ascended Aṣ-Ṣafā mountain, he shouted, "*Yā Ṣabāḥāh!*[1]" The people said, "Who is that?" Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abū Lahab said, "May you perish! You gathered us only for this reason?" Then Abū Lahab went away. So the *Sūrat Al-Masad*:

"Perish the two hands of Abū Lahab!" was revealed. (V.111:1)

(2) CHAPTER. The Statement of Allāh تعالى: "... and perish he! His wealth and his children will not benefit him!" (V.111:1-2)

4972. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ went out towards Al-Baṭḥā' and ascended the mountain and shouted, "*Yā Ṣabāḥāh!*" So the Quraish people gathered around him. He said, "Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?" They replied, "Yes." He said, "Then I am a plain warner to you of a coming severe punishment." Abū Lahab

٤٩٧١ - حَدَّثَنَا يُوسُفُ بنُ مُوسَى: حَدَّثَنَا أَبُو أُسامَةَ: حَدَّثَنا الأعمَشُ: حَدَّثَنا عَمْرُو بنُ مُرَّةَ، عَنْ سَعِيدِ بن جُبَيرٍ، عَن ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ ورهْطَكَ مِنْهُمُ المُخْلَصِينَ، خَرَجَ رَسُولُ اللهِ ﷺ حتَّى صَعِدَ الصَّفا فَهَتَفَ: «يا صَباحاهْ»، فَقالُوا: مَنْ هٰذا؟ فاجْتَمَعُوا إلَيْهِ فَقالَ: «أرأيْتُم إنْ أخْبَرْتُكُمْ أنَّ خَيْلاً تَخْرُجُ مِنْ سَفْحِ هٰذَا الجَبَلِ أكُنْتُمْ مُصَدِّقِيَّ؟» قالُوا: ما جَرَّبْنا عَلَيْكَ كَذِباً. قالَ: «فإنِّي نَذِيرٌ لَكُمْ بَينَ يَدَيْ عَذابٍ شَدِيدٍ». قالَ أبُو لَهَبٍ: تَبّاً لَكَ، ما جمَعْتَنا إلَّا لِهٰذَا؟ ثُمَّ قامَ فَنزَلَتْ ﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ﴾ وَقَدْ تَبَّ؛ هٰكَذا قَرَأَها الأعمَشُ يَوْمَئِذٍ. [راجع: ١٣٩٤]

(٢) بابُ قَوْلِهِ: ﴿وَتَبَّ، مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ﴾ [٢]

٤٩٧٢ - حَدَّثَنا مُحَمَّدُ بنُ سَلَامٍ: أخبرَنا أبُو مُعاوِيَةَ: حَدَّثَنا الأعمَشُ، عَنْ عَمْرِو ابنِ مُرَّةَ، عَنْ سَعِيدِ بن جُبَيرٍ، عَن ابنِ عَبّاسٍ: أنَّ النَّبِيَّ ﷺ خَرَجَ إلى البَطْحاءِ فَصَعِدَ إلى الجَبَلِ فَنادَى: «يا صَباحاهْ»، فاجْتَمَعَتْ إلَيْهِ قُرَيْشٌ، فَقالَ: «أرأيْتُمْ إنْ حَدَّثْتُكُمْ أنَّ

(1) (H. 4971) *"Yā Ṣabāḥāh!"* This is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

said, "Is it for this reason that you have gathered us? May you perish!" Then Allāh عز وجل revealed:

"Perish the two hands of Abū Lahab!" till the end of the *Sūrah*.

العَدُوَّ مُصَبِّحُكُمْ أوْ مُمَسِّيكُمْ، أكُنْتُمْ تُصَدِّقُونِي؟» قالُوا: نَعَمْ، قالَ: «فإنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذابٍ شَدِيدٍ». فقالَ أبُو لَهَبٍ: ألِهٰذا جَمَعْتَنا؟ تَبًّا لكَ، فأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ﴾ إلى آخِرِها. [راجع: ١٣٩٤]

(3) CHAPTER. The Statement of Allāh تعالى: "He (Abū Lahab) will be burnt in a Fire of blazing flames!" (V.111:3)

(٣) بابُ قَوْلِهِ: ﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣﴾ [٣]

4973. Narrated Ibn 'Abbās رضي الله عنهما: Abū Lahab said, "May you perish! Is it for this that you have gathered us?" So there was revealed:

"Perish the two hands of Abū Lahab!" (V.111:1)

٤٩٧٣ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَني عَمْرُو بنُ مُرَّةَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عبّاسٍ رَضِيَ اللهُ عَنْهُما: قالَ أبُو لَهَبٍ: تَبًّا لكَ، ألِهٰذا جَمَعْتَنا؟ فَنَزَلَتْ ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ﴾. [راجع: ١٣٩٤]

(4) CHAPTER. "And his wife too, who carries wood." (V.111:4)

(٤) بابُ ﴿وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ۝٤﴾ [٤]

Mujāhid said, "'Carries the wood' means that she used to slander (the Prophet ﷺ) and goes about with calumnies."

"In her neck is a twisted rope of *Masad* (palm fibre)." (V.111:5) i.e., the iron chain which is in the Fire (of Hell).

وقالَ مُجاهِدٌ: حَمّالَةَ الحَطَبِ: تَمْشِي بالنَّمِيمَةِ. ﴿فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝٥﴾ يُقالُ: مِنْ مَسَدٍ: لِيفِ المُقْلِ وَهيَ السِّلْسِلَةُ الَّتي في النّارِ.

(112) SŪRAT QUL HUWALLĀHU AHAD or *AL-IKHLĀS* (Say: He is Allāh, the One or The Purity)

(١١٢) سورة ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمٰن الرحيم

(It is said that '*Ahad*' in Arabic in the Verse, cannot be pronounced as '*Ahadun*', i.e., '*Wāhidun*.')

يُقالُ: لا يُنَوَّنُ ﴿أَحَدٌ﴾: أيْ واحِدٌ.

(1) CHAPTER.

4974. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh said: 'The son of Ādam tells a lie against Me, though he hasn't the right to do so. He abuses Me, though he hasn't the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, to repeat or to recreate a thing is easier for the one who has created it for the first time. (So, it is easier for Me to repeat or recreate a creation which I created first). As for his abusing Me, it is his saying that Allāh has begotten a son (or children), while I am the One *Aṣ-Ṣamad* (the Self-Sufficient Master Whom all creatures need, neither I eat nor I drink) I beget not, nor was I begotten, and there is none like or co-equal or comparable unto Me.'"

(2) CHAPTER. The Statement of Allāh تعالى: "*Allāh-uṣ-Ṣamad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks)." (V.112:2)

4975. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said:

'The son of Adam tells a lie against Me, and he hasn't the right to do so; and he abuses Me, and he hasn't the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allāh has begotten a son (or children), while I am *Aṣ-Ṣamad* (Self-Sufficient Master, Whom all creatures need, neither I eat nor I drink) Who begets not, nor was He begotten, and there is none like or co-equal or comparable unto Me.'"

(١) باب:

٤٩٧٤ - حدَّثنا أبُو اليَمانِ: حدَّثنا شُعَيْبٌ: حدَّثنا أبُو الزِّناد، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ أنَّهُ قالَ: «قالَ اللهُ تَعالَى: كَذَّبَنِي ابنُ آدَمَ ولَمْ يَكُنْ لَهُ ذٰلكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذٰلِكَ فأَمّا تَكْذِيبُهُ إيّايَ فَقَوْلُهُ: لَنْ يُعِيدَني كما بَدأَني، وَلَيْسَ أوَّلُ الخَلْقِ بأَهْوَنَ عَليَّ مِنْ إعادَتِهِ. وأمّا شَتْمُهُ إيّايَ فَقَوْلُهُ: اتَّخَذَ اللهُ وَلَداً، وأنا الأحَدُ الصَّمَدُ لَمْ ألِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لي كُفُواً أحَدٌ». [راجع: ١٣٩٣]

(٢) باب قَوْلِهِ: ﴿ٱلصَّمَدُ﴾،

والعَرَب تُسَمّي أشْرافَها الصَّمَدَ. قالَ أبُو وَائلٍ: هُوَ السَّيِّد الّذي انْتَهَى سُؤْدَدُهُ.

٤٩٧٥ - حدَّثنا إسحاق بنُ مَنْصُورٍ: حدَّثنا عَبْدُ الرَّزّاقِ: أخبرَنا مَعْمَرٌ، عَنْ همّام، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كَذَّبَني ابنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذٰلكَ، وَشَتَمَني وَلَمْ يَكُنْ لَهُ ذٰلكَ. أمّا تَكْذِيبُهُ إيّايَ أنْ يَقُولَ إنّي لَنْ أُعِيدَهُ كَما بَدأْتُهُ، وأمّا شَتْمُهُ إيّايَ أنْ يَقُولَ: اتَّخَذَ اللهُ وَلَداً. وأنا الصَّمَدُ الّذي لَمْ ألِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لي كُفُواً أحَدٌ».

باب ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝٤﴾

[٣-٤] كُفُواً وكَفِيئاً وكِفاءً وَاحِدٌ.

[راجع: ٣١٩٣]

CHAPTER. "He begets not, nor was He begotten, and there is none co-equal or comparable unto Him." (V.112:3, 4)

(١١٣) سورة ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١﴾

بسم الله الرحمٰن الرحيم

(113) SŪRAT AL-FALAQ (The Daybreak)

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقالَ مُجاهِدٌ: ﴿الْفَلَقِ﴾: الصبح وَ﴿غاسِقٍ﴾: اللَّيْلُ. ﴿إِذَا وَقَبَ﴾: غُرُوبُ الشَّمْسِ، يُقالُ: أَبْيَنُ مِنْ فَرَقِ وفَلَقِ الصُّبْحِ، ﴿وَقَبَ﴾: إذَا دَخَلَ في كُلِّ شَيْءٍ وأَظْلَمَ.

٤٩٧٦ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ عاصِمٍ وَعَبْدَةَ، عَنْ زِرِّ بنِ حُبَيْشٍ قالَ: سَأَلْتُ أُبَيَّ بنَ كَعْبٍ عَنِ المُعَوِّذَتَيْنِ فَقالَ: سأَلْتُ النَّبِيَّ ﷺ فَقالَ: «قِيلَ لي فَقُلْتُ» فَنَحْنُ نَقُولُ كَمَا قالَ رَسُولُ اللهِ ﷺ.

[انظر: ٤٩٧٧]

4976. Narrated Zirr bin Ḥubaish: I asked Ubayy bin Ka'b regarding the *Mu'awwidhatain* (two *Sūrah* of taking refuge with Allāh). He said, "I asked the Prophet ﷺ about them, He said, 'These two *Sūrahs*' have been recited to me and I have recited them (and are present in the Qur'ān).' So, we say as Allāh's Messenger ﷺ said (i.e.,, they are a part of the Qur'ān)."

(١١٤) سورة ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١﴾

بسم الله الرحمٰن الرحيم

(114) SŪRAT AN-NĀS (The Mankind)

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقَالَ ابنُ عَبّاسٍ: ﴿الْوَسْوَاسِ﴾: إذَا وُلِدَ خَنَسَهُ الشَّيْطانُ فإذَا ذُكِرَ اللهُ

عَزَّ وَجَلَّ ذَهَبَ. وَإِذَا لَمْ يُذْكَرِ اللهُ ثَبَتَ عَلى قَلْبِهِ.

4977. Narrated Zirr bin Hubaish: I asked Ubayy bin Ka'b, "O Abū Al-Mundhir! Your brother, Ibn Mas'ūd said so-and-so (i.e., the two *Mu'awwidhāt* do not belong to the Qur'ān)." Ubayy said, "I asked Allāh's Messenger ﷺ about them, and he said, 'They have been revealed to me, and I have recited them (as a part of the Qur'ān).'" So Ubayy added, 'So we say as Allāh's Messenger ﷺ has said.'

٤٩٧٧ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا عَبْدَةُ بنُ أبي لُبابَةَ، عَنْ زِرِّ بن حُبَيْشٍ. وَحَدَّثنا عاصِمٌ، عَنْ زِرٍّ قالَ: سألْتُ أُبيَّ بنَ كَعْبٍ قُلْتُ: أبا المُنْذِرِ، إنَّ أخاكَ ابْنَ مَسْعُودٍ يَقُولُ كَذَا وكَذَا، فقالَ أُبيٌّ: سألْتُ رَسُولَ اللهِ ﷺ فَقالَ لي: «قِيلَ لي فَقُلْتُ»، قالَ: فَنَحْنُ نَقُولُ كَمَا قالَ رَسُولُ اللهِ ﷺ.

[راجع: ٤٩٧٦]

66 - THE BOOK OF THE VIRTUES OF THE QUR'ĀN

٦٦ - كتاب فضائل القرآن

(1) CHAPTER. How the Divine Revelation used to be revealed and what was the first thing revealed (to the Messenger ﷺ).

(١) **بابٌ** كَيْفَ نَزَلَ الوَحْيُ وأوّلُ ما نَزَلَ؟

قالَ ابنُ عَبّاسٍ: المُهَيْمِنُ: الأمينُ، القُرآنُ أمينٌ عَلى كُلِّ كِتابٍ قَبْلَهُ.

4978, 4979. Narrated 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنهُم: The Prophet ﷺ remained in Makkah for ten years, during which the Qur'ān used to be revealed to him; and he stayed in Al-Madīna for ten years.

٤٩٧٨، ٤٩٧٩ - **حدَّثَنا** عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ شَيْبانَ، عَنْ يَحْيَى، عَن أبي سلَمَةَ قالَ: أخْبَرَتْني عائشَةُ وَابْنُ عَبّاسٍ قالا: لَبِثَ النَّبيُّ ﷺ بِمَكّةَ عَشْرَ سِنينَ يُنْزَلُ عَلَيْهِ القُرانُ، وَبالمَدينَة عَشْرَ سِنِيْن. [راجع: ٤٤٦٤]

4980. Narrated Abū 'Uthmān: I was informed that Jibrīl (Gabriel) came to the Prophet ﷺ while Umm Salama was with him. Jibrīl started talking (to the Prophet ﷺ). Then the Prophet ﷺ asked Umm Salama, 'Who is this?" She replied, "He is Diḥya (Al-Kalabī)." When Jibrīl had left, Umm Salama said, "By Allāh, I did not take him for anybody other than him (i.e., Diḥya) till I heard in the *Khuṭba* (religious talk) of the Prophet ﷺ wherein he informed about the news of Jibrīl." The subnarrator asked Abū 'Uthmān, "From whom have you heard that?" Abū 'Uthmān said, "From Usāma bin Zaid."

٤٩٨٠ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثنا مُعْتَمِرٌ: سَمِعْتُ أبي، عَنْ أبي عُثمانَ قالَ: أُنْبِئْتُ أنّ جِبْرِيلَ أتَى النَّبيَّ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ فجعَلَ يَتَحدَّثُ فَقالَ لأُمِّ سَلَمَةَ: «مَنْ هٰذَا؟» أوْ كما قالَ، قالَتْ: هٰذا دِحْيَةُ، فَلَمّا قامَ قالَت: وَاللهِ ما حَسِبْتُهُ إلّا إيّاهُ حتّى سَمِعْتُ خُطْبَةَ النّبيِّ ﷺ يُخبِرُ خَبَرَ جبريلَ أوْ كَما قالَ، قالَ أبي: قُلْتُ لأبي عُثْمانَ: مِمّنْ سَمِعْتَ هٰذا؟ قالَ: مِنْ أُسامَةَ بنِ زَيْدٍ. [راجع: ٣٦٣٣]

4981. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had Belief, but what I have been given, is the

٤٩٨١ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللّيْثُ: حدَّثنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَة

Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection."

رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «ما مِنَ الأنْبياءِ نَبِيٌّ إلَّا أُعْطِيَ مِنَ الآياتِ ما مِثْلُه آمَنَ عَلَيْهِ البَشَرُ، وَإنَّما كانَ الَّذي أوتِيتُه وَحْياً أَوْحاهُ اللهُ إلَيّ، فأرْجُو أنْ أكُونَ أكْثَرَهُمْ تابِعاً يَوْمَ القِيامَةِ». [انظر: ٧٢٧٤]

4982. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh sent down His Divine Revelation to His Messenger ﷺ continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allāh's Messenger ﷺ died after that.

٤٩٨٢ - حدَّثَنا عَمْرُو بنُ مُحَمَّد: حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثَنا أبي، عَنْ صَالِحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ اللهَ تعالى تابَعَ عَلى رَسُولِهِ ﷺ قَبْلَ وَفاتِهِ حتَّى تَوَفَّاهُ أكْثَرَ ما كانَ الوَحْيُ، ثُمَّ تُوُفِّيَ رَسُولُ اللهِ ﷺ بَعْدُ.

4983. Narrated Jundub: Once, the Prophet ﷺ fell ill and could not offer the night prayer (*Tahajjud* prayer) for a night or two. A woman (the wife of Abū Lahab) came to him and said, "O Muḥammad! I do not see but that your Satan has left you." Then Allāh عَزَّ وجلَّ revealed (*Sūrat Aḍ-Ḍuḥā*):

"By the forenoon (after sunrise); and by the night when it (darkens and stands still); Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93:1-3)

٤٩٨٣ - حدَّثَنا أبو نُعَيْم: حدَّثَنا سُفْيانُ، عَنِ الأسْوَدِ بنِ قَيْسٍ قالَ: سَمِعْتُ جُنْدُباً يَقُولُ: اشْتَكى النَّبِيُّ ﷺ فَلَمْ يَقُمْ لَيْلَةً أوْ لَيْلَتَينِ فأتَتْهُ امْرأةٌ فَقالَتْ: يا مُحَمَّدُ، ما أُرَى شَيْطانَكَ إلَّا قَدْ تَرَكَكَ. فأنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيۡلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾ [الضحى: ١-٣]. [راجع: ١١٢٤]

(2) CHAPTER. The Qur'ān was revealed in the language of Quraish and the Arabs.
"... An Arabic Qur'ān..." (V.12:2)
"In the plain Arabic language." (V.26:195)

(٢) بابٌ نَزَلَ القُرآنُ بلسانِ قُرَيْشٍ والعَرَبِ،

﴿قُرۡءَٰنًا عَرَبِيًّا﴾ [يوسف: ٢] ﴿بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ۝١٩٥﴾ [الشعراء: ١٩٥].

4984. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Caliph 'Uthmān ordered Zaid bin

٤٩٨٤ - حدَّثَنا أبو اليَمانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وأَخْبَرَنِي أَنَسُ بنُ مالكٍ قالَ: فأمَرَ عُثْمانُ زَيْدَ بنَ ثابتٍ، وسَعِيدَ بنَ العاصِ، وعَبْدَ اللهِ بنَ الزُّبَيرِ، وعَبْدَ الرَّحْمٰنِ بنَ الحارِثِ بنِ هِشامٍ أنْ يَنْسَخُوها في المَصاحِفِ وَقالَ لَهُمْ: إذَا اخْتَلَفْتُمْ أنْتُمْ وَزَيْدُ بنُ ثابتٍ في عَرَبِيَّةٍ مِنْ عَرَبِيَّةِ القُرآنِ، فاكْتُبُوها بِلِسانِ قُرَيْشٍ، فإنَّ القُرآنَ أُنْزِلَ بِلِسانِهِمْ، فَفَعَلُوا. [راجع: ٣٥٠٦]

Thābit, Sa'īd bin Al-'Āṣ, 'Abdullāh bin Az-Zubair and 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām to write the Qur'ān in the form of a book (*Muṣḥaf*) and said to them. "In case you disagree with Zaid bin Thābit (Al-Anṣārī) regarding any dialectic Arabic utterance of the Qur'ān, then write it in the dialect of Quraish, for the Qur'ān was revealed in their (Quraish) dialect." So they did it.

٤٩٨٥ - **حدَّثَنا** أبو نُعَيْمٍ: حدَّثَنا هَمّامٌ: حدَّثَنا عَطاءٌ، وَقالَ مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنِ ابنِ جُرَيْجٍ قالَ: أخْبَرَنِي عَطاءٌ قالَ: أخْبَرَنِي صَفْوانُ بنُ يَعْلَى بنِ أُمَيَّةَ: أنَّ يَعْلَى كانَ يَقُولُ: لَيْتَنِي أرَى رَسُولَ اللهِ ﷺ حِينَ يُنْزَلُ عَلَيْهِ الوَحْيُ. فَلَمّا كانَ النَّبِيُّ ﷺ بالجِعْرَانَةِ وَعَلَيْهِ ثَوْبٌ قَدْ أظَلَّ عَلَيْهِ وَمَعَهُ النّاسُ مِنْ أصحابِه إذْ جاءَهُ رَجُلٌ مُتَضَمِّخٌ بِطِيبٍ فَقالَ: يا رَسُولَ اللهِ، كَيْفَ تَرَى في رَجُلٍ أحْرَمَ في جُبَّةٍ بَعْدَما تَضَمَّخَ بِطِيبٍ؟ فَنَظَرَ النَّبِيُّ ﷺ ساعَةً فَجاءَهُ الوَحْيُ. فأشارَ عُمَرُ إلى يَعْلَى - أيْ: تَعالَ - فَجاءَ يَعْلَى فأدْخَلَ رَأْسَهُ فإذَا هُوَ مُحْمَرُّ الوَجْهِ يَغِطُّ كَذٰلِكَ ساعَةً ثُمَّ سُرِّيَ عَنْهُ فَقالَ: «أيْنَ الَّذِي يَسألُنِي عَنِ العُمْرَةِ آنِفاً؟» فالْتُمِسَ الرَّجُلُ فَجِيءَ بِهِ إلى

4985. Narrated Ṣafwān bin Ya'la bin Umaiyya. Ya'lā used to say, "I wish I could see Allāh's Messenger ﷺ at the time he is being inspired Divinely." When the Prophet ﷺ was at Al-Ji'rāna and was shaded by a garment hanging over him and some of his Companions were with him, a man perfumed with scent came and said, "O Allāh's Messenger! What is your opinion regarding a man who assumes *Iḥrām* and puts on a cloak after perfuming his body with scent?" The Prophet ﷺ waited for a while, and then the Divine Revelation came to him. 'Umar pointed out to Ya'lā, telling him to come. Ya'lā came and pushed his head (underneath the screen which was covering the Prophet ﷺ) and behold! The Prophet's face was red and he was breathing heavily for a while and then he was relieved. Thereupon he said, "Where is the questioner who asked me about *'Umra* a while ago?" The man was sought and then was brought before the Prophet ﷺ who said (to him), "As regards the scent which you perfumed your body with, you must wash it off thrice, and as for your cloak, you must take it off; and then perform in your *'Umra* all those things which

لِلنَّبِيِّ ﷺ فَقَالَ: «أَمَّا الطِّيبُ الَّذِي بِكَ فَاغْسِلْهُ ثَلاثَ مَرَّاتٍ. وأَمَّا الجُبَّةُ فَانْزِعْها، ثُمَّ اصْنَعْ في عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجِّكَ». [راجع: ١٥٣٦]

you perform in *Hajj*."

(٣) بابٌ جَمْعِ القُرآنِ

(3) CHAPTER. The collection of the Qur'ān.

٤٩٨٦ - حدَّثنا مُوسَى بنُ اسْماعِيلَ، عَنْ إبْرَاهِيمَ بْنِ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ عُبَيْدِ بنِ السَّبَّاقِ: أنَّ زَيْدَ بنَ ثابِتٍ رَضِيَ اللهُ عنْهُ قالَ: أرْسَلَ إليَّ أبو بَكْرٍ الصِّدِّيق مَقْتَلَ أهْلِ اليَمامةِ فإذَا عُمَرُ بنُ الخَطّابِ عِنْدَهُ. قالَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ: إنَّ عُمَرَ أتاني فَقالَ: إنَّ القتْلَ قَدِ اسْتَحَرَّ يَوْمَ اليَمامَةِ بِقُرَّاءِ القُرآنِ، وإنّي أخْشَى إنِ اسْتَحَرَّ القَتْلُ بالقُرَّاءِ بالمَواطِنِ فيَذْهَبَ كَثِيرٌ مِنَ القُرآنِ. وإنّي أرَى أنْ تأمُرَ بجَمْعِ القُرآنِ قُلْتُ لعُمَرَ: كَيْفَ تَفْعَلُ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ قالَ عُمَرُ: هٰذا وَاللهِ خَيرٌ، فَلَمْ يَزَلْ عُمَرُ يُراجِعُنِي حتَّى شَرَحَ اللهُ صَدْرِي لِذٰلكَ، وَرأيْتُ فِي ذٰلكَ الّذي رأى عُمَرُ. قال زَيْدٌ: قالَ أبو بَكْرٍ: إنّكَ رَجُلٌ شابٌّ عاقِلٌ لانَتَّهِمُكَ وَقَدْ كُنْتَ تَكْتُبُ الوَحْيَ لِرَسُولِ اللهِ ﷺ فَتَتَبَّعِ القُرآنَ فاجمَعْهُ. فَوَاللهِ لَوْ كَلَّفُوني نَقْلَ جَبَلٍ مِنَ الجِبالِ ما كانَ أثْقَلَ عَليَّ ممّا أمَرَني بِهِ مِنْ جمْعِ القُرآنِ.

4986. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: Abū Bakr As-Siddīq sent for me when the people of Yamāma had been killed (i.e., a number of the Prophet's Companions who fought against Mūsailima). (I went to him) and found 'Umar bin Al-Khattāb sitting with him. Abū Bakr رَضِيَ اللهُ عَنْهُ then said (to me), "Umar has come to me and said: 'Casualties were heavy among the *Qurrā'* of the Qur'ān (i.e., those who knew the Qur'ān by heart) on the day of the battle of Yamāma, and I am afraid that more heavy casualties may take place among the *Qurrā'* on other battlefields, whereby a large part of the Qur'ān may be lost. Therefore I suggest you (Abū Bakr) order that the Qur'ān be collected.'" I said to 'Umar, "How can you do something which Allāh's Messenger ﷺ did not do?" 'Umar said, "By Allāh, that is a good thing to be done." 'Umar kept on urging me to accept his proposal till Allāh opened my chest for it and I began to realise the good in the idea which 'Umar had realised." Then Abū Bakr said (to me), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Revelation for Allāh's Messenger ﷺ. So you should search for (the fragmentary scripts of) the Qur'ān and collect it (in one book)." By Allāh! If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'ān. Then I said to Abū Bakr, "How will you do something which Allāh's Messenger ﷺ did not do?" Abū Bakr replied, "By

Allāh, it is a good thing to be done." Abū Bakr kept on urging me to accept his idea until Allāh opened my chest for what He had opened the chests of Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما. So I started looking for the Qur'ān and collecting it from (what was written on) palm-leaf stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of *Sūrat At-Tauba* (Repentance) with Abī Khuzaima Al-Anṣārī, and I did not find it with anybody other than him. The Verse is:

"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty..." (till the end of "*Sūrat Barā'a* (*Aṭ-Ṭauba*) (V.9:128,129). Then the complete manuscript of the Qur'ān remained with Abū Bakr till he died, then with 'Umar till the end of his life, and then with Ḥafṣa, the daughter of 'Umar رَضِيَ اللهُ عَنْهُ.

قُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ قالَ: هُوَ وَاللهِ خَيرٌ. فَلَمْ يَزَلْ أبو بَكْرٍ يُرَاجِعُنِي حتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ أبي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما، فَتَتَبَّعْتُ القُرْآنَ أجمَعُهُ مِنَ العُسُبِ واللِّخافِ وَصُدُورِ الرِّجالِ حتَّى وَجَدْتُ آخِرَ سُورةِ التَّوْبَةِ مَعَ أبي خُزَيمَةَ الأنْصَارِيِّ لَمْ أجِدْها مَعَ أحَدٍ غَيره ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ [التوبة: ١٢٨-١٢٩] حتَّى خاتمَة بَرَاءَة. فَكانَت الصُّحُفُ عِنْدَ أبي بَكْرٍ حتَّى تَوَفَّاهُ اللهُ، ثُمَّ عِنْدَ عُمَرَ حَياتَهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ رَضِيَ اللهُ عَنْهُ. [راجع: ٢٨٠٧]

4987. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Ḥudhaifa bin Al-Yamān came to 'Uthmān at the time when the people of Shām and the people of 'Irāq were waging war to conquer Armīniya and Adharbījān. Ḥudhaifa was afraid of their (the people of Shām and 'Irāq) differences in the recitation of the Qur'ān. So he said to 'Uthmān, "O chief of the believers! Save this nation before they differ about the Book (the Qur'ān) as Jews and the Christians did before them." So 'Uthmān sent a message to Ḥafṣa saying, "Send us the manuscript of the Qur'ān so that we may compile the Qur'ānic materials in perfect copies and return the manuscript to you." Ḥafṣa sent it to 'Uthmān. 'Uthmān then ordered Zaid bin Thābit, 'Abdullāh bin Az-Zubair, Sa'īd bin Al-'Āṣ and 'Abdur-Raḥmān bin Ḥārith bin Hishām to copy the (original) manuscript perfectly. 'Uthmān

٤٩٨٧ - حدَّثنا مُوسَى: حدَّثنا إبْرَاهِيمُ: حدَّثنا ابنُ شِهابٍ: أنَّ أنَسَ بنَ مالكٍ حَدَّثَهُ: أنَّ حُذَيْفَةَ بنَ اليَمانِ قَدِمَ عَلى عُثْمانَ، وكانَ يُغازي أهْلَ الشَّامِ في فَتْحِ إرْمِينِيَةَ وأذْرَبِيجان مَعَ أهْلِ العِرَاقِ. فأفْزَعَ حُذَيْفَةَ اخْتِلافُهُمْ في القِرَاءَةِ، فَقالَ حُذَيْفَةُ لِعُثْمانَ: يا أمِيرَ المُؤْمِنينَ، أدْرِكْ هٰذِهِ الأُمَّةَ قَبْلَ أنْ يَخْتَلِفُوا في الكِتابِ اخْتِلافَ اليَهُودِ والنَّصَارَى. فأرْسَلَ عُثْمانُ إلى حَفْصَةَ أنْ أرْسِلي إلَيْنا بالصُّحُفِ نَنْسَخُها في المَصَاحِفِ ثُمَّ نَرُدُّها إلَيْكِ. فأرْسَلَتْ بِها حَفْصَةُ إلى

عُثْمانَ، فأمَرَ زَيْدَ بنَ ثابِتٍ، وَعَبْدَ اللهِ بنَ الزُّبَيرِ، وَسَعِيدَ بنَ العاصِ، وَعَبْدَ الرَّحْمٰنِ بنَ الحارِثِ بنِ هِشامٍ فَنَسَخُوها في المَصاحِفِ. وقالَ عُثْمانُ للرَّهْطِ القُرَشِيِّينَ الثَّلاثَةِ: إذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ ابنُ ثابِتٍ في شَيْءٍ مِنَ القُرآنِ فاكْتُبُوهُ بِلِسانِ قُرَيْشٍ فإنَّما نَزَلَ بِلِسانِهِمْ، فَفَعَلُوا حتَّى إذَا نَسَخُوا الصُّحُفَ في المَصاحِفِ رَدَّ عُثْمانُ الصُّحُفَ إلى حَفْصَةَ فَأرسَلَ إلى كُلِّ أُفُقٍ بِمُصْحَفٍ مِمّا نَسَخُوا. وأمَرَ بِمَا سِوَاهُ مِنَ القُرآنِ في كُلِّ صَحِيفَةٍ أَوْ مُصْحَفٍ أنْ يُحْرَقَ. [راجع: ٣٥٠٦]

said to the three Quraishī men, "In case you disagree with Zaid bin Thābit on any point in the Qur'ān, then write it in the dialect of Quraish as the Qur'ān was revealed in their tongue." They did so, and when they had written many copies, 'Uthmān returned the original manuscripts to Ḥafṣa. 'Uthmān sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'ānic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

٤٩٨٨ - قالَ ابنُ شِهابٍ: وأخْبرَني خارِجَةُ بنُ زَيْدِ بنِ ثابِتٍ سَمِعَ زَيْدَ بنَ ثابِتٍ قالَ: فَقَدْتُ آيَةً مِنَ الأحْزابِ حِينَ نَسَخْنا المُصْحَفَ قَدْ كُنْتُ أسمَعُ رَسُولَ اللهِ ﷺ يَقْرأُ بها فالتَمَسْناها فَوَجَدْناها مَعَ خُزَيمَةَ بنِ ثابِتٍ الأنْصارِيِّ ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ﴾ فألحَقْناها في سورَتِها في الصُّحُفِ. [٢٨٠٥]

4988. Zaid bin Thābit added, "A Verse from *Sūrat Al-Aḥzāb* was missed by me when we copied the Qur'ān and I used to hear Allāh's Messenger ﷺ reciting it. So we searched for it and found it with Khuzaima bin Thābit Al-Anṣārī. (That Verse was):

"Among the believers are men who have been true in their covenant with Allāh." (V.33:23)

(٤) بابُ كاتِبِ النَّبيِّ ﷺ

(4) CHAPTER. The scribe of the Prophet ﷺ.

٤٩٨٩ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: أنَّ ابنَ السَّبَّاقِ قالَ: إنَّ زَيْدَ بنَ ثابِتٍ قالَ: أرْسَلَ إليَّ أبُو بكْرٍ رَضِيَ اللهُ عَنْهُ قالَ: إنَّكَ كُنْتَ تكْتُبُ

4989. Narrated Zaid bin Thābit: Abū Bakr sent for me and said, "You used to write the Divine Revelations for Allāh's Messenger ﷺ. So you should search for (the Qur'ān and collect) it." I started searching for the Qur'ān till I found the last two Verses of *Sūrat At-Tauba* with Abī Khuzaima Al-Anṣārī and I could not find

الوَحْيَ لِرَسُولِ اللهِ ﷺ فَاتَّبِعِ القُرآنَ، فَتَتَبَّعْتُ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ آيَتَينِ مَع أبي خُزَيمَةَ الأنْصَارِيِّ لَمْ أجِدْهُمَا مَعَ أحَدٍ غَيرِهِ ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ إلى آخِرِهَا. [راجع: ٢٨٠٧]

these Verses with anybody other than him. (They were):

"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves. (i.e., whom you know well.) It grieves him that you should receive any injury or difficulty..." (V.9:128,129)

٤٩٩٠ - حدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائيلَ، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ، قالَ: لمّا نَزَلَتْ ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ﴾ [النساء: ٩٥] قالَ النَّبِيُّ ﷺ: «ادْعُ لي زَيْداً وَلْيَجِئْ باللَّوْحِ والدَّوَاةِ والكَتِفِ، أوِ الكَتِفِ والدَّوَاةِ». ثُمَّ قالَ: «اكْتُبْ ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ﴾» وَخَلْفَ ظَهْرِ النَّبِيِّ ﷺ عَمْرُو بنُ أُمِّ مَكْتُومٍ الأعمَى فَقالَ: يا رَسُولَ اللهِ، فَما تأمُرُني؟ فإنِّي رَجُلٌ ضَرِيرُ البَصرِ، فَنزَلَتْ مَكانَها ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ﴾. [راجع: ٢٨٣١]

4990. Narrated Al-Barā': There was revealed:

"Not equal are those believers who sit (at home), and those who strive hard and fight in the Cause of Allāh..." (V.4:95)

The Prophet ﷺ said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the inkpot)." Then he said, "Write: 'Not equal are those believers who sit...'", and at that time 'Amr bin Umm Maktūm, the blind man, was sitting behind the Prophet ﷺ. He said, "O Allāh's Messenger! What is your order for me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed:

"Not equal are those believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.) and those who strive hard and fight in the Cause of Allāh." (V.4:95)

(٥) بابٌ أُنْزِلَ القُرآنُ عَلى سَبْعَةِ أحْرُفٍ

(5) CHAPTER. The Qur'ān was revealed to be recited in seven different ways[1].

٤٩٩١ - حدَّثَنَا سَعِيدُ بنُ عُفَيرٍ: حدَّثَني اللَّيْثُ قال: حدَّثَني عُقَيْلٌ،

4991. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Jibrīl (Gabriel) recited the Qur'ān to me in one

(1) (Ch. 5) This does not mean that everything in it can be recited in seven different ways, but it means that some of its words can be read in seven different ways which is the maximum number of variations.

way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways."

عَنِ ابنِ شِهابٍ: حدَّثَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما حدَّثَهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «أقْرأني جِبريلُ على حَرْفٍ فَراجَعْتُهُ فَلَمْ أزَلْ أسْتَزِيدُهُ وَيَزِيدُني حَتَّى انْتَهى إلى سَبْعَةِ أحْرُفٍ». [راجع: ٣٢١٩]

4992. Narrated 'Umar bin Al-Khattab رَضِيَ اللهُ عَنْهُ: I heard Hishām bin Ḥakīm reciting *Sūrat Al-Furqān* during the lifetime of Allāh's Messenger ﷺ and I listened to his recitation and noticed that he recited it in several different ways which Allāh's Messenger ﷺ had not taught me. I was about to jump over him during his *Ṣalāt* (prayer), but I controlled my temper, and when he had completed his *Ṣalāt* (prayer), I put his upper garment around his neck and seized him by it and said, "Who taught you this *Sūrah* which I heard you reciting?" He replied, "Allāh's Messenger ﷺ taught it to me." I said, "You have told a lie, for Allāh's Messenger ﷺ has taught it to me in a different way from yours." So, I dragged him to Allāh's Messenger and said (to Allāh's Messenger ﷺ), "I heard this person reciting *Sūrat Al-Furqān* in a way which you haven't taught me!" On that Allāh's Messenger ﷺ said, "Release him, (O 'Umar!) Recite, O Hishām!" Then he recited in the same way as I heard him reciting. Then Allāh's Messenger ﷺ said, "It was revealed in this way," and added, "Recite, O 'Umar!" I recited it as he had taught me. Allāh's Messenger ﷺ then said, "It was revealed in this way. This Qur'ān has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you)."

٤٩٩٢ - حدَّثَنا سَعِيدُ بنُ عُفَيرٍ: حدَّثَني اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني عُرْوَةُ بنُ الزُّبَيرِ: أنَّ المِسْوَرَ بنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمٰنِ بنَ عَبْدٍ القارِيَّ حَدَّثاهُ: أنَّهُما سَمِعا عُمَرَ بنَ الخَطّابِ يَقُولُ: سَمِعْتُ هِشامَ بنَ حَكِيمٍ يَقْرأُ سُورَةَ الفُرْقانِ في حَياةِ رَسُولِ اللهِ ﷺ فاسْتَمَعْتُ لِقِراءَتِهِ فإذا هُوَ يَقْرأُ عَلى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيها رَسُولُ اللهِ ﷺ فَكِدْتُ أُساوِرُهُ في الصَّلاةِ. فَتَصَبَّرْتُ حتَّى سَلَّمَ فَلَبَّبْتُهُ بِرِدائِهِ فَقُلْتُ: مَنْ أقْرأكَ هٰذِهِ السُّورَةَ التي سَمِعْتُكَ تَقْرأُ؟ قالَ: أقْرأنِيها رَسُولُ اللهِ ﷺ، فَقُلْتُ: كَذَبْتَ فإنَّ رَسُولَ اللهِ ﷺ قَدْ أقْرأنِيها عَلى غَيْرِ ما قَرأتَ، فانْطَلَقْتُ بِهِ أقُودُهُ إلى رَسُولِ اللهِ ﷺ فَقُلْتُ: إنّي سَمِعْتُ هٰذا يَقْرأُ بِسُورَةِ الفُرْقانِ عَلى حُرُوفٍ لَمْ تُقْرِئْنِيها، فَقالَ رَسُولُ اللهِ ﷺ: «أرْسِلْهُ، اقرَأْ يا هِشامُ». فَقَرأَ عَلَيْهِ الْقِراءَةَ الَّتي سَمِعْتُهُ يَقْرأُ فَقالَ رَسُولُ

الله ﷺ: «كَذٰلِكَ أُنْزِلَتْ». ثُمَّ قالَ: «اقْرَأْ يا عُمَرُ»، فَقَرَأْتُ القِراءَةَ التي أَقْرَأَني، فَقالَ رَسُولُ اللهِ ﷺ: «كَذٰلِكَ أُنْزِلَتْ، إنَّ هٰذَا القُرآنَ أُنْزِلَ عَلى سَبْعَةِ أَحْرُفٍ فاقْرَؤُوا ما تَيَسَّرَ مِنْهُ». [راجع: ٢٤١٩]

(6) CHAPTER. The compilation of the Qur'ān (i.e., the arrangement of its *Sūrah*).

(٦) بابُ تأليفِ القرآنِ

4993. Narrated Yūsuf bin Māhak: While I was with 'Āishah رَضِيَ اللهُ عَنْها, the Mother of the believers, a person from 'Irāq came and asked, "What type of shroud is the best?" 'Āishah said, "May Allāh be Merciful to you! What does it matter?" He said, "O Mother of the believers! Show me (the copy of) your Qur'ān." She said, "Why?" He said, "In order to compile and arrange the Qur'ān according to it, for people recite it with its *Sūrah* not in proper order." 'Āishah said, "What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a *Sūrah* from *Al-Mufaṣṣal*, and in it was mentioned Paradise and the (Hell) Fire. When the people embraced Islām, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks,' people would have said: 'We will never leave alcoholic drinks'; and if there had been revealed: 'Do not commit illegal sexual intercourse', they would have said, 'We will never give up illegal sexual intercourse.' While I was a young girl of playing age, the following Verse was revealed in Makkah to Muḥammad ﷺ:

'Nay, but the Hour is their appointed time (for their full recompense), and the Hour will

٤٩٩٣ - حَدَّثَنا إبْراهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامُ بنُ يُوسُفَ، أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: وأَخْبَرَني يُوسُفُ بنُ ماهَكٍ قالَ: إنِّي عِنْدَ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها إذْ جاءَها عِراقِيٌّ فَقالَ: أيُّ الكَفَنِ خَيْرٌ؟ قالَتْ: وَيْحَكَ، وَما يَضُرُّكَ؟ قالَ: يا أُمَّ المُؤْمِنِينَ أَرِيني مُصْحَفَكِ، قالَتْ: لِمَ؟ قالَ: لَعَلِّي أُؤَلِّفُ القُرآنَ عَلَيْهِ، فإنَّهُ يُقْرأُ غيرَ مُؤَلَّفٍ. قالَتْ: وَما يَضُرُّكَ أيَّهُ قَرأْتَ قَبْلُ؟ إنَّما نَزَلَ أَوَّلَ ما نَزَلَ مِنْهُ سُورَةٌ مِنَ المُفَصَّلِ فِيها ذِكْرُ الجَنَّةِ والنّارِ، حتَّى إذَا ثابَ النّاسُ إلى الإسْلامِ نَزَلَ الحَلالُ والحَرامُ. وَلَوْ نَزَلَ أَوَّلَ شَيْءٍ: لا تَشْرَبُوا الخَمْرَ لقالُوا: لا نَدَعُ الخَمْرَ أَبداً. وَلَوْ نَزَلَ: لا تَزْنُوا، لقالُوا: لا نَدَعُ الزِّنا أَبداً، لَقَدْ نَزَلَ بِمَكَّةَ عَلى مُحَمَّدٍ ﷺ وإنِّي لَجارِيَةٌ أَلْعَبُ ﴿بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴾

وَما نَزَلَتْ سُورَةُ البَقَرَةِ والنِّساءِ إلَّا وأنا عِنْدَهُ. قالَ: فأخْرَجَتْ لَهُ المُصْحَفَ فأَمْلَتْ عَلَيْهِ آيَ السُّوَر.

[راجع: ٤٨٧٦]

be more grievous and more bitter.' (V.54:46)

"*Sūrat Al-Baqarah* (The Cow) and *Sūrat An-Nisā'* (The Women) were revealed while I was with him." Then 'Āishah took out the copy of the Qur'ān for the man and dictated to him the Verses of the *Sūrah* (in their proper order).

٤٩٩٤ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ: قالَ سَمِعْتُ ابنَ مَسْعُودٍ يَقُولُ في بَنِي إسْرَائِيلَ والكَهْفِ وَمَرْيَمَ وَطه والأنْبياءِ: إنَّهُنَّ مِنَ العِتاقِ الأُوَلِ وَهُنَّ مِنْ تِلادِي.

[راجع: ٤٧٠٨]

4994. Narrated 'Abdullāh bin Mas'ūd: *Sūrat Banī Isrāel, Al-Kahf* (The Cave), *Maryam, Ṭāhā, Al-Anbiyā* (The Prophets) are amongst my first earnings and (in fact) they are my old property. (Meaning that they were the earliest *Sūrah* to be revealed).

٤٩٩٥ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ: أنْبأنا أبُو إسحاقَ: سَمِعَ البَرَاءَ رَضِيَ اللهُ عَنْهُ قالَ: تَعَلَّمْتُ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝١﴾ قَبْلَ أنْ يَقْدَمَ النَّبِيُّ ﷺ.

4995. Narrated Al-Barā' رَضِيَ الله عَنْهُ: I learnt, 'Glorify the Name of your Lord the Most High' (*Sūrat Al-A'lā* No.87), before the Prophet ﷺ came (to Al-Madīna).

٤٩٩٦ - حدَّثَنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ شَقِيقٍ قالَ: قالَ عَبْدُ اللهِ: لَقَدْ تَعَلَّمْتُ النَّظائِرَ الَّتي كانَ النَّبِيُّ ﷺ يَقْرَؤُهُنَّ اثْنَينِ اثْنَينِ في كُلِّ رَكْعَةٍ، فَقامَ عَبْدُ اللهِ وَدَخَلَ مَعَهُ عَلْقَمَةُ وَخَرَجَ عَلْقَمَةُ فَسألْناهُ فَقالَ: عِشْرُونَ سُورَةً مِنْ أوَّلِ المُفصَّلِ عَلى تَأْلِيفِ ابنِ مَسْعُودٍ، آخِرُهُنَّ مِنَ الحَوَامِيمِ. [راجع: ٧٧٥]

4996. Narrated Shaqīq: 'Abdullāh said, "I learnt *An-Naẓā'ir*(1) which the Prophet ﷺ used to recite in pairs in each *Rak'a*." Then 'Abdullāh got up and 'Alqama accompanied him to his house, and when 'Alqama came out, we asked him (about those *Sūrah*). He said, "They are twenty *Sūrah* that start from the beginning of *Al-Mufaṣṣal*, according to the arrangement done by Ibn Mas'ūd, and end with the *Sūrah* starting with *Ḥā Mīm*.

---

(1) (H. 4996) *An-Naẓā'ir* are the *Sūrah* that deal with the same topic or that are equal in length.

(7) CHAPTER. Jibrīl (Gabriel) used to present (recite) the Qur'ān to the Prophet ﷺ.

(٧) **بابٌ** كانَ جِبريلُ يَعرِضُ القُرآنَ عَلى النَّبيِّ ﷺ،

Narrated Fāṭima عليها السلام : The Prophet ﷺ told me secretly, "Jibrīl (Gabriel) used to recite to me and I to him the (whole) Qur'ān once in a year, but this year he recited (the whole Qur'ān) with me twice. I do not think but that my death is approaching."

وقالَ مسرُوقٌ، عَنْ عائشَةَ رَضيَ اللهُ عَنْهَا، عَنْ فاطِمَةَ عَلَيْها السّلامُ: أسَرَّ إليَّ النَّبيُّ ﷺ «أنَّ جبريلَ كَانَ يُعارِضُنِي بالقُرآنِ كُلَّ سَنَةٍ، وإنّهُ عارَضَني العامَ مَرَّتَينِ، ولا أُراهُ إلّا حَضَرَ أجَلي».

4997. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was the most generous person, and he used to become more so (generous) particularly in the month of Ramaḍān because Jibrīl (Gabriel) used to meet him every night of the month of Ramaḍān till it elapsed. Allāh's Messenger ﷺ used to recite the Qur'ān for him. When Jibrīl met him, he used to become more generous than the fair winds sent (by Allāh) with glad tidings (of rain) (in doing good).

٤٩٩٧ - حدَّثَنَا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بن عَبْدِ اللهِ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبيُّ ﷺ أجْوَدَ النّاسِ بالخَيرِ، وأجْوَدُ ما يَكُونُ في شَهْرِ رَمَضانَ؛ لأنَّ جِبريلَ كانَ يَلْقاه في كُلِّ لَيْلَةٍ في شَهْرِ رَمَضانَ حتَّى يَنْسَلِخَ، يَعْرِضُ عَلَيْهِ رَسُولُ اللهِ ﷺ القُرآنَ فإذَا لَقِيَهُ جِبريلُ كانَ أجْوَدَ بالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ. [راجع: ٦]

4998. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Jibrīl (Gabriel) used to repeat the recitation of the Qur'ān with the Prophet ﷺ once a year, but he repeated it twice with him in the year he died. The Prophet ﷺ used to stay in *I'tikāf* for ten days every year (in the month of Ramaḍān), but in the year of his death, he stayed in *I'tikāf* for twenty days.

٤٩٩٨ - حدَّثَنَا خالِدُ بنُ يَزِيدَ: حدَّثَنا أبو بَكرٍ، عَنْ أبي حَصِينٍ، عَنْ ذَكْوَانَ عَنْ أبي هُرَيرَةَ قالَ: كانَ يَعْرِضُ عَلى النَّبيِّ ﷺ القُرآنَ كُلَّ عامٍ مَرّةً، فَعَرَضَ عَلَيْهِ مَرَّتَينِ في العامِ الّذي قُبِضَ فِيْهِ، وكانَ يعْتَكِفُ في كُلِّ عامٍ عَشْراً، فاعْتَكَفَ عِشْرِينَ في العامِ الّذِي قُبِضَ فِيهِ. [راجع: ٢٠٤٤]

(8) CHAPTER. (What is said regarding) the *Qurrā'* (the reciters of the Qur'ān by heart)

(٨) **بابُ** الْقُرَّاءِ من أصحاب

from among the Companions of the Prophet ﷺ.

رَسُولِ اللهِ ﷺ

4999. Narrated Masrūq: 'Abdullāh bin 'Amr mentioned 'Abdullāh bin Mas'ūd and said, "I shall ever love that man, for I heard the Prophet ﷺ saying, 'Take (learn) the Qur'ān from four: 'Abdullāh bin Mas'ūd, Sālim, Mu'ādh and Ubayy bin Ka'b'."

٤٩٩٩ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ إبْرَاهِيمَ، عَنْ مَسْرُوقٍ: ذَكَرَ عَبْدُ اللهِ بنُ عَمْرٍو عَبْدَ اللهِ بنَ مَسْعُودٍ فَقَالَ: لا أزَالُ أُحِبُّهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خُذُوا القُرآنَ مِنْ أرْبَعَةٍ، مِنْ عَبْدِ اللهِ بنِ مَسْعُودٍ، وَسالِمٍ، وَمُعاذٍ، وأُبَيِّ بنِ كَعْبٍ». [راجع: ٣٧٥٨]

5000. Narrated Shaqīq bin Salama: Once, 'Abdullāh bin Mas'ūd delivered a *Khuṭba* (religious talk) before us and said, "By Allāh, I learnt over seventy *Sūrah* direct from the mouth of Allāh's Messenger ﷺ. By Allāh, the Companions of the Prophet ﷺ came to know that I am one of those who know Allāh's Book best of all of them, yet I am not the best of them." Shaqīq added: I sat in his religious gathering and I did not hear anybody opposing him (in his speech).

٥٠٠٠ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا شَقِيقُ بنُ سَلَمَةَ، قالَ: خَطَبَنا عَبْدُ اللهِ بنُ مَسْعُودٍ فَقالَ: وَاللهِ لَقَدْ أخَذْتُ مِنْ فِي رَسُولِ اللهِ ﷺ بِضْعاً وَسَبْعِينَ سُورَةً، وَاللهِ لَقَدْ عَلِمَ أصحابُ رَسُولِ اللهِ ﷺ أنِّي مِنْ أعْلَمِهِمْ بِكِتابِ اللهِ وَما أنا بِخَيرِهِمْ. قالَ شَقِيقٌ: فَجَلَسْتُ في الحِلَقِ أسمَعُ ما يَقُولونَ، فَمَا سَمِعْتُ رَادّاً يقُولُ غَيرَ ذٰلِكَ.

5001. Narrated 'Alqama: While we were in city of Ḥimṣ (in Syria), Ibn Mas'ūd recited *Sūrat Yūsuf*. A man said (to him), "It was not revealed in this way." Then Ibn Mas'ūd said, "I recited it in this way before Allāh's Messenger ﷺ and he confirmed my recitation by saying, 'Well done!' " Ibn Mas'ūd detected the smell of wine from the man's mouth, so he said to him, "Aren't you ashamed of telling a lie about Allāh's Book and (along with this) you drink alcoholic liquors too?" Then he lashed him

٥٠٠١ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ، أخْبَرَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ، عَنْ عَلْقَمةَ قالَ: كُنَّا بِحِمْصَ فَقَرَأَ ابنُ مَسْعُودٍ سُورَةَ يُوسُفَ فَقالَ رَجُلٌ: ما هٰكَذَا أُنْزِلَتْ، فَقالَ: قَرأْتُ عَلى رَسُولِ اللهِ ﷺ فَقالَ: «أحْسَنْتَ»، وَوَجَدَ مِنْهُ رِيحَ الخَمْرِ فقالَ: أتَجْمَعُ أنْ تُكَذِّبَ

according to the Islāmic law.

بِكِتابِ اللهِ وَتَشْرَبَ الخَمْرَ؟ فَضَرَبَهُ الحَدَّ.

5002. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: By Allāh, other than Whom none has the right to be worshipped! There is no *Sūrah* revealed in Allāh's Book but I know at what place it was revealed; and there is no Verse revealed in Allāh's Book but I know about whom it was revealed. And if I know that there is somebody who knows Allāh's Book better than I, and he is at a place that camels can reach, I would go to him.

٥٠٠٢ - **حدَّثنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا مُسْلِمٌ، عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ: وَاللهِ الّذِي لا إِلٰهَ غَيرُهُ ما أُنْزِلَتْ سُورَةٌ مِنْ كِتابِ اللهِ إِلَّا أنا أعْلَمُ أيْنَ أُنْزِلَتْ، وَلا أُنْزِلَتْ آيَةٌ مِنْ كِتابِ اللهِ إِلَّا أنا أعْلَمُ فِيمَنْ أُنْزِلَتْ، وَلَوْ أعْلَمُ أحَداً أعْلَمَ مِنِّي بِكِتابِ اللهِ تَبْلُغُهُ الإبلُ لَرَكِبْتُ إِلَيْهِ.

5003. Narrated Qatāda: I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ, "Who collected the Qur'ān at the time of the Prophet ﷺ?" He replied, "Four, all of whom were from the *Anṣār*: Ubayy bin Ka'b, Mu'ādh bin Jabal, Zaid bin Thābit and Abū Zaid."

٥٠٠٣ - **حدَّثنا** حَفْصُ بنُ عُمَرَ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ قالَ: سأَلْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ: مَنْ جمَعَ القُرآنَ عَلى عَهْدِ النَّبيِّ ﷺ؟ قالَ: أرْبَعَةٌ كُلُّهُمْ منَ الأنْصارِ: أُبَيُّ بنُ كَعْبٍ، وَمُعاذُ بنُ جَبَلٍ، وَزَيْدُ بنُ ثابِتٍ، وأبُو زَيْدٍ». تابَعَهُ الفَضْلُ، عَنْ حُسَينِ بنِ وَاقِدٍ، عَنْ ثُمَامَةَ، عَنْ أنَسٍ. [راجع: ٣٨١٠]

5004. Narrated Anas (bin Mālik) رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ died, none had collected the Qur'ān but four persons: Abū Ad-Dardā', Mu'ādh bin Jabal, Zaid bin Thābit and Abū Zaid. We were the inheritors (of Abū Zaid) as he had no offspring.

٥٠٠٤ - **حدَّثنا** مُعَلّى بنُ أسَدٍ: حدَّثَنا عَبْدُ اللهِ بنُ المُثَنّى: حدَّثَني ثابِتٌ البُنانِيُّ وثُمَامَةُ، عَنْ أنَسٍ قالَ: ماتَ النَّبيُّ ﷺ ولَمْ يَجْمَعِ القُرآنَ غَيرُ أرْبَعَةٍ: أبُو الدَّرْداءِ، ومُعَاذُ بنُ جَبَلٍ، وَزَيْدُ بنُ ثابِتٍ، وأبُو زَيْدٍ. قالَ: ونَحْنُ وَرِثْناهُ. [راجع: ٣٨١٠]

5005. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar رَضِيَ اللهُ عَنْهُ said, "Ubayy was the best of

٥٠٠٥ - **حدَّثنا** صَدَقَةُ بنُ

الفَضْلِ: أخْبرَنا يَحْيَى، عَنْ سُفْيانَ، عَنْ حَبِيبِ ابنِ أبي ثابِتٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ قالَ: قالَ عُمَرُ: أُبَيٌّ أقْرَؤُنا وَإنّا لَنَدَعُ مِنْ لَحْنِ أُبَيٍّ، وأُبَيٌّ يَقُولُ: أخَذْتُهُ مِنْ في رَسُولِ اللهِ ﷺ فَلا أتْرُكُهُ لِشَيْءٍ، قالَ اللهُ تَعالى: ﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ﴾

[البقرة: ١٠٦]. [راجع: ٤٤٨١]

us in the recitation (of the Qur'ān), yet we leave some of what he recites." Ubayy says, "I have taken it from the mouth of Allāh's Messenger ﷺ and will not leave for anything whatever." But Allāh said:

"Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it..." (V.2:106)

(٩) بابُ فَضْلِ فاتحةِ الكِتابِ

(9) CHAPTER. The superiority of *Fātiḥa-til-Kitāb* (The Opening *Sūrah* of the Book).

٥٠٠٦ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ: أخْبَرَنا شُعْبَةُ قال: حدَّثَني خُبَيْبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي سَعِيدِ بنِ المُعَلّى قالَ: كُنْتُ أُصَلِّي فَدَعاني النَّبيُّ ﷺ فَلَمْ أُجِبْهُ، قُلْتُ: يا رَسُولَ اللهِ إنّي كُنْتُ أُصَلِّي، قالَ: «ألَمْ يَقُلِ اللهُ: ﴿ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾؟» ثُمَّ قالَ: «ألا أُعَلِّمُكَ أعْظَمَ سُورَةٍ في القُرآنِ قَبْلَ أنْ تَخْرُجَ مِنَ المَسْجِدِ؟» فأخَذَ بيَدِي، فَلَمّا أرَدْنا أنْ نَخْرُجَ قُلْتُ: يا رَسُولَ اللهِ، إنّكَ قُلْتَ: «ألا أُعَلِّمُكَ أعْظَمَ سُورَةٍ في القرآنِ». قالَ: «﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ هِيَ السَّبْعُ المَثاني، والقُرآنُ العَظِيمُ الّذي أُوتيتُهُ». [راجع: ٤٤٧٤]

5006. Narrated Abū Sa'īd Al-Mu'alla: While I was offering *Ṣalāt* (prayer), the Prophet ﷺ called me but I did not respond to his call. Later I said, "O Allāh's Messenger! I was offering *Ṣalāt* (prayer)." He said, "Didn't Allāh say:

'Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you?'" (V.8:24)

He then said, "Shall I not teach you the greatest *Sūrah* in the Qur'ān?" He said, "(It is), 'All the praises and thanks be to Allāh, the Lord of *'Ālamīn* (mankind, jinn and all that exists).' (i.e., *Sūrat Al-Fātiḥa*) *As-Saba' Al-Mathānī* (the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me."

5007. Narrated Abū Sa'īd Al-Khudrī: While we were on one of our journeys, we dismounted at a place where a slave-girl came and said, "The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him by reciting something (*Rāq*)?" Then one of our men went along with her, though we did not think that he knew any such treatment. But he treated the chief by *Ruqyah* (reciting something from the Verses of the Qur'ān), and the sick man was cured whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, "Did you know how to treat with *Ruqyah*?" He said, "No, but I treated him only with the recitation of the "*Umm-ul-Kitāb* (i.e., *Surat Al-Fātiha*)." We said, "Do not say anything (about it) till we reach or ask the Prophet ﷺ." So when we reached Al-Madīna, we mentioned that to the Prophet ﷺ (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet ﷺ said, "How did he come to know that it (*Surat Al-Fātiha*) could be used for treatment? Distribute your reward and assign for me one share thereof as well."

٥٠٠٧ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنّى: حدَّثنا وَهْبٌ: حدَّثنا هِشام، عَنْ مُحَمّدٍ، عَنْ مَعْبَدٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ قالَ: كُنّا في مَسِيرٍ لَنا فَنزَلْنا، فَجاءَتْ جارِيَةٌ فَقالَتْ: إنَّ سَيِّدَ الحَيِّ سَلِيمٌ، وإنَّ نَفَرَنا غُيَّبٌ فَهَلْ مِنكم راقٍ؟ فَقامَ مَعَها رَجُلٌ ما كُنّا نأبُنُهُ بِرُقْيَةٍ فَرَقاهُ فَبرأَ. فأمَرَ لَنا بِثَلاثِينَ شاةً وَسَقانا لَبَناً. فَلَمّا رَجَعَ قُلْنا لَهُ: أكُنْتَ تُحْسِنُ رُقْيَةً أوْ كُنْتَ تَرْقِي؟ قال: لا، ما رَقَيْتُ إلّا بِأُمِّ الكِتابِ، قُلْنا: لا تُحْدِثُوا شَيْئاً حتّى نأتِيَ أوْ نَسألَ النَّبِيَّ ﷺ. فَلَمّا قَدِمْنا المَدِينَةَ ذَكَرْناه لِلنَّبِيِّ ﷺ فقالَ: «وَما كانَ يُدْرِيهِ أنَّها رُقْيَةٌ، اقْسِمُوا وَاضْرِبُوا لي بِسَهْمٍ».

وَقالَ أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا هِشامٌ: حدَّثَنا مُحَمّدُ بنُ سِيرِينَ: حدَّثَنا مَعْبَدُ بنُ سِيرِينَ، عَنْ أبي سَعِيدٍ الخُدرِيِّ بِهٰذا. [راجع: ٢٢٧٦]

(10) CHAPTER. The superiority of *Sūrat Al-Baqarah* (The Cow) [No.2].

(١٠) باب فَضْلِ سُورةِ البَقَرَةِ

5008. Narrated Abu Mas'ud: The Prophet ﷺ said, "Whosoever recited the (last) two verses (of *Surat Al-Baqarah* at night, that will be sufficient for him." (See H.4008)

٥٠٠٨ - حدَّثنا مُحَمّدُ بنُ كَثِيرٍ: أخبرَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ إبْراهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبي مَسْعُودٍ رَضِيَ الله عَنْهُ ﷺ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قَرأ بالآيَتَينِ...». [راجع: ٤٠٠٨]

٥٠٠٩ - وَحدَّثَنا أبو نُعَيم: حدَّثَنا سُفيانُ، عَنْ مَنْصُورٍ، عَن إبراهيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ، عَنْ أبي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «مَنْ قَرأَ بالآيَتَينِ مِنْ آخِرِ سُورَةِ البَقَرَةِ في لَيْلَةٍ كَفتاهُ».

[راجع: ٤٠٠٨]

5009. Narrated Abū Mas'ūd: The Prophet ﷺ said, "Whosoever recited the last two Verses of *Sūrat Al-Baqarah* at night, that will be sufficient for him."

٥٠١٠ - وَقالَ عُثْمانُ بنُ الهَيْثَمِ: حدَّثَنا عَوْفٌ، عَنْ مُحَمّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: وكَّلَني رَسُولُ اللهِ ﷺ بِحِفْظِ زَكاةِ رَمَضانَ، فأتاني آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعامِ، فأخَذْتُهُ فَقُلْتُ: لأرْفَعَنَّكَ إلى رَسُولِ اللهِ ﷺ، فَقَصَّ الحَدِيثَ فَقالَ: إذَا أوَيْتَ إلى فِرَاشِكَ فاقرأْ آيَةَ الكُرْسِيِّ، لَمْ يَزَلْ مَعَكَ مِنَ اللهِ حافِظٌ، وَلا يَقْرُبُكَ شَيْطانٌ حتَّى تُصْبِحَ، فَقالَ النَّبيُّ ﷺ: «صدَقَكَ وَهُوَ كَذُوبٌ، ذَاكَ شَيْطانٌ».

[راجع: ٢٣١١]

5010. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ordered me to guard the *Zakāt* revenue of Ramaḍān. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allāh's Messenger ﷺ!" Then Abū Hurairah described the whole narration and said: That person said (to me), "(Please don't take me to Allāh's Messenger ﷺ and I will tell you a few words by which Allāh will benefit you.) When you go to your bed, recite *Āyat Al-Kursī* (V.2:255), for then there will be a guard appointed from Allāh who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet ﷺ heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan."

(١١) بابُ فَضْلِ الكَهْفِ

(11) CHAPTER. The superiority of *Sūrat Al-Kahf* (The Cave) [No.18].

٥٠١١ - حدَّثَنا عَمْرُو بنُ خالدٍ: حدَّثَنا زُهَيرٌ: حدَّثَنا أبو إسحاقَ، عَنِ البَرَاءِ قالَ: كانَ رَجُلٌ يَقرأُ سُورةَ الكَهْفِ وَإلى جانِبِهِ حِصَانٌ مَرْبُوطٌ بشَطَنَينِ، فَتَغَشَّتْهُ سَحابَةٌ فَجَعَلَتْ تَدْنُو وَتدْنُو، وَجَعَلَ فَرَسُهُ يَنْفِرُ، فَلَمّا

5011. Narrated Al-Barā': A man was reciting *Sūrat Al-Kahf* and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet ﷺ and told him of that experience. The Prophet ﷺ said, "That was

أصبحَ أتى النَّبيَّ ﷺ فذَكَرَ ذٰلكَ لَهُ، فقالَ: «تِلكَ السَّكِينَةُ تَنَزَّلَتْ بالقُرآنِ».

[راجع: ٣٦١٤]

As-Sakīnah (tranquillity or peace and reassurance along with angels) which descended because of (the recitation of) the Qur'ān."

(١٢) بابُ فَضْلِ سُورَةِ الفَتْحِ

(12) CHAPTER. The superiority of *Sūrat Al-Fath* (The Victory) [No.48].

٥٠١٢ - حدَّثنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبيهِ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَسيرُ في بَعْضِ أسْفارِهِ وعُمَرُ بنُ الخَطّابِ يَسيرُ مَعَهُ لَيْلاً، فَسألَه عُمَرُ عَنْ شيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللهِ ﷺ. ثُمَّ سألَهُ فَلَمْ يُجِبْهُ، ثُمَّ سألَهُ فَلَمْ يُجِبْهُ. فقالَ عُمَرُ: ثَكِلَتْكَ أُمُّكَ. نَزَّرْتَ رَسُولَ اللهِ ﷺ ثَلاثَ مَرّاتٍ، كُلَّ ذٰلكَ لا يُجِيبُكَ. قالَ عُمَرُ: فحرَّكْتُ بَعِيري حتَّى كُنْتُ أمامَ النّاسِ وَخَشِيْتُ أنْ يَنْزِلَ فيَّ قُرآنٌ، فَمَا نَشِبْتُ أنْ سَمِعْتُ صارِخاً يَصْرُخُ، قالَ: فَقُلْتُ: لَقَدْ خَشِيتُ أنْ يكُونَ نَزَلَ فيَّ قُرآنٌ، قالَ: فَجِئْتُ رَسُولَ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ فَقالَ: «لَقَدْ أُنْزِلَ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أحَبُّ إليَّ مِمّا طَلَعَتْ عَلَيْهِ الشَّمْسُ»، ثُمَّ قَرأَ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ①﴾. [راجع: ٤١٧٧]

5012. Narrated Aslam: Allāh's Messenger ﷺ was travelling on one of his journeys, and 'Umar bin Al-Khaṭṭāb was travelling along with him at night. 'Umar asked him about something, but Allāh's Messenger ﷺ did not answer him. He asked again, but he did not answer. He asked for the third time, but he did not answer. On that, 'Umar said to himself, "May your mother lose you! You have asked Allāh's Messenger ﷺ three times, but he did not answer at all!" 'Umar said, "So I made my camel go fast till I was ahead of the people, and I was afraid that something might be revealed about me. After a little while I heard a call-maker calling me, I said, 'I was afraid that some Qur'ānic Verse might be revealed about me.' So I went to Allāh's Messenger ﷺ and greeted him." He said, "Tonight there has been revealed to me a *Sūrah* which is dearer to me than that on which the sun shines (i.e.,, the world).' Then he recited:

'Verily! We have given you (O Muḥammad ﷺ) a manifest Victory.' " (*Sūrat Al-Fatḥ*) (V.48:1)

(١٣) بابُ فَضْلِ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ①﴾

(13) CHAPTER. The superiority of *Qul-Huwa Allāhu Ahad*. ["Say (O Muhammad ﷺ): He is Allāh, (the) One.'"] (i.e., *Sūrat Al-Ikhlāṣ*) [No. 112].

فِيهِ عَمْرَةُ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ.

5013. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A man heard another man reciting (*Sūrat Al-Ikhlāṣ*):

"Say (O Muhammad ﷺ): He is Allāh, (the) One" (V.112:1) repeatedly. The next morning he came to Allāh's Messenger ﷺ and informed him about it as if he thought that it was not enough to recite. On that Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, this *Sūrah* is equal to one-third of the Qur'ān!"

٥٠١٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ ابنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ، عَنْ أبِيهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ: أنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١﴾ يُرَدِّدُها. فَلَمّا أصْبَحَ جاءَ إلى رَسُولِ اللهِ ﷺ فَذَكَرَ ذٰلكَ لَهُ، وكأنَّ الرَّجُلَ يَتَقالُّها، فَقالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ إنَّها لَتَعْدِلُ ثُلُثَ القُرآنِ». [انظر: ٦٦٤٣، ٧٣٧٤]

5014. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: My brother, Qatāda bin An-Nu'mān said, "A man performed the night *Ṣalāt* (prayer) late at night in the lifetime of the Prophet ﷺ and he read: 'Say: (O Muhammad ﷺ) He is Allāh, (the) One' (V.112:1), and read nothing besides that." The next morning a man went to the Prophet ﷺ and told him about that. (The Prophet ﷺ replied the same as above in *Ḥadīth* 5013).

٥٠١٤ - وَزَادَ أبُو مَعْمَرٍ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ مالكِ بنِ أنَسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ، عَنْ أبِيهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ: أخبرَني أخي قَتادَةُ ابنُ النُّعْمانِ: أنَّ رَجُلاً قامَ في زَمَنِ النَّبِيِّ ﷺ يَقْرأُ مِنَ السَّحَرِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١﴾ لا يَزِيدُ عَلَيها، فَلَمّا أصْبَحْنا أتَى الرَّجُلُ النَّبيَّ ﷺ، ... نَحْوَهُ.

5015. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to his Companions, "Is it difficult for any of you to recite one-third of the Qur'ān in one night?" This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allāh's Messenger?" Allāh's Messenger ﷺ replied, " 'Allāh (the) One, the Self-Sufficient Master, Whom all creatures need.' [*Sūrat Al-Ikhlāṣ* (V.112:1-4)] is equal to one-third of the Qur'ān."

٥٠١٥ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا إبْراهِيمُ وَالضَّحّاكُ المَشْرِقيُّ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ لأصحَابِهِ: «أيَعْجِزُ أحَدُكُمْ أنْ يَقْرأَ ثُلُثَ القُرآنِ في لَيْلَةٍ؟» فَشَقَّ ذٰلكَ عَلَيْهِمْ وَقالُوا: أيُّنا يُطِيقُ

ذٰلِكَ يا رَسُولَ اللهِ؟ فَقالَ: «اللهُ الوَاحِدُ الصَّمَدُ، ثُلُثُ القُرآنِ».

قَالَ الفِرَبْرِيُّ: سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بن أبي حَاتِمٍ ورَّاقَ أبي عَبْدِ اللهِ يَقُولُ: قالَ أَبُو عَبْدِ اللهِ: عَنْ إِبْرَاهِيمَ: مُرْسَلٌ، وَعَنِ الضَّحَّاكِ المَشْرِقِيِّ: مُسْنَدٌ.

(14) CHAPTER. The superiority of *Al-Mu'awwidhāt* (*Sūrat Al-Falaq* and *Sūrat An-Nās*) [No. 113 & 114].

(١٤) بابُ فَضْلِ المُعَوِّذاتِ

5016. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever Allāh's Messenger ﷺ became sick, he would recite *Mu'awwidhāt (Sūrat Al-Falaq and Sūrat An-Nās)* and then blow his breath over his body. When he became seriously ill, I used to recite (these two *Sūrah*) and rub his hands over his body, hoping for its blessings.

٥٠١٦ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كانَ إِذَا اشْتَكَى يَقْرَأُ عَلى نَفْسِهِ بالمُعَوِّذاتِ وَيَنْفُثُ. فَلَمّا اشْتَدَّ وَجَعُهُ كُنْتُ أقْرأُ عَلَيْهِ وأمْسَحُ بِيَدِهِ رَجاءَ بَرَكَتِها.

[راجع: ٤٤٣٩]

5017. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over it after reciting *Sūrat Al-Ikhlāṣ*, *Sūrat Al-Falaq* and *Sūrat An-Nās*, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. (See H. 5748)

٥٠١٧ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا المُفَضَّلُ بنُ فَضالَةَ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ النَّبيَّ ﷺ كانَ إِذَا أوَى إلى فِراشِهِ كُلَّ لَيْلَةٍ جمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِما، فَقَرأَ فِيهِما ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾ و﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١﴾ و﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١﴾ ثُمَّ يَمْسَحُ بِهِما ما اسْتَطاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِما عَلى رأسِهِ وَوَجْهِهِ وَما أقْبَلَ مِنْ جَسَدِهِ،

يَفْعَلُ ذٰلِكَ ثَلاثَ مَرَّاتٍ. [انظر: ٥٧٤٨، ٦٣١٩]

(١٥) بابٌ نُزُولِ السَّكِينَةِ والمَلائكةِ عِنْدَ قِراءَةِ القُرآنِ

(15) CHAPTER. The descent of *As-Sakīnah* (peace, reassurance and tranquillity) and angels at the time of the recitation of the Qur'ān.

٥٠١٨ - وَقالَ اللَّيْثُ: حدَّثَني يَزِيدُ ابنُ الهادِ، عَنْ مُحَمَّدِ بنِ إبْراهِيمَ، عَنْ أُسَيْدِ ابنِ حُضَيرٍ قالَ: بَيْنَما هُوَ يَقْرأُ مِنَ اللَّيْلِ سُورَةَ البَقَرَةِ وَفَرَسُهُ مَرْبُوطٌ عِنْدَهُ، إذْ جالَتِ الفَرَسُ فَسَكَت فَسَكَنتْ، فَقَرأَ فَجالَتِ الْفَرَسُ، فَسَكتَ وَسَكَنَتِ الفَرَسُ، ثُمَّ قَرأَ فَجالَتِ الفَرَسُ، فانْصَرَفَ وكانَ ابْنُهُ يَحْيَى قَرِيباً مِنْها فأشْفَقَ أنْ تُصيبَهُ، فَلَمّا اجْتَرَّهُ رَفَعَ رأسَهُ إلى السَّماءِ حتَّى ما يَراها، فَلَمّا أصْبَحَ حَدَّثَ النَّبيَّ ﷺ فَقالَ لَهُ: «اقرأْ يا ابنَ حُضَيْرٍ، اقرأْ يا ابنَ حُضَيْرٍ»، قالَ: فأشْفَقْتُ يا رَسُولَ اللهِ أنْ تَطأَ يَحْيَى وكانَ مِنْها قَرِيباً. فَرَفَعْتُ رأسِي فانْصَرَفْتُ إلَيْهِ، فَرَفَعْتُ رأسِي إلى السَّماءِ، فإذَا مِثْلُ الظُّلَّةِ فِيها أمْثالُ المَصَابيحِ فَخَرَجْتُ حتَّى لا أَراها. قالَ: «وَتَدْرِي مَا ذَاكَ؟» قَالَ: لا، قال: «تِلكَ الملائكةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرأْتَ لأَصْبَحَتْ يَنْظُرُ النَّاسُ إلَيْها، لا تَتَوارَى مِنْهُمْ». قالَ ابنُ الهادِ: وَحدَّثَني هٰذَا الحَدِيثَ عَبْدُ اللهِ

5018. Narrated Usaid bin Ḥuḍair that while he was reciting *Sūrat Al-Baqarah* (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled, and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet, too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yaḥyā was beside the horse. He was afraid that the horse might trample him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet ﷺ who said, "Recite, O Ibn Ḥuḍair! Recite, O Ibn Ḥuḍair!" Ibn Ḥuḍair replied, "O Allāh's Messenger! My son, Yaḥyā was near the horse and I was afraid that it might trample him, so I raised my head, and went to him. When I looked up towards the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet ﷺ said, "Do you know what that was?" Ibn Ḥuḍair replied, "No." The Prophet ﷺ said "Those were angels who came near to you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning when, people would have seen it as it would not have disappeared."

بنُ خَبّابٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ، عَنْ أُسَيْدِ بنِ حُضَيْرٍ.

(16) CHAPTER. Whoever said that the Prophet ﷺ did not leave anything after his death, except what is between the two binders (of the Qur'ān).

(١٦) بابٌ مَنْ قالَ: لَمْ يَتْرُكِ النَّبِيُّ ﷺ إلَّا ما بَيْنَ الدَّفَّتَين

5019. Narrated 'Abdul-'Azīz bin Rufai': Shaddad bin Ma'quil and I entered upon Ibn Abbas. Shaddād bin Ma'quil asked him, "Did the Prophet ﷺ leave anything (besides the Qur'ān)?" He replied, "He did not leave anything except what is between the two bindings (of the Qur'ān)." Then we visited Muḥammad bin Al-Ḥanafiyya and asked him (the same question). He replied, "The Prophet did not leave except what is between the two bindings (of the Qur'ān)."

٥٠١٩ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ العَزِيزِ بنِ رُفَيْعٍ قالَ: دَخَلْتُ أنا وَشَدَّادُ بنُ مَعْقِلٍ عَلى ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما، فَقالَ لَهُ شَدَّادُ بنُ مَعْقِلٍ: أتَرَكَ النَّبِيُّ ﷺ مِنْ شَيْءٍ؟ قالَ: ما تَرَكَ إلَّا ما بَيْنَ الدَّفَّتَينِ، قالَ: وَدَخَلْنا عَلى مُحَمَّدِ بنِ الحَنَفِيَّةِ فَسألْناهُ فَقالَ: ما تَرَكَ إلَّا ما بَيْنَ الدَّفَّتَينِ.

(17) CHAPTER. The superiority of the Qur'ān above other kinds of speech.

(١٧) بابٌ فَضْلِ القُرآنِ عَلى سائرِ الكَلامِ

5020. Narrated Abū Mūsa Al-Ash'arī: The Prophet ﷺ said, "The example of him (a believer) who recites the Qur'ān (and acts on its orders) is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'ān (but acts on its orders) is like a date-fruit which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'ān (and does not act on its orders) is like the *Raiḥāna* (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'ān (not acts on its orders) is like the colocynth which tastes bitter and has no smell." (See *Fath Al-Bari*, for details)

٥٠٢٠ - **حدَّثنا** هُدْبَةُ بنُ خالِدٍ أبُو خالِدٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسُ بنُ مالِكٍ عَنْ أبي مُوسَى الأشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ الَّذِي يَقْرأُ القُرآنَ كالأُتْرُجَّةِ طَعْمُها طَيِّبٌ، وَرِيحُها طَيِّبٌ، وَالَّذِي لا يَقْرأُ القُرآنَ كالتَّمْرَةِ طَعْمُها طَيِّبٌ وَلا رِيحَ فِيْهَا. وَمَثَلُ الفاجِرِ الَّذِي يَقْرأُ القُرآنَ كَمَثَلِ الرَّيحانَةِ رِيحُها طَيِّبٌ وَطَعْمُها مُرٌّ، وَمَثَلُ الفاجِرِ الَّذِي لا يَقْرأُ القُرآنَ كَمَثَلِ الحَنْظَلَةِ،

طَعْمُها مُرٌّ وَلا رِيحَ لَهَا». [انظر: ٥٠٥٩، ٥٤٢٧، ٧٥٦٠]

٥٠٢١ - حدَّثنا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيانَ: حدَّثَني عَبْدُ اللهِ بنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّما أَجَلُكُمْ في أَجَلِ مَنْ خَلا مِنَ الأُمَمِ كَمَا بَيْنَ صَلاةِ العَصْرِ وَمَغْرِبِ الشَّمْسِ. وَمَثَلُكُمْ وَمَثَلُ اليَهُودِ والنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عُمّالاً، فَقالَ: مَنْ يَعْمَلُ لي إِلى نِصْفِ النَّهارِ عَلَى قِيراطٍ قِيرَاطٍ؟ فعَمِلَتِ اليَهُودُ، فَقالَ: مَنْ يَعْمَلُ لي مِنْ نِصْفِ النَّهارِ إِلى العَصْرِ؟ فَعَمِلَتِ النَّصَارَى. ثُمَّ أَنْتُمْ تعْمَلُونَ مِنَ العَصْرِ إِلى المَغْرِبِ بِقِيرَاطَينِ قِيرَاطَينِ، قالُوا: نَحْنُ أَكْثَرُ عَمَلاً وأَقَلُّ عَطاءً. قالَ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ؟ قالُوا: لا، قالَ: فَذَاكَ فَضْلِي أُوْتِيهِ مَنْ شِئْتُ». [راجع: ٥٥٧]

5021. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Your life in comparison to the lifetime of the past nations is like the period between the time of *'Asr* prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed labourers and said to them, "Who will work for me till the middle of the day for one *Qīrāṭ* (a special weight)?" The Jews did. He then said, "Who will work for me from the middle of the day till the *'Asr* prayer for one *Qīrāṭ* each?" The Christians worked accordingly. Then you (Muslims) are working from the *'Asr* prayer till the *Maghrib* prayer for two *Qīrāṭ* each. They (the Jews and the Christians) said, 'We did more labour but took less wages.' He (Allāh) said, 'Have I wronged you in your rights?' They replied, 'No.' Then He said, 'This is My Blessing which I give to whom I wish.' "

(١٨) بابُ الوَصَاة بكِتابِ اللهِ عَزَّ وَجلَّ

(18) CHAPTER. To recommend the Book of Allāh عزَّ وَجلَّ (the Qur'ān):

٥٠٢٢ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا مالِكُ بنُ مِغْوَلٍ: حدَّثَنا طَلْحَةُ قالَ: سأَلْتُ عَبْدَ اللهِ بنَ أبي أَوْفَى: آوْصَى النَّبِيُّ ﷺ؟ فقالَ: لا، فَقُلْتُ: كَيْفَ كُتِبَ عَلَى النَّاسِ الوَصِيَّةُ، أُمِرُوا بِها ولَمْ

5022. Narrated Ṭalḥa: I asked 'Abdullāh bin Abī Aufa, "Did the Prophet ﷺ make a will (to appoint his successor or bequeath wealth)?" He replied, "No." I said, "How is it prescribed then for the people to make wills, and they are ordered to do so while the Prophet ﷺ did not make any will?" He said, "He made a will wherein he recommended Allāh's Book (the Qur'ān)."

يُوصِ؟ قالَ: أَوْصَى بِكِتابِ اللهِ.

[راجع: ٢٧٤٠]

(19) CHAPTER. Whoever does not recite the Qur'ān in a pleasant tone. And the Statement of Allāh تعالى:

"Is it not sufficient for them that We have sent down to you the Book (the Qur'ān) which is recited to them..." (V.29:51)

(١٩) بابٌ مَنْ لَمْ يَتَغَنَّ بالقُرْآنِ، وَقَوْلِهُ تَعالى: ﴿أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَـٰبَ يُتْلَىٰ عَلَيْهِمْ﴾

5023. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh does not listen to anything as He listens to the Prophet reciting the Qur'ān in a nice, loud and pleasant tone." The companion of the subnarrator (Abū Salama) said, "It means, reciting it aloud."

(See H. 7482 and 7544, Vol. 9)

٥٠٢٣ - حدَّثَنا يَحْيى بنُ بُكَيْرٍ قالَ: حدَّثَني اللَّيْثُ، عَنْ عُقَيْلٍ، عَن ابنِ شِهابٍ قالَ: أَخبَرَني أَبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ: أَنَّهُ كانَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لَمْ يأْذَنِ اللهُ لِنَبِيٍّ ما أَذِنَ لِنَبِيٍّ أَنْ يَتَغَنّى بالقُرآنِ». وَقالَ صاحِبٌ لَهُ: يُرِيدُ يَجْهَرُ بِهِ. [انظر: ٥٠٢٤، ٧٤٨٢، ٧٥٤٤]

5024. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh does not alisten to anything as He listens to the Prophet reciting the Qur'ān in a nice, loud and, pleasant tone." Sufyān said: This means, the Prophet ﷺ who regards the Qur'ān as something that makes him dispense with much worldly pleasures, etc.

(See H. 7482 and 7544, Vol. 9)

٥٠٢٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ، عَنْ سُفْيانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ ابْنِ عَبْدِ الرَّحمٰنِ عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «ما أَذِنَ اللهُ لِنَبِيٍّ ما أَذِنَ لِنَبِيٍّ أَنْ يَتَغَنّى بالقُرآنِ»، قالَ سُفْيانُ: تَفْسِيرُهُ يَسْتَغْني بِهِ. [راجع: ٥٠٢٣]

(20) CHAPTER. Wish to be the like of the one who recites the Qur'ān.

(٢٠) بابُ اغْتِباطِ صاحِبِ القُرْآنِ

5025. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Not to wish to be the like except of two men: A man whom Allāh has given the knowledge of the Book (the Qur'ān) and he stands up [in *Ṣalāt* (prayer) and] recites it during the hours of

٥٠٢٥ - حدَّثَنا أَبُو اليَمانِ: أَخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سالِمُ ابنُ عَبْدِ اللهِ أَنَّ عبدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ:

سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا حَسَدَ إِلَّا عَلَى اثْنَتَيْنِ، رَجُلٌ آتاهُ اللهُ الكِتابَ وَقامَ بِهِ آناءَ اللَّيْلِ، وَرَجُلٌ أَعْطاهُ اللهُ مالاً فَهُوَ يَتَصَدَّقُ بِهِ آناءَ اللَّيْلِ وآناءَ النَّهارِ». [انظر: ٧٥٢٩]

the night, and a man whom Allāh has given wealth, and he spends it in charity during the hours of the night and the hours of the day."

٥٠٢٦ - حَدَّثَنا عَلِيُّ بنُ إِبْرَاهِيمَ: حدَّثَنا رَوْحٌ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ قالَ: سَمِعْتُ ذَكْوانَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا حَسَدَ إِلَّا في اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللهُ القُرآنَ فَهُوَ يَتْلُوهُ آناءَ اللَّيْلِ وآناءَ النَّهارِ، فَسَمِعَهُ جارٌ لَهُ فَقالَ: لَيْتَني أُوتِيتُ مِثْلَ ما أُوتِيَ فُلانٌ فَعَمِلْتُ مِثْلَ ما يَعْمَلُ. وَرَجُلٌ آتاهُ اللهُ مالاً فَهُوَ يُهْلِكُهُ في الحَقِّ، فَقالَ رَجُلٌ: لَيْتَني أُوتِيتُ مِثْلَ ما أُوتِيَ فُلانٌ، فَعَمِلْتُ مِثْلَ ما يَعْمَلُ». [انظر: ٧٢٣٢، ٧٥٢٨]

5026. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Not to wish to be the like of except the like of two men : A man whom Allāh has taught the Qur'ān and he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does'; and a man whom Allāh has given wealth and he spends it on what is just and right, whereupon another person may say, 'I wish I had been given what so-and-so has been given, for then I would do what he does.' " (See H. 7528)

(٢١) بابٌ خَيرُكُمْ مَنْ تَعَلَّمَ القُرآنَ وَعَلَّمَهُ

(21) CHAPTER. The best among you (Muslims) are those who learn the Qur'ān and teach it (to others).

٥٠٢٧ - حَدَّثَنا حَجّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني عَلْقَمَةُ بنُ مَرْثَدٍ: سَمِعْتُ سَعْدَ بنَ عُبَيْدَةَ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمانَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُكُمْ مَنْ تَعَلَّمَ القُرآنَ وَعَلَّمَهُ». قالَ: وَأَقْرأَ أَبو عَبْدِ الرَّحْمٰنِ في إِمْرَةِ عُثْمانَ حَتَّى كانَ

5027. Narrated 'Uthmān رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best among you (Muslims) are those who learn the Qur'ān and teach it (to others)."

الحَجّاجُ، قالَ: وَذاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هٰذَا. [انظر: ٥٠٢٨]

5028. Narrated 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The most superior among you (Muslims) are those who learn the Qur'ān and teach it (to others)."

٥٠٢٨ - حدَّثنا أَبُو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنْ عَلْقَمَةَ بنِ مَرْثَدٍ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ عَنْ عُثْمانَ بنِ عَفّانَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ القُرآنَ وَعَلَّمَهُ». [راجع: ٥٠٢٧]

5029. Narrated Sahl bin Sa'd: A lady came to the Prophet ﷺ and declared that she had decided to offer herself to Allāh and His Messenger ﷺ. The Prophet ﷺ said, "I am not in need of women." A man said (to the Prophet ﷺ), "Please marry her to me." The Prophet ﷺ said (to him), "Give her a garment (as *Mahr*)." The man said, "I cannot afford it." The Prophet ﷺ said, "Give her anything, even if it were an iron ring." The man apologised again. The Prophet ﷺ then asked him, "What do you know by heart of the Qur'ān?" He replied, "I know such and such portion of the Qur'ān (by heart)." The Prophet ﷺ said, "Then I marry her to you for that much of the Qur'ān which you know by heart."

٥٠٢٩ - حدَّثنا عَمْرُو بنُ عَوْنٍ: حدَّثنا حَمّادٌ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ قالَ: أَتَتِ النَّبِيَّ ﷺ امْرأَةٌ فَقالَتْ إنَّها قَدْ وَهَبَتْ نَفْسَها للهِ وَلِرَسُولِهِ ﷺ فَقالَ: «ما لي في النِّساءِ مِنْ حاجَةٍ»، فَقالَ رَجُلٌ: زَوِّجْنِيها، قال: «أَعْطِها ثَوْباً»، قالَ: لا أَجِدُ، قالَ: «أَعْطِها وَلَوْ خاتَماً مِنْ حَدِيدٍ»، فاعْتَلَّ لَهُ. فَقالَ: «ما مَعَكَ مِنَ القُرآنِ؟» قالَ: كَذا وكَذا، قالَ: «فَقَدْ زَوَّجْتُكَها بِما مَعَكَ مِنَ القُرآنِ». [راجع: ٢٣١٠]

(22) CHAPTER. The recitation of the Qur'ān by heart.

(٢٢) بابُ القِراءَةِ عَنْ ظَهْرِ القَلْبِ

5030. Narrated Sahl bin Sa'd: A lady came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I have come to you to offer myself to you." He raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from his Companions got up and said, "O Allāh's Messenger! If you are not in need of this

٥٠٣٠ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ: أَنَّ امْرأَةً جاءَتْ رَسُولَ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، جِئْتُ لأَهَبَ لكَ نَفْسِي، فَنَظَرَ إلَيها رَسُولُ اللهِ ﷺ

فَصَعَّدَ النَّظَرَ إِلَيهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَأْسَهُ. فَلَمَّا رَأَتِ المَرأةُ أنَّهُ لَمْ يَقْضِ فِيها شَيْئاً جَلَسَتْ، فَقامَ رَجُلٌ مِنْ أصحَابِهِ فَقالَ: يا رَسُولَ اللهِ، إنْ لَمْ يَكُنْ لكَ بِها حاجَةٌ فَزَوِّجْنِيها، فَقالَ لَهُ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقالَ: لا وَاللهِ يا رَسُولَ اللهِ، قالَ: «اذْهَبْ إلى أهْلِكَ فانْظُرْ هَلْ تَجِدُ شَيْئاً»، فَذَهَبَ ثمَّ رَجَعَ فَقالَ: لا وَاللهِ يا رَسُولَ اللهِ، ما وَجَدتُ شَيْئاً. قالَ: «انْظُرْ وَلَوْ خاتَماً مِنْ حَدِيدٍ»، فَذَهبَ ثُمَّ رَجَعَ فَقالَ: لا وَاللهِ يا رَسُولَ اللهِ، وَلا خاتَماً مِنْ حَدِيدٍ وَلٰكِنْ هٰذا إزارِي - قالَ سَهْلٌ: ما لَهُ رِدَاءٌ - فَلَها نِصْفُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «ما تَصْنَعُ بإزارِكَ؟ إنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْها مِنْهُ شَيْءٌ، وَإنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ»، فَجَلَسَ الرَّجُلُ حتَّى طالَ مَجْلِسُهُ، ثُمَّ قامَ فَرآهُ رَسُولُ اللهِ ﷺ مُوَلِّياً فأمَرَ بِهِ فَدُعِيَ، فَلَمَّا جاءَ قالَ: «ماذَا مَعَكَ مِنَ القُرآنِ؟» قالَ: مَعي سُورَةُ كَذَا وسُورَةُ كَذَا وَسُورَةُ كَذَا عَدَّها، قالَ: «أتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟» قالَ: نَعَمْ، قالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ».

[راجع: ٢٣١٠]

woman, then marry her to me." Allāh's Messenger ﷺ said, "Do you have anything to offer her (as *Mahr*)?" He replied, "No, by Allāh, O Allāh's Messenger!" The Prophet ﷺ said to him, "Go to your family and see if you can find something." The man went and returned, saying, "No, by Allāh, O Allāh's Messenger! I have not found anything." The Prophet ﷺ said, "Try to find something, even if it is an iron ring." He went again and returned, saying, "No, by Allāh, O Allāh's Messenger, not even an iron ring, but I have this waist-sheet of mine." The man had no upper garment, so he intended to give her half his waist-sheet. So, Allāh's Messenger ﷺ said, "What would she do with your waist-sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allāh's Messenger ﷺ saw him going away, so he ordered somebody to call him. When he came, the Prophet ﷺ asked him, "How much of the Qur'ān do you know?" He replied, "I know such *Sūrah* and such *Sūrah* and such *Sūrah*," and went on counting them. The Prophet ﷺ asked him, "Can you recite them by heart?" He replied, "Yes." The Prophet ﷺ said "Go, I have married this lady to you for the part of the Qur'ān which you know by heart."

(٢٣) بابُ اسْتِذْكارِ القُرآنِ وَتَعاهُدِهِ

(23) CHAPTER. The learning of the Qur'ān by heart and the reciting of it repeatedly.

٥٠٣١ - حَدَّثَنَا عَبْدُ اللهِ بنُ

5031. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما:

يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّما مَثَلُ صاحِبِ القُرآنِ كَمَثَلِ صاحِبِ الإبِلِ المُعَقَّلَةِ، إِنْ عاهَدَ عَلَيْها أَمْسَكَها، وَإِنْ أَطْلَقَها ذَهَبَتْ».

Allāh's Messenger ﷺ said, "The example of the person who knows the Qur'ān by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away."

٥٠٣٢ - حَدَّثَنا مُحَمَّدُ بنُ عَرعَرَةَ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ النَّبِيُّ ﷺ: «بِئْسَ ما لأَحَدِهِمْ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ نُسِّيَ. وَاسْتَذْكِرُوا القُرآنَ فإنَّهُ أَشَدُّ تَفَصِّياً مِنْ صُدُورِ الرِّجالِ مِنَ النَّعَمِ». [انظر: ٥٠٣٩]

حدَّثَنا عُثْمانُ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ مِثْلَهُ. تابَعَهُ بِشْرٌ، عَنِ ابنِ المُبارَكِ، عَنْ شُعْبَةَ. وَتابَعَهُ ابنُ جُرَيْجٍ، عَنْ عَبْدَةَ، عَنْ شَقِيقٍ: سَمِعْتُ عَبْدَ اللهِ: سَمِعْتُ النَّبِيَّ ﷺ.

5032. Narrated 'Abdullāh: The Prophet ﷺ said, "It is a bad thing that some of you say, 'I have forgotten such and such Verse of the Qur'ān,' for indeed, he has been caused (by Allāh) to forget it.[1] So you must keep on reciting the Qur'ān because it escapes from the hearts of men faster than camels do when they are released from their tying ropes."

٥٠٣٣ - حَدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «تَعاهَدُوا القُرآنَ فَوَالَّذي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّياً مِنَ الإبِلِ في عُقُلِها».

5033. Narrated Abū Mūsa: The Prophet ﷺ said, "Keep on reciting the Qur'ān, for, by Him in Whose Hand my soul is, the Qur'ān runs away (is forgotten) faster than camels that are released from their tying ropes."

(٢٤) بابُ القِراءَةِ عَلى الدَّابَّةِ

(24) CHAPTER. The recitation of the Qur'ān on an animal.

٥٠٣٤ - حَدَّثَنا حَجّاجُ بنُ

5034. Narrated 'Abdullāh bin Mughaffal:

(1) (H. 5032) Because of neglecting the Qur'ān and not reciting it frequently.

مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَنِي أبُو إياسٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ مُغَفَّلٍ قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ، وَهُوَ يَقْرأُ عَلى رَاحِلَتِهِ سُورَةَ الفَتْحِ. [راجع: ٤٢٨١]

I saw Allāh's Messenger ﷺ reciting *Sūrat Al-Fatḥ* on his she-camel on the day of the conquest of Makkah.

(٢٥) بابُ تَعْلِيمِ الصِّبْيانِ القُرآنَ

(25) CHAPTER. Teaching the Qur'ān to the children.

٥٠٣٥ - حدَّثَني مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبُو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ قالَ: إنَّ الَّذي تَدْعُونَهُ المُفَصَّلَ هُوَ المُحْكَمُ، قالَ: وَقالَ ابنُ عَبّاسٍ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وأنا ابنُ عَشْرِ سِنينَ وَقَدْ قَرأتُ المُحْكَمَ. [انظر: ٥٠٣٦]

5035. Narrated Sa'īd bin Jubair: Those *Sūrah* which you people call the *Mufaṣṣal*,(1) are the *Muḥkam*.(2) And Ibn 'Abbās said, "Allāh's Messenger ﷺ died when I was a boy of ten years, and I had learnt the *Muḥkam* (of the Qur'ān)."

٥٠٣٦ - حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثَنا هُشَيْمٌ: أخْبَرَنا أبُو بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: جَمَعْتُ المُحْكَمَ في عَهْدِ رَسُولِ اللهِ ﷺ، فَقُلْتُ لَهُ: وما المُحْكَمُ؟ قالَ: المُفَصَّلُ. [راجع: ٥٠٣٥]

5036. Narrated Sa'īd bin Jubair: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "I have learnt all the *Muḥkam Sūrah* during the lifetime of Allāh's Messenger ﷺ." I said to him, "What is meant by the *Muḥkam*?" He replied, "*The Mufaṣṣal*." (from *Sūrah* No. 49 to 114)

(٢٦) بابُ نِسْيانِ القُرآنِ، وهَلْ يَقُولُ: نَسِيتُ آيَةَ كَذا وكَذا؟ وَقَوْلِ اللهِ تَعالى: ﴿سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ۝ إِلَّا مَا شَآءَ ٱللَّهُ﴾ [الاعلى: ٦].

(26) CHAPTER. Forgetting the Qur'ān. And can one say: "I forgot such and such a Verse?"

And the Statement of Allāh تعالى:

"We shall make you to recite (the Qur'ān), so you (O Muḥammad ﷺ) shall not forget (it), except what Allāh may will..." (V.87:6,7)

---

(1) (H. 5035) *Al-Mufaṣṣal* are the *Sūrah* which start from the *Sūrat Al-Ḥujurāt* to the end of the Qur'ān.

(2) (H. 5035) *Al-Muḥkam* are those *Sūrah* which contain no abrogated decrees or orders.

٥٠٣٧ - حَدَّثَنَا رَبِيعُ بْنُ يَحْيى: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقْرأُ فِي المَسْجِدِ فَقَالَ: «يَرْحَمُهُ اللهُ لَقَدْ أَذْكَرَنِي كَذَا وكَذَا آيَةً مِنْ سُورَةِ كَذَا». [راجع: ٢٦٥٥]

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بنِ مَيْمُونٍ: حَدَّثَنَا عِيسَى، عَنْ هِشَامٍ وَقَالَ: «أَسْقَطْتُهُنَّ مِنْ سُورَةِ كَذَا». تَابَعَهُ عَلِيُّ ابنُ مُسْهِرٍ، وعَبْدَةُ، عَنْ هِشَامٍ.

5037. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ heard a man reciting the Qur'ān in the mosque and said, "May Allāh bestow His Mercy on him, as he has reminded me of such and such Verses of such a *Sūrah*."

Narrated Hishām: (The same *Hadīth*, adding): which I missed from such and such *Sūrah*.

٥٠٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعَ رَسُولُ اللهِ ﷺ رَجُلاً يَقْرأُ فِي سُورَةٍ بِاللَّيْلِ فَقَالَ: «يَرْحَمُهُ اللهُ لَقَدْ أَذْكَرَنِي آيَةَ كَذَا وكَذَا كُنْتُ أُنْسِيتُهَا مِنْ سُورَةِ كَذَا وكَذَا». [راجع: ٢٦٥٥]

5038. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ heard a man reciting the Qur'ān at night, and said, "May Allāh bestow His Mercy on him, as he has reminded me of such and such Verses of such and such *Sūrah*, which I was caused to forget."

٥٠٣٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «بِئْسَ مَا لأَحَدِهِمْ يَقُولُ: نَسِيتُ آيَةَ كَيْتَ وكَيْتَ؟ بَلْ هُوَ نُسِّيَ». [راجع: ٥٠٣٢]

5039. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Why does anyone of the people say, 'I have forgotten such and such Verses (of the Qur'ān)?' He, in fact, is caused (by Allāh) to forget."

(٢٧) بَابُ مَنْ لَمْ يَرَ بَأْساً أَنْ يَقُولَ: سُورَةُ البَقَرَةِ، وسُورَةُ كَذَا وكَذَا

(27) CHAPTER. Whoever thinks that there is no harm in saying: *Sūrat Al-Baqarah* (The Cow) or *Sūrat so-and-so.*

٥٠٤٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:

5040. Narrated Abū Mas'ūd Al-Anṣārī: The Prophet ﷺ said, "Whosoever recited the

حدَّثنا أبي: حدَّثنا الأعْمَشُ قالَ: حدَّثَني إبْرَاهِيمُ، عَنْ عَلْقَمَةَ، وَعَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ، عَنْ أبي مَسْعُودٍ الأنْصَارِيِّ قالَ: قالَ النَّبِيُّ ﷺ: «الآيَتانِ مِنْ آخِرِ سُورَةِ البَقَرَةِ مَنْ قَرأ بِهِما في لَيْلَةٍ كَفَتاهُ». [راجع: ٤٠٠٨]

last two Verses of *Sūrat Al-Baqarah* at night, that will be sufficient for him (for that night)."

٥٠٤١ - **حدَّثنا** أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُرْوَةُ ابنُ الزبير عَنْ حَدِيثِ المِسْوَرِ بنِ مَخْرَمَةَ، وَعَبْدِ الرَّحْمٰنِ بنِ عَبْدٍ القارِيِّ أنَّهُما سَمِعا عُمَرَ ابْنَ الخَطّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ هِشامَ بنَ حَكِيمِ بنِ حِزامٍ يَقْرأُ سُورَةَ الفُرْقانِ في حَياةِ رَسُولِ اللهِ ﷺ فاسْتَمَعْتُ لِقِراءَتِهِ فإذَا هُوَ يَقْرَؤُها عَلى حُرُوفٍ كَثِيرَةٍ، لَمْ يُقْرِئْنِيها رَسُولُ اللهِ ﷺ فَكِدْتُ أُساوِرُهُ في الصَّلاةِ، فانْتَظَرْتُهُ حتَّى سَلَّمَ فَلَبَّبْتُهُ، فَقُلْتُ: مَنْ أقْرأكَ هٰذِهِ السُّورَةَ الَّتي سَمِعْتُكَ تَقْرأُ؟ قالَ: أقْرأنِيها رَسُولُ اللهِ ﷺ، فَقُلْتُ لَهُ: كَذَبْتَ فَوَاللهِ إنَّ رَسُولَ اللهِ ﷺ لَهُوَ أقْرأني هٰذِهِ السُّورَةَ الَّتي سَمِعْتُكَ. فَانْطَلَقْتُ بِهِ إلىٰ رَسُولِ اللهِ ﷺ أقُودُهُ فَقُلْتُ: يا رَسُولَ اللهِ، إنِّي سَمِعْتُ هٰذَا يَقْرأُ سُورَةَ الفُرْقانِ عَلى حُرُوفٍ لَمْ تُقْرِئْنِيها، وَإنَّكَ أقْرأتَني سُورَةَ الفُرْقانِ، فَقالَ: «يا هِشامُ اقرَأْها»،

5041. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: I heard Hishām bin Ḥakīm bin Ḥizām reciting *Sūrat Al-Furqān* during the lifetime of Allāh's Messenger ﷺ, and I listened to his recitation and noticed that he recited it in several different ways which Allāh's Messenger ﷺ had not taught me. So I was on the point of attacking him in the *Ṣalāt* (prayer), but I waited till he finished his *Ṣalāt* (prayer), and then I seized him by the collar and said, "Who taught you this *Sūrah* which I have heard you reciting?" He replied, "Allāh's Messenger ﷺ taught it to me." I said, "You have told a lie; By Allāh! Allāh's Messenger ﷺ taught me (in a different way) this very *Sūrah* which I have heard you reciting." So I took him, leading him to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I heard this person reciting *Sūrat Al-Furqān* in a way which you have'nt taught me, and you have taught me *Sūrat Al-Furqān*." The Prophet ﷺ said, "O Hishām, recite!" So he recited in the same way as I heard him recite it before. On that Allāh's Messenger ﷺ said, "It was revealed to be recited in this way." Then Allāh's Messenger ﷺ said, "Recite, O 'Umar!" So I recited it as he had taught me. Allāh's Messenger ﷺ then said, "It was revealed to be recited in this way." Allāh's Messenger ﷺ added, "The Qur'ān has been revealed to be recited in seven different ways, so recite of it that which is easier for you."

فَقَرأها القِراءَةَ الَّتي سَمِعْتُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «هٰكَذا أُنزِلَتْ»، ثُمَّ قالَ: «اقْرَأْ يا عُمَرُ»، فَقَرأتها الَّتي أقْرأنيها. فَقالَ رَسُولُ اللهِ ﷺ: «هٰكَذا أُنْزِلَتْ». ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «إنَّ القُرآنَ أُنْزِلَ عَلى سَبْعَةِ أحْرُفٍ فاقْرَؤُوا ما تَيَسَّرَ مِنْهُ».

[راجع: ٢٤١٩]

٥٠٤٢ - حدَّثَنا بِشْرُ بنُ آدَمَ: أخْبرَنا عَليُّ بنُ مُسْهِرٍ: أخْبرَنا هِشامٌ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالتْ: سَمِعَ النَّبيُّ ﷺ قارِئاً يَقْرأُ مِنَ اللَّيْلِ في المَسْجِدِ فَقالَ: «يَرْحَمُهُ اللهُ، لَقَدْ أذْكَرَني كَذا وكَذا آيَةً أسْقَطْتُها مِنْ سُورَةِ كَذا وكَذا».

[راجع: ٢٦٥٥]

5042. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ heard a reciter reciting the Qur'ān in the mosque at night. The Prophet ﷺ said, "May Allāh bestow His Mercy on him, as he has reminded me of such and such Verses of such and such *Sūrah*, which I missed!"

(٢٨) بابُ التَّرْتِيلِ في القِراءَةِ،

وَقَوْلِهِ تَعالى: ﴿وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا﴾ [المزمل: ٤] وقَوْلِهِ تَعالَى: ﴿وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ﴾ [الإسراء: ١٠٦] وَما يُكْرَهُ أنْ يُهَذَّ كَهَذِّ الشِّعْرِ. ﴿يُفْرَقُ﴾: يُفَصَّلُ، قالَ ابنُ عَبّاسٍ: ﴿فَرَقْنَٰهُ﴾: فَصَّلْناهُ.

(28) CHAPTER. The recitation of Qur'ān in '*Tartīl*' (clearly and in slow style).

And the Statement of Allāh تعالى:

"And recite the Qur'ān (aloud) in a slow (pleasant tone and) style." (V.73:4)

And also His Statement:

"And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to mankind at intervals..." (V.17:106)

And it is hated to recite Qur'ān very quickly as one recites poetry.

٥٠٤٣ - حدَّثَنا أبُو النُّعْمانِ: حدَّثَنا مَهْدِيُّ بنُ مَيْمُونٍ: حدَّثَنا وَاصِلٌ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ قالَ: غَدَوْنا عَلى عَبْدِ اللهِ فَقالَ

5043. Narrated Abū Wā'il: We went to 'Abdullāh in the morning and a man said, "Yesterday I recited all the *Mufaṣṣal Sūrah*." On that 'Abdullāh said, "That is very quick, and we have the (Prophet's) recitation, and I remember very well the recitation of those

رَجُلٌ: قَرأتُ المُفَصَّلَ البَارِحَةَ فَقالَ: هَذًّا كَهَذِّ الشِّعْرِ؟ إنّا قَدْ سَمِعْنا القِرَاءَةَ وإنّي لأَحْفَظُ القُرَناءَ الَّتي كانَ يَقْرأُ بِهِنَّ النّبيُّ ﷺ ثَمانِيَ عَشْرَةَ سُورَةً مِنَ المُفَصَّلِ، وَسُورَتَينِ مِنْ آلِ حَامِيم. [راجع: ٧٧٥]

Sūrah which the Prophet ﷺ used to recite, and they were eighteen *Sūrah* from the *Mufaṣṣal*, and two *Sūrah* from the *Sūrah* that start with *Ḥā Mīm*."

٥٠٤٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا جَرِيرٌ، عَنْ مُوسَى بنِ أبي عائشَةَ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهما في قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾ قالَ: كانَ رَسُولُ اللهِ ﷺ إذَا نَزَلَ عَلَيْهِ جِبريلُ بالوَحْيِ، وكانَ مِمّا يُحَرِّكُ بِهِ لِسانَهُ وَشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ، وكانَ يُعْرَفُ مِنْهُ، فأنْزَلَ اللهُ الآيَةَ الَّتي في: ﴿لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ﴿١﴾﴾ ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ فإنَّ عَلَيْنا أن نَجْمَعَهُ في صَـدْرِكَ ﴿وَقُرْءَانَهُۥ﴾ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ فإذَا أنْزَلْناهُ فاسْتَمِعْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾﴾ قالَ: إنَّ عَلَيْنا أنْ نُبَيِّنَهُ بِلِسانِكَ، قالَ: وكانَ إذَا أتاهُ جِبريلُ أطْرَقَ، فإذَا ذَهَبَ قَرَأَهُ كَما وَعَدَهُ اللهُ. [راجع: ٥]

5044. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding His (Allāh's) Statement:

"Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." (V.75:16)

And whenever Jibrīl (Gabriel) descended to Allāh's Messenger ﷺ with the Divine Revelation, Allāh's Messenger ﷺ used to move his tongue and lips, and that used to be hard for him, and one could easily recognise that he was being inspired Divinely. So Allāh revealed the Verse which occurs in the *Sūrah* starting with:

"I swear by the Day of Resurrection." (V.75:1) i.e., "Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur'ān)." (V.75:16,17) which means: It is for Us to collect it (in your mind) and give you the ability to recite it by heart.

"And when We have recited it to you [(O Muḥammad ﷺ) through Jibrīl (Gabriel)], then follow you its (the Qur'ān's) recital." (V.75:18) means: When We reveal it (the Qur'ān) to you, listen to it, for then:

"It is for Us (Allāh) to make it clear to you" (V.75:19) i.e., it is up to Us to explain it through your tongue.

So, when Jibrīl came to him, Allāh's Messenger ﷺ would listen to him attentively, and as soon as Jibrīl left, he

would recite the Revelations, as Allāh had promised him.

(29) CHAPTER. Prolonging certain sounds while reciting the Qur'ān.

(٢٩) بابُ مَدِّ القِراءَةِ

5045. Narrated Qatāda: I asked Anas bin Mālik about the recitation of the Prophet ﷺ. He said, "He used to prolong (certain sounds) very much."

٥٠٤٥ - حدَّثنا مُسْلِمُ بنُ إبْراهِيمَ: حدَّثنا جَريرُ بنُ حازِمٍ الأزْدِيُّ: حدَّثنا قَتادَةُ قالَ: سألْتُ أنَسَ بنَ مالكٍ عَنْ قِراءَةِ النَّبيِّ ﷺ فَقالَ: كانَ يَمُدُّ مَدّاً. [انظر: ٥٠٤٦]

5046. Narrated Qatāda: Anas was asked, "How was the recitation (of the Qur'ān) of the Prophet ﷺ?" He replied, "It was characterised by the prolongation of certain sounds." He then recited:

"In the Name of Allāh, the Most Gracious, the Most Merciful," prolonging the pronunciation of "In the Name of Allāh,' 'the Most Gracious,' and 'the Most Merciful'.

٥٠٤٦ - حدَّثنا عَمْرُو بنُ عاصِمٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ قالَ: سُئِلَ أنَسٌ: كَيْفَ كانَتْ قِراءَةُ النَّبيِّ ﷺ؟ فَقالَ: كانَتْ مَدّاً، ثُمَّ قَرأَ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝١﴾ يَمُدُّ بِبِسْمِ اللهِ. ويَمُدُّ بِالرَّحْمٰنِ، ويَمُدُّ بِالرَّحِيمِ. [راجع: ٥٠٤٥]

(30) CHAPTER. *At-Tarjī'* (to recite the Qur'ān in a sort of attractive vibrating tone).

(٣٠) بابُ التَّرْجِيعِ

5047. Narrated 'Abdullāh bin Mughaffal: I saw the Prophet ﷺ reciting (the Qur'ān) while he was riding on his she-camel, or camel which was moving, carrying him. He was reciting *Sūrat Al-Fatḥ,* or part of *Sūrat Al-Fatḥ* very softly and in an attractive vibrating tone.

٥٠٤٧ - حدَّثنا آدَمُ بنُ أبي إياسٍ: حدَّثنا شُعْبَةُ: حدَّثنا أبو إياسٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ مُغَفَّلٍ قالَ: رأيْتُ النَّبيَّ ﷺ يَقرأُ وَهُوَ عَلى ناقَتِهِ أوْ جَمَلِهِ وَهيَ تَسِيرُ بِهِ وَهُوَ يَقْرأُ سُورَةَ الفَتْحِ أوْ مِنْ سُورَةِ الفَتْحِ قِراءَةً لَيِّنَةً، يَقْرأُ وَهُوَ يُرَجِّعُ. [راجع: ٤٢٨١]

(31) CHAPTER. To recite the Qur'ān in a charming voice.

(٣١) بابُ حُسْنِ الصَّوتِ بالقِراءَةِ لِلْقُرْآنِ

5048. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said to him, "O Abū Mūsa!

٥٠٤٨ - حدَّثنا مُحَمَّدُ بنُ خَلَفٍ

أبُو بَكْرٍ: حدَّثَنا أبُو يَحْيَى الحِمَّانِيُّ: حدَّثَني بُرَيدُ ابنُ عَبْدِ اللهِ بنِ أبي بُرْدَةَ، عَنْ جَدِّهِ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ أنَّ النَّبيَّ ﷺ قالَ لَهُ: «يا أبا مُوسَى، لَقَدْ أُوتِيتَ مِزْماراً مِنْ مَزَامِيرِ آلِ دَاوُدَ».

You have been given one of the musical wind instruments of the family of Dāwūd (David)."[1]

(٣٢) **بابٌ** مَنْ أحَبَّ أنْ يَسْتَمِعَ القُرْآنَ مِنْ غَيرِهِ

(32) CHAPTER. Whoever likes to hear the Qur'ān from another person.

٥٠٤٩ - **حدَّثَنا** عُمَرُ بن حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي، عَنِ الأعْمَشِ قالَ: حدَّثَني إبْرَاهِيمُ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لِيَ النَّبيُّ ﷺ: «اقْرَأْ عَليَّ القُرآنَ». قُلْتُ: آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قالَ: «إنِّي أُحِبُّ أنْ أسمَعَهُ مِنْ غَيرِي».

[راجع: ٤٥٨٢]

5049. Narrated 'Abdullāh that the Prophet ﷺ said to him, "Recite the Qur'ān to me." 'Abdullāh said, "Shall I recite (the Qur'ān) to you while it has been revealed to you?" He said, "I like to hear it from others."

(٣٣) **بابٌ** قَوْلِ المُقْرِئِ لِلْقَارِئِ: حَسْبُكَ

(33) CHAPTER. The saying of the listener (to the recitation of the Qur'ān) to the reciter: "Enough!"

٥٠٥٠ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ قالَ: قالَ لِيَ النَّبيُّ ﷺ: «اقْرَأْ عَليَّ». قُلْتُ: يا رَسُولَ اللهِ، آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قالَ: «نَعَمْ»، فَقرأْتُ سُورَةَ النِّساءِ حتَّى أتَيْتُ عَلَى هٰذِهِ الآيَةِ ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا

5050. Narrated 'Abdullāh bin Mas'ūd: The Prophet ﷺ said to me, "Recite (the Qur'ān) to me." I said, "O Allāh's Messenger! Shall I recite (the Qur'ān) to you while it has been revealed to you?" He said, "Yes." So I recited *Sūrat An-Nisā'* (The Women), till I reached the Verse:

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad ﷺ) as a witness against these people?" (V.4:41)

He said, "Enough for the present." I looked at him and behold! His eyes were overflowing with tears.

(1) (H. 5048) The musical instruments stand here for the nice voice.

بِكَ عَلَى هَٰٓؤُلَآءِ شَهِيدًا﴿٤١﴾﴾ قَالَ: «حَسْبُكَ الآنَ»، فَالْتَفَتُّ إِلَيْهِ فإذَا عَيْنَاهُ تَذْرِفانِ. [راجع: ٤٥٨٢]

(34) CHAPTER. What is the proper period for reciting the whole Qur'ān.

(٣٤) بابٌ: في كَمْ يُقْرأُ القُرآنُ؟

And the Statement of Allāh تعالى:

"...So, recite you of the Qur'ān as much as may be easy for you..." (V.73:20)

وَقَوْلِ اللهِ تَعالى: ﴿فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ﴾. [المزمل: ٢٠]

5051. Narrated Sufyān: Ibn Shubruma said, "I wanted to see how much of the Qur'ān can be enough [to recite in *Ṣalāt* (prayer)] and I could not find a *Sūrah* containing less than three Verses, therefore I said (to myself), "One ought not to recite less than three (Qur'ānic) Verses (in *Ṣalāt*)."

Narrated Abū Mas'ūd: The Prophet ﷺ said, "If somebody recites the last two Verses of *Sūrat Al-Baqarah* at night, it will be sufficient for him."

٥٠٥١ - حدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ: قالَ لي ابنُ شُبْرُمَةَ: نَظَرْتُ كَمْ يَكْفِي الرَّجُلَ مِنَ القُرآنِ، فَلَمْ أَجِدْ سُورَةً أَقَلَّ مِنْ ثَلاثِ آياتٍ. فَقُلْتُ: لا يَنْبَغي لأحَدٍ أنْ يَقْرأَ أَقَلَّ مِنْ ثَلاثِ آياتٍ. قالَ عَلِيٌّ حدَّثَنا سُفْيانُ: أَخبرَنا مَنْصورٌ، عَنْ إبْراهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ: أَخْبَرَهُ عَلْقَمَةُ، عَنْ أبي مَسْعُودٍ، وَلَقِيتُهُ وَهُوَ يَطُوفُ بالبَيْتِ، فَذَكَرَ قَولَ النَّبيِّ ﷺ: «أَنَّهُ مَنْ قرأَ بالآيَتَينِ مِنْ آخِرِ سُورَةِ البَقَرَةِ في لَيْلَةٍ كَفَتاهُ». [راجع: ٤٠٠٨]

5052. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ: My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, "What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me." When this state continued for a long period, my father told the story to the Prophet ﷺ who said to my father, "Let me meet him." Then I met him and he asked me, "How do you observe *Saum* (fast)?" I replied, "I observe *Saum* daily." He asked, "How long does it take you to finish the recitation of the whole Qur'ān?" I replied, "I

٥٠٥٢ - حدَّثَنا مُوسَى: حدَّثَنا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ اللهِ ابنِ عَمْرٍو قالَ: أَنْكَحَني أبي امْرأَةً ذَاتَ حَسَبٍ، فكانَ يَتَعاهَدُ كَنَّتَهُ فَيَسأَلُها عَنْ بَعْلِها، فَتَقُولُ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطأْ لَنا فِراشاً، ولَمْ يُفَتِّشْ لَنا كَنَفاً مُنْذُ أتَيْناهُ. فَلَمّا طالَ ذٰلكَ عَلَيْهِ ذَكَرَ للنَّبيِّ ﷺ فَقالَ: «الْقَنِي به»، فلَقِيتُهُ بَعْدُ فَقالَ: «كَيْفَ

تَصُومُ؟» قالَ: قُلْتُ: أَصُومُ كُلَّ يَوْمٍ، قالَ: «وكَيْفَ تَخْتِمُ؟» قالَ: كُلَّ لَيْلَةٍ، قالَ: «صُمْ في كُلِّ شَهْرٍ ثَلاثَةً، وَاقْرَأِ القُرآنَ في كُلِّ شَهْرٍ». قالَ: قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ، قالَ: «صُمْ ثَلاثَةَ أيّامٍ في الجُمُعَةِ». قَالَ قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قالَ: «أَفْطِرْ يَوْمَيْنِ وَصُمْ يَوْماً». قالَ: قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قالَ: «صُمْ أَفْضَلَ الصَّوْمِ، صَوْمَ دَاوُدَ، صِيامَ يَوْمٍ وَإِفْطارَ يَوْمٍ. وَاقْرَأْ في كُلِّ سَبْعِ لَيَالٍ مَرَّةً». فَلَيْتَنِي قَبِلْتُ رُخْصَةَ رَسُولِ اللهِ ﷺ، وَذَاكَ أَنِّي كَبِرْتُ وَضَعُفْتُ. فَكانَ يَقْرَأُ عَلى بَعْضِ أَهْلِهِ السُّبْعَ مِنَ القُرآنِ بالنّهارِ، وَالّذِي يَقْرَؤُهُ يَعْرِضُهُ مِنَ النّهارِ لِيَكُونَ أَخَفَّ عَلَيْهِ بِاللّيْلِ. وَإِذَا أَرادَ أَنْ يَتَقَوَّى أَفْطَرَ أيّاماً وأَحْصَى وَصَامَ مِثْلَهُنَّ كَرَاهِيَةَ أَنْ يَتْرُكَ شَيْئاً فارَقَ النَّبِيَّ ﷺ عَلَيْهِ. قالَ أَبُو عَبْدِ اللهِ: وَقالَ بَعْضُهُمْ: في ثَلاثٍ أو في سَبْعٍ، وأَكْثَرُهُمْ عَلى سَبْعٍ. [راجع: ١١٣١]

finish it every night." On that he said, "Observe *Saum* for three days every month and recite the Qur'ān (and finish it) in one month." I said, "But I have strength to do more than that." He said, "Then observe *Saum* for three days per week." I said, "I have the power to do more than that." He said, "Then observe *Saum* for one day and leave for two days. I said, I have the strength to do more than that. He said, then, fast the most superior type of fasting, (that is), the fasting of (Prophet) Dāwūd (David) عليه السلام, who used to observe *Saum* every alternate day; and finish the recitation of the whole Qur'ān in seven days." I wish I had accepted the permission of Allāh's Messenger ﷺ as I have become a weak old man. It is said that 'Abdullāh used to recite one-seventh of the Qur'ān during the daytime to some of his family members for he used to check his memorization of what he would recite at night, so that it would be easier for him to recite at night. And whenever he wanted to gain some strength, he used to give up observing *Saum* (for some days and count those days to observe *Saum*) for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet ﷺ.

٥٠٥٣ - حَدَّثَنا سَعْدُ بنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي سَلَمَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قَالَ: قالَ لي النَّبِيُّ ﷺ: «في كَمْ تَقْرأُ القُرآنَ؟». [راجع: ١١٣١]

5053. Narrated 'Abdullāh bin 'Amr: The Prophet ﷺ asked me, "How long does it take you to finish the recitation of the whole Qur'ān?"

5054. Narrated 'Abdullāh bin 'Amr: Allāh's Messenger ﷺ said to me, "Recite the whole Qur'ān in one month's time." I said, "But I have strength (to do more than that)." Allāh's Messenger ﷺ said, "Then finish the recitation of the Qur'ān in seven days, and do not finish it in less than this period."

٥٠٥٤ - حدَّثني إسحاقُ: أخبرنا عُبيدُ اللهِ بنُ موسى، عن شَيْبانَ، عن يَحْيى، عن مُحمَّدِ بنِ عبدِ الرَّحْمٰنِ مَوْلى بَني زُهْرَةَ، عن أبي سَلَمَةَ قالَ: وأحسِبُني قالَ: سَمِعْتُ أنا مِنْ أبي سَلَمَةَ، عن عبدِ اللهِ بنِ عمرٍو قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «اقْرَأِ القُرآنَ في شَهْرٍ». قُلْتُ: إنّي أجِدُ قُوَّةً، قالَ: «فاقْرأْهُ في سَبْعٍ ولا تَزِدْ على ذٰلكَ». [راجع: ١١٣١]

(35) CHAPTER. To weep while reciting the Qur'ān.

(٣٥) بابُ البُكاءِ عِنْدَ قِراءَةِ القُرآنِ

5055. Narrated 'Abdullāh (bin Mas'ūd): Allāh's Messenger ﷺ said (to me), "Recite the Qur'ān to me." I said, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person." So I recited *Sūrat An-Nisā'* (The Women) till I reached the Verse:

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad ﷺ) as a witness against these people?" (V.4:41)

Then he said to me, "Stop!" or said, "Enough!" Thereupon I saw his eyes overflowing with tears.

٥٠٥٥ - حدَّثنا صَدَقَةُ: أخبرنا يَحْيى، عن سُفْيانَ، عن سُلَيْمانَ، عن إبْراهيمَ عن عَبيدَةَ، عن عبدِ اللهِ، قالَ يَحْيى: بَعْضُ الحَديثِ عن عمرِو بنِ مُرَّةَ قالَ لي النَّبيُّ ﷺ.

حدَّثنا مُسَدَّدٌ، عن يَحْيى، عن سُفْيانَ، عنِ الأعمَشِ، عن إبْراهيمَ، عن عَبيدَةَ، عن عبدِ اللهِ قالَ الأعمَشُ: وبَعْضُ الحَديثِ حَدَّثني عمرُو بنُ مُرَّةَ، عن إبْراهيمَ، وعن أبيهِ، عن أبي الضُّحى، عن عبدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ «اقْرأْ عَلَيَّ»، قالَ: قُلْتُ: أقْرأُ عَلَيْكَ وعَلَيْكَ أُنْزِلَ؟ قالَ: «إنّي أشْتَهي أنْ أسمَعَهُ مِنْ غيري»، قالَ: فَقَرأْتُ النِّساءَ حتَّى إذا بَلَغْتُ ﴿فَكَيْفَ إذا

جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴿٤١﴾ [النساء: ٤١] قالَ لي: «كُفَّ أوْ أمْسِكْ»، فَرَأيْتُ عَيْنَيْهِ تَذْرِفانِ. [راجع: ٤٥٨٢]

5056. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to me, "Recite the Qur'ān to me." I said to him, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person."

٥٠٥٦ - **حدَّثَنا** قَيْسُ بنُ حَفْصٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الأعمَشُ، عَنْ إبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمانِيِّ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لي النَّبِيُّ ﷺ: «اقْرأْ عَليَّ»، قُلْتُ: آقْرأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قالَ: «إنِّي أُحِبُّ أنْ أسْمَعَهُ مِنْ غَيرِي». [راجع: ٤٥٨٢]

(36) CHAPTER. The sin of the person who recites the Qur'ān to show off or to gain some worldly benefit, or to feel proud etc.

(٣٦) بابُ إثمِ مَنْ راءىٰ بقراءَةِ القُرآنِ، أوْ تأكّلَ بِهِ، أوْ فَجَرَ بِهِ،

5057. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islām as an arrow goes out through the game, their faith will not exceed their throats (i.e., they will not have Faith). So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

٥٠٥٧ - **حدَّثَنا** مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ: حدَّثَنا الأعمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بنِ غَفَلَةَ قالَ: قالَ عَليٌّ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يأتي في آخِرِ الزَّمانِ قَوْمٌ حُدَثاءُ الأسْنانِ، سُفَهاءُ الأحْلامِ، يَقُولُونَ مِنْ خَيرِ قَوْلِ البَرِيَّةِ، يَمْرُقُونَ مِنَ الإسْلامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لا يُجاوِزُ إيمانُهُمْ حَناجِرَهُمْ، فأيْنَما لَقِيتُمُوهُمْ فاقْتُلوهم فإنَّ قَتْلَهُمْ أجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ القِيامَةِ». [راجع: ٣٦١١]

5058. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "There will appear some people among you whose *Ṣalāt* (prayer) will make you look down upon yours, and whose *Saum* (fasting)

٥٠٥٨ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ مُحَمَّدِ بنِ إبْرَاهِيمَ بنِ

الحارِثِ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلاتَكُمْ مَعَ صَلاتِهِمْ، وَصِيامَكُمْ مَعَ صِيامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ، وَيَقْرَؤُونَ القُرآنَ لا يُجاوِزُ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَنْظُرُ فِي النَّصْلِ فَلا يَرَى شَيْئاً، وَيَنْظُرُ فِي القِدْحِ فَلا يَرَى شَيْئاً، وَيَنْظُرُ فِي الرِّيشِ فَلا يَرَى شَيْئاً، وَيَتمارَى فِي الفُوقِ». [راجع: ٣٣٤٤]

will make you look down upon yours, and whose (good) deeds will make you look down upon yours, but they will recite the Qur'ān which will not exceed their throats (they will not act on it) and they will go out of Islām (i.e. discard Islām) as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered part of arrow but see nothing, and look at its feathers but see nothing, and finally he suspects to find something in its lower part."

٥٠٥٩ - حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أَنَسِ ابنِ مالِكٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «المُؤْمِنُ الَّذِي يَقْرَأُ القُرآنَ وَيَعْمَلُ بِهِ كالأُتْرُجَّةِ، طَعْمُها طَيِّبٌ وَرِيحُها طَيِّبٌ. وَالمُؤْمِنُ الَّذِي لا يَقْرَأُ القُرآنَ وَيَعْمَلُ بِهِ كالتَّمْرَةِ طَعْمُها طَيِّبٌ، وَلا رِيحَ لَها. وَمَثَلُ المُنافِقِ الَّذِي يَقْرَأُ القُرآنَ كالرَّيحانَةِ رِيحُها طَيِّبٌ، وَطَعْمُها مُرٌّ. وَمَثَلُ المُنافِقِ الَّذِي لا يَقْرَأُ القُرآنَ كالحَنْظَلَةِ، طَعْمُها مُرٌّ أَوْ خَبِيثٌ، وَرِيحُها مُرٌّ». [راجع: ٥٠٢٠]

5059. Narrated Abū Mūsa: The Prophet ﷺ said, "The example of a believer who recites the Qur'ān and acts on it, is like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'ān but acts on it, is like a date-fruit which tastes good but has no smell. And the example of a hypocrite who recites the Qur'ān is like a *Raiḥāna* (sweet basil) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'ān is like a colocynth which tastes bitter or bad and has a bitter bad smell."

(٣٧) بابٌ: اقْرَؤُوا القُرآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ

(37) CHAPTER. Recite (and study) the Qur'ān together as long as you agree about its interpretation.

٥٠٦٠ - حَدَّثَنا أَبُو النُّعْمانِ:

5060. Narrated 'Abdullāh: The Prophet ﷺ said, "Recite (and study) the Qur'ān as

حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي عِمْرَانَ الجَوْنِيِّ، عَنْ جُنْدُبِ ابنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قالَ: «اقْرَؤُوا القُرآنَ ما ائْتَلَفَتْ قُلُوبُكُمْ، فإذا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ». [انظر: ٥٠٦١، ٧٣٦٤، ٧٣٦٥]

long as you agree about its interpretation, but if you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)."

٥٠٦١ - حَدَّثَنَا عَمْرُو بنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ: حَدَّثَنا سَلامُ بنُ أبي مُطِيعٍ، عَنْ أبي عِمْرَانَ الجَوْنِيِّ، عَنْ جُنْدُبٍ: قالَ النَّبِيُّ ﷺ: «اقْرَؤُوا القُرآنَ ما ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فإذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ». [راجع: ٥٠٦٠]

تابَعَهُ الحارِثُ بنُ عُبَيْدٍ وَسَعِيدُ بنُ زَيْدٍ، عَنْ أبي عِمْرَانَ، ولَمْ يَرْفَعْهُ حَمَّادُ ابنُ سَلَمَةَ وأبانُ. وَقالَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أبي عِمْرَانَ: سَمِعْتُ جُنْدُباً قَوْلَهُ. وَقالَ ابنُ عَوْنٍ، عَنْ أبي عِمْرَانَ، عَنْ عَبْدِ اللهِ بنِ الصَّامِتِ، عَنْ عُمَرَ قَوْلَهُ. وَجُنْدَبٌ أَصَحُّ وأَكْثَرُ.

5061. Narrated Jundub (bin Abdullāh): The Prophet ﷺ said, "Recite (and study) the Qur'ān as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)."

٥٠٦٢ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بنِ سَبْرَةَ، عَنْ عَبْدِ اللهِ: أَنَّهُ سَمِعَ رَجُلاً يَقْرَأُ آيَةً سَمِعَ النَّبِيَّ ﷺ قَرَأَ خِلافَها فأَخَذْتُ بِيَدِهِ فانْطَلَقْتُ بِهِ إلى النَّبِيِّ ﷺ فَقالَ: «كِلاكُما مُحْسِنٌ فاقْرَأَا» أكْبَرُ عِلْمِي قالَ: «فإنَّ مَنْ كانَ قَبْلَكُمُ اخْتَلَفُوا فأَهْلَكَهُمْ». [راجع: ٢٤١٠]

5062. Narrated 'Abdullāh that he heard a man reciting a Verse of the Qur'ān which he had heard the Prophet reciting in a different way. So he took that man to the Prophet ﷺ (and told him the story). The Prophet ﷺ said, "Both of you are reciting in a correct way, so carry on reciting." The Prophet ﷺ further added, "The nations which were before you were destroyed (by Allāh) because they differed."